

**GOD'S GRACE**

**AND**

**GUIDANCE**

**IN OUR FOREIGN**

**OUTREACH**

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# GOD'S GRACE AND GUIDANCE IN OUR FOREIGN OUTREACH

## Introduction

We in humility have to recognize that we stand on the shoulders of others. That means we do not have the market cornered on wisdom and practical experience. There is no question that we can learn from others in mission outreach. This study points out what we have learned as our church body has gone into all the world. It is good to review what God has done through us. In connection with mistakes we made let us learn from history, so that we are not bound to repeat the same mistakes. In this study we will be viewing mission strategy as it has been carried out by us and considering practical applications in the fields that the Lord has given us to work. But in the final analysis it has been God's grace and guidance that have allowed our puny efforts to bring forth fruit to His glory. "He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; therefore, as it is written, 'Let him who boasts, boast of the Lord.'" 1 Cor. 1:31

Trusting in His assurance we go forward. "...I will build My church and the gates of hell shall not prevail against it." Mt. 16:18 The opposition on the earth to Him and His advancing Gospel is formidable. "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against spiritual hosts of wickedness in the heavenly places." Eph. 6:12 In the face of the devil, his fallen horde and their earthly allies we trust and proclaim – Christ has died and risen again!

To begin with let's look back at quotes from two brothers who have gone ahead in the upward call of God in Christ Jesus.

In a discussion over mission work in Indonesia over a couple Mission Newsletters this was written in Dec. '67 "One man responded by saying that rather than bewail the fact that we don't have men and money to go there and work we examine our system of priorities and be ready to send men into such a promising mission field. He considers this a better stewardship of our limited funds and men. He says: 'I know from experience that there are foreign fields where one man can accomplish what ten can do here in the States. Such fields are becoming rare. But it is possible that Indonesia, because of the peculiar circumstances of its recent history, is such a field just at this time. Later it may not be. But why should we feel that we could not send a man into such a field white with heavy harvest because we do not have enough men to pick up the gleanings in the very unproductive mission field that the US has become?' There is much worth considering here!"

Refreshing isn't it and it was written over forty years ago! We have to keep our eyes focused on the Great Commission and the great need overseas and not get bogged down in organizationalism with its attendant anxieties. Even back then there were voices raised to point overseas. This newsletter came out under Pastor Ruben Ude. Since he has gone to be with the Lord, we can't ask him who the commentator was. Yet it certainly sounds like Pastor Norbert Reim who served in the Synodical Conference mission in Nigeria from 1945-1960. Such was a man in '67 who had the "experience." As we view our history, we see that the CLC has been adjusting itself continually to this vision. Even as recently as '08 there loomed on our horizon: Nepal, Burma, South Africa. It is spiritually exhilarating to ponder what part we will play in these foreign fields under His Grace and Guidance.

The second quote is from Pastor George Tiefel, whose son Fred was serving in Japan at the time. In a letter in '70 Pastor G. Tiefel commented on the ILC Mission Society. Due to his experiences in the LC-MS with its auxiliary organizations he had a marked view that focused on the Christian congregation and not diminishing its role in mission work in any way. "...I have not seen your suggestions re ILC Mission Society, but you know what I think. Every Christian, every pastor, teacher, laymember is a missionary. He or she cannot be anything else as that is the new nature of the believer. And he or she is that above everything else in the world. I never believed in special organizations whatever their name. For me every Christian congregation with every baptized member included is a mission society, given that command and privilege to preach and teach the Gospel of salvation by the Lord Himself. If every congregation, every pastor, teacher, laymember heeded that command and cheerfully assumed that privilege, then the Lord's work would be done wherever He wants it done or calls us to do it... Every congregation is and must be according to its very nature a mission society. If we of the CLC would bear that always in mind our every work would flourish; there would be no recurring deficits in our treasuries. The Lord's will would be done among us as He wants it done..."

When we view our work overseas, we should view it from this congregational perspective. A congregation can be a foreign mission society participating in the variety of ways we have done and in yet new ways. The pure goal is that everyone realizes that he is a missionary: the little girl telling of the prophet, the aged woman cradling in her arms the precious gift, a young man refuting errors, a husband and wife working together for Him in their home and on the road, a congregation supporting the work in prayer, offerings and... Some of the ways we have seen this participation outside the budget offerings and joint prayers for outreach are:

- Bibles, old hymnals, used SS material and "Lutheran Spokesman", as well as other literature have been mailed over directly from congregations.
- Men and women stateside have corrected Bible studies advertised through Indian newspapers and sent to inquirers.
- Laptop computers have been donated recently to be given overseas.
- Used clothes and eyeglasses have been gathered and sent both through the Mission Clearing House as well as directly.

- Increasingly individuals have gone over supported from their congregations as Mission Helpers.

And Mission Helpers, part-time and full-time missionaries and members of the Mission Board visit the congregations to teach, preach and inform about what is going on over there. Slides, pictures, videos, newsletters and our internet websites inform the congregations such that all might realize what 'they' are doing. May this study of God's Grace and Guidance in our Foreign Outreach aid us in building up our congregations into what they are by the new nature of the Christian, mission societies.

## **JAPAN**

Prof. David Lau in his history of the CLC prepared for our Jubilee year of 2010 has a fine history of the mission in Japan. While there is some overlapping of what you read here and in that history, the goal here is to view mission strategy and the practical lessons learned. He concludes the section on Japan with these observations:

- "Fred Tiefel's association with the CLC during those early years helped to keep the church from becoming turned-in-on-itself.
- His work in Japan and his zeal for truth and mission helped the young church body realize that there was a big world out there and many millions of persons elsewhere in the world that needed the saving truth of the Gospel.
- ... We want to be a church body that has equal concern for both truth and mission."

Truly from the beginning what a blessing to be compelled by circumstances (as the Lord prepared them) to view the big picture. Necessity is the mother of invention. In the time of the break with former synods, while the entity of the CLC was organizing, a Mission Committee (Chairman C.M. Gullerud) was set up. It had the correspondent for Japan, Pastor Egbert Schaller, keep in touch with Missionary Fred Tiefel. In Schaller's report to the Mission Comm. in Dec. '60 he pointed up how foreign work requires different ideas and concepts that have to be grasped, "The function of the Mission as it proceeds under our support is based largely upon accumulated experience; and one might suggest that, when a permanent Board of Missions as elected by the new organization of our church comes into being and wishes to become intelligently operative in its relation to the Japan Church, it would do well to arrange for special meetings of its membership in which the principles and policies treated in the reports from Japan can be discussed and evaluated."

This practice of a committee functioning we still do but now under the authority of the Mission Board. And yet one never knows when a situation may arise that allows for a separate committee that could be involved in some overseas work. When we first investigated orphan work, two options were open to us: 1) Form a separate corporation

from the CLC entity, 2) Make the work a function under the Mission Board with a committee to carry out the work. As we desire to support our men overseas through self-help business, "tentmaking", we could consider using a separate organization, since there is no warrant in Scripture that one purpose of the church is self-help, while there is for care of orphans (James 1:27).

Missionary Tiefel withdrew from WELS and joined in '59 the then forming CLC. His support in the interim before the CLC began with its budgeting process was with offerings going through the congregation at Stambaugh where his father was pastor. Missionary Tiefel wrote, "The greater share of the income outside of the Church of the Lutheran Confession came from my relatives, especially my one brother and two sisters and father and mother. Had it not been for their generous support and self-sacrifice, humanly speaking we would not have been able to continue our present set-up." During this time of difficult transition organization did not get in the way, as it does sometimes. The Lord provided.

Ongoing contact with the missionary was viewed as very important even at that time. Pastor Schaller wrote in his report, "...efforts toward constant, fruitful contact are being made...efforts toward spiritual as well as practical exchanges with the Missionary will be diligently continued." His hope was that the new Mission Board would keep going in this direction. It was not merely so that there could be true doctrinal unity that this constant contact should be kept up. Isolation in a foreign culture can work a hazard in some. There are some church bodies today that prefer only to send out teams onto foreign soil, so that the men can better help each other at close hand. In the CLC we have a very generous furlough plan that allows missionaries to come 'home.'

It should be noted that the CLC came to support not only a missionary in F. Tiefel, but a congregation, Hachiman-Dori Ev. Luth. Church which then morphed into the JCLC. The congregation was the result of Tiefel's work since arriving in '52. So even from our beginning we were looking at synod to synod relationships as is evident from the reports and correspondence back then. For instance in the '61 Mission Report to the Convention Pastor H.E. Rutz referred to the "Japanese Christians" considering our doctrinal position for fellowship.(1) The Japanese Christians were definitely city people better educated than so many of those we deal with now in our overseas work. Our approach now is to deal with the leadership and then to move out into the congregations with the teachings. In the Convention declarations ('02) acknowledging that fellowship existed between us and the ELCC and LCEA that was based on meetings with the leaders.

In the '61 Convention the Committee recommended that the Mission Board take over full financial responsibility for Japan. It was twelve years later in '73 that the church went self-supporting. Of course they were in an economy that was booming. The land prices had risen so that they could sell and build anew. The Tokyo job scene was one of increasing salaries in an expanding economy. It would be hard to see such developments in our mission fields today. We are heavily out in the villages. We did substantially

reduce subsidy for the NCLC down to \$400 in '07 after really a lot of support for twenty years.

The report of the '62 Convention had this to say: "From Hachiman-Dori Ev. Luth. Church comes the report that organizational membership with the CLC involves many problems. They rather stress the fact that they are one with us in Christ on the basis of God's Word. The Japanese congregation expressed a readiness to assume the monthly property payments as soon as possible. Although the Convention concurred with the Japanese Christians that the sending of a second missionary does not appear urgent, it did recommend that the Mission Board continue to consider the sending of a second man in the mutual interest of our missionary, the Japanese Christians, and the CLC.

Missionary Tiefel reported that there are five weekly instruction classes, with an overall attendance of 26 adults. The classes and all regular services are in the Japanese language. The sermons are prepared by Pastor Tiefel. After translation they are memorized and delivered by five Japanese preachers, who are voting members of the congregation. A mission Sunday School, some distance from their own place of worship, is conducted by members of the congregation. Pastor Tiefel and his members have done invaluable work in making very much religious material available in the Japanese language. The convention complied with Pastor Tiefel's and his congregation's request for a board to review material they wish to put into final print. The Board of Doctrine will serve as this board. Translated material in mimeographed form and pictures of the Japanese at work, and their office and equipment, were on display during the convention."

Let's compare this with what we have since been doing.

- Organization – With the JCLC we quickly moved from the mindset of a congregation on a par with stateside congregations to a separate body. Our sister churches (NCLC, CLCI, BELC, ELCC, CLCK, LCEA, CLCEA, EELCT) have pursued registration with their respective governments. If the group is very small, then the registration waits until they grow.
- Second Missionary – Already three years into the CLC's existence the 'second man' idea is broached. Of course there is concern for a continuum of the work.
- Printed Material – As with the JCLC, so we have been working in all our fields to have material in the language of the people. Recently, Pastor Ohlmann reported that in the newest field of Nepal they are translating. There is a variety of gifts among our brothers overseas such that some fields do better in translation work than others. Whatever is produced we now seek to put on our website [www.lutheranmissions.org](http://www.lutheranmissions.org) so that it can be downloaded to any interested parties as well as reproduced for the church's use. And in stats that we can tap into on the hits to our website, it is amazing how many times it is used and what material is being downloaded.
- Correspondent for the Board – Whether it was the chairman or the secretary, one person was designated to correspond, just as in the previous Mission Committee's work. At times since then the chairman or the secretary is designated the correspondent. Realizing there are gifts beyond the board, others have been asked

to serve in this way.(Pastors N. Reim/NCLC, H. Duehlmeier/Osaka of Kenya)

In a supplementary report by the Board of Missions to the Convention, which was a Japanese congregational report of July 18, '62, it is seen that with Japan's economic growth members of the congregation found themselves in a variety of places within Japan and beyond. They acknowledged that they were responsible to spread the Word wherever they were. Their nation's economic growth allowed them to assume more financial responsibility as well as allowed them to have representatives at CLC conventions. (2) Since then our fields have been among substantially poorer people. We have only seen foreign brothers ( at their own expense) Martin Essien from Nigeria and Pastor Jeremiah from Tanzania at our conventions. And it is likely better that our brothers do not see the great wealth our country has. And for us to use our offerings to bring brothers over would not be good stewardship what with the multitude of needs we have overseas among the churches. As to any preaching stations or missions being established overseas where the Japanese brothers worked, which they hoped might happen, we have no evidence of this to my knowledge.

Now as to growth of the church, it was acknowledged in the '64 Convention Report that there had been growth. (3) When we come to the '72 convention, Mr. Goro Fugita's statement to the Convention acknowledged that, "...our congregation is not growing noteworthy in numbers..." (4)

Av. Att	Souls	Comm.	Voters	Ch. Baptism	Ad. Baptism	SS
'68 28	54	21	13	2	6	22
'70	60	20	15			
'72 21	63	19	11			10

If we look back at '62, they had an average attendance of 22 with 21 communicants. In '66 they had 15 communicants with 49 baptized members or in classes. Notice the Sunday School decline to 10 in '72. The second Sunday School that was started was ended. The congregation was aging. The gains and losses about equaled each other. You can read in Missionary Tiefel's reports about his disappointments. The reality that has to be addressed is always 'where are the fertile fields?' Of course at this time Japan was our only foreign field.

The Lord was at work in His church. The Spring West Central Delegate Conference memorialized the '72 Convention to consider other foreign fields. It was agreed at the convention that there would be a discussion of this, though it was postponed. In the August '72 Mission Newsletter there is this:

**"OTHER MISSIONS OUTSIDE THE USA/**

In its brief history the CLC has confined its mission efforts chiefly to the United States. The Lord seemed to guide us in this way by opening more doors in this country than we had the money and manpower to enter. Thus it seemed unessential to look beyond our



borders for opportunities to proclaim His Word. Of course, several of our members have been living outside our country and have been faithful witnesses.

Some believe we should now be doing more planning on the subject of foreign missions. Therefore, your Board will lead a discussion of this matter at the next convention, considering questions like these:

1. How can we encourage our laymen in foreign countries to increase their efforts in spreading of the Gospel?
2. How prepare ourselves for entering a foreign field?
3. What efforts should we make to investigate the possibility of entering a foreign field?

All readers wishing to offer their views on this topic should send comments to Pastor Lau, Sec." And of course within the space of a few years there would be Nigeria.

Following are some observations from Missionary Tiefel in a Mission Board Supplementary Report to the '66 Convention (5): "in effect the day of rosy or glowing predictions of a Japan 'Harvest' of souls is, at least for the time, past... We cannot do any mission work, but it is the Holy Spirit's work altogether... It is indisputable that the present period of peace and affluence (relatively), material preeminence of Japan among Asians, and high cultural level are serious impediments reinforcing the Old Adam in turning a deaf ear to the Word of God... We have much to be thankful for: A. We are permitted by the grace of God to make known His saving Wisdom without hindrance from the government or public. B. God has given us a nucleus of members who are not ashamed to confess His name. C. God has brought this congregation to the measure of maturity..."

The Gospel reached Japan as far back as the Nestorians. The greatest of Roman Catholic missionaries, Xavier, is said to have gotten there. The Portuguese with their trading did bring some priests, though this also did not take hold. Japan for long was a closed society. We remember how Commodore Perry opened Japan to foreign trade, though this was with gunboats. She reverted as much as possible to her insular closed society. After her total defeat in WW II it was hoped that a great spiritual harvest could be reaped. Gen. MacArthur, who basically ruled Japan after the war, called for Bibles and missionaries. Even under these favorable conditions the harvest was meager. As for the JCLC after fourteen years of missionary work there were 49 baptized or instruction class members.

In the '66 report it was also mentioned that the high cost of land in the big cities was a drawback on the work. In our work since then we have continually contended with this difficulty. One consequence of this cost factor and our inability to meet it is that we are working heavily in the villages. When we are working in a large city, it is in the outskirts, in a member's tiny living quarters or through some novel arrangement for a place of worship. In Chennai an innovative approach has been to lease a room on a several year basis. This cost/inability difficulty will likely not change as we husband our resources as good stewards.

The possibility was broached of a second missionary in the '66 Report and in Fujita's report in the '72 Convention. The JCLC was praying for a native to take his place beside Missionary Tiefel. It was great to have five men exercise the universal priesthood in delivering sermons, but a second full-time pastor was desired. The Mission Newsletter in August '72 stated: "Since it seems unlikely that there will be any Japanese candidate for the public ministry in the near future, the members of Hachiman Dori are concerned about finding and training Pastor Tiefel's successor. They would like a man well instructed in the Japanese language. Since this would require at least five years of intensive training, it is obvious that this program can hardly begin too soon. We pray the Lord of the Church universal that He will prepare and send the man or men He has selected to serve our Japanese brethren in love and zeal and truth." We pray to God and according to His will He answers.

Four months later the Mission Newsletter reported: "It seems as though our Lord is answering the prayers of our Japanese brethren and our own prayers... On the basis of the ILC faculty recommendation, and with the approval of our Japanese brethren, the CLC Board of Missions has asked seminary student Robert Wehrwein to study the Japanese culture and language. Mr. Wehrwein has heartily agreed... Mr. Wehrwein understands... He is merely offering to prepare himself for this work so as to be ready if and when the Holy Spirit should call him into that field. 'Man proposes; God disposes!'... According to advice from the Tokyo congregation this will mean some years of studying Japanese history, religions, art, social customs, etc. (everything involving Japanese culture), before even attempting to study the language..." In no way should any of this be diminished in our minds though the Japanese withdrew their support for this project later. R.E. Wehrwein's willingness is an example to any who would serve overseas. He was willing to begin to study though he did not have a call yet! He was willing to undertake five years of intensive study. Have any of our call candidates for foreign work since then ever thought in this line? RE was willing to learn a very difficult language as a prerequisite to the work. We have never since stressed this. It would be great to know the language of the people worked with but it is not important to the point that it takes precedence. And we have not dealt with any other country like Japan, a very tough nut to crack.

R.E. Wehrwein would have been our first foreign missionary trained by us to go into the field, but... Because RE had made statements in a controversy among us on the Third Use of the Law that the JCLC did not agree with, their support for him coming was withdrawn. The JCLC's doctrinal position was sent to the CLC in letters of '74-'75 and they withdrew from us. Missionary Tiefel withdrew serving the independent Confessional Lutheran Church of Japan (incorporation name change) from '75-'95. The CLC resolutions in '78 and in '98 twenty years later were not satisfying to our former brethren. In '78 Kasuo Sano became their pastor, a native to replace Missionary Tiefel eventually. Over twenty years after the separation even though there had been intermittent correspondence and contact from various CLC members, Pres. Fleischer reported to the 2000 Convention:

“Since 1998, correspondence continued with the Rev. Fred Tiefel and the Confessional Lutheran Church of Japan. The subject was the 3<sup>rd</sup> use of the Law. The 1998 convention adopted a clarification that we had hoped would satisfy the concerns of Rev. Tiefel and the congregation. It did not. In response to a question as to how they viewed their status in relation to the Church of the Lutheran Confession, a letter addressed to the president and the ‘Members of the CLC,’ contained this response: ‘From 1975 to the present, we have not declared ourselves in fellowship with your Church body.’ No declaration of fellowship had been made on our part. We interpret the statement from Japan as answer to our question and as an acknowledgment by the church in Japan that no fellowship exists between our two bodies.”

This kind of separation has not happened in any relations with our sister churches since then, thank the Lord. When a very serious disruption happened in India with Pastor Bas of the BELC, in essence the vast majority of that church remained in fellowship with us when Bas departed. In the NCLC a minority of three congregations did withdraw from us, while the majority continued in fellowship.

On Sept. 13, 2000 Pastor Tiefel went to be with the Lord. His wife, Louise, had gone on ahead of him on June 1, '95.

The nation of Japan is close-knit, inward looking, insular. As to it being ‘international’ it is that in business, but not in much else. In the history of the Christian church in Japan it has never gotten to the point of being a ‘sending’ church as in South Korea or Singapore committing missionaries to fields. The number of Christians in Japan remains relatively small. As to the CLC Japan it is a ‘self-governing, self-supporting, self-propagating’ church. For this we thank the Lord. How much ‘self-propagating’ they are doing we do not know. As to Missionary Tiefel he lived 37 years in the USA and 49 years in Japan. This is an example to us of dedication to the people served. Increasing age and debilitation did not lessen his efforts for Uganda orphans in his personal outreach. In '95 he was still supporting five. In '98 he was reaching out serving as an English speaking pastor for Ghanians and Morrocans in the Tokyo area. I had the pleasure-filled opportunity to sit with him for a couple days in '98 at the Narita Airport Hotel and try and absorb lessons from his experiences. A second such attempt was impossible due to his failing health. This is sad that we have not been able to learn more from his 49 years in Japan.

In F. Tiefel’s Christmas letter to his congregation in '67 he wrote: “Moralizing teachers deceive themselves and others. The doctrine of Buddha was brought to Japan from India and China. The Buddha taught about overcoming suffering by denying the human personality and its desires. He taught about working out one’s own salvation by self-effort and thus finally merging into the universal Buddha nature. He taught no God, no day of judgment, no hell. The natural heart of the heathen knows better. These latter points were added to original Buddhism in Japan. Children and adults, pupils, and teachers, educated and uneducated – all have heard that men who do evil must suffer in

hell. There is fear of death, of hell and the life hereafter in the heart of every unbelieving Japanese."

With our prayer for resumption of work in Thailand and initializing of work in Burma this is what we will face, Buddhism. The answer is the same today as 40-50 years ago. "Herein is love, not that we loved God, but that He loved us, and sent his Son to be the bloodcovering for our sins... And we have seen and do testify that the Father sent the Son to be the Savior of the world..." The joy of that Christmas newsletter is for any time and all time.

#### Footnotes

- 1) Mission Board Report Point # 4. Church Fellowship, p. 3 Mission Report '61
- 2) C. Supplementary Report pp. 26-28, '62
- 3) Japan p. 32, Japan Supplementary Report p. 33, '64
- 4) Statement of Goro Fugita, p. 34, '72
- 5) Supplementary Report, pp. 35-37, '66.

The following hymn was adapted by F. Tiefel. #418(Alternate Melody, #210 Palestrina)

*My God, My father, while I stray  
Midst Shinto, Buddhist godless way  
Oh, teach me from my heart to say  
"Thy will be done."*

*Tho' dark my path and lone my lot  
Let me be still and murmur not  
And breathe the prayer divinely taught,  
"Thy will be done."*

*What tho' in lonely grief I sigh  
For wife and friends, no longer nigh,  
Submissive still I would reply—  
"Thy will be done."*

*Tho' Thou hast called me to resign  
What most I prized, it never was mine;  
I have but yielded what was Thine—  
"Thy will be done."*

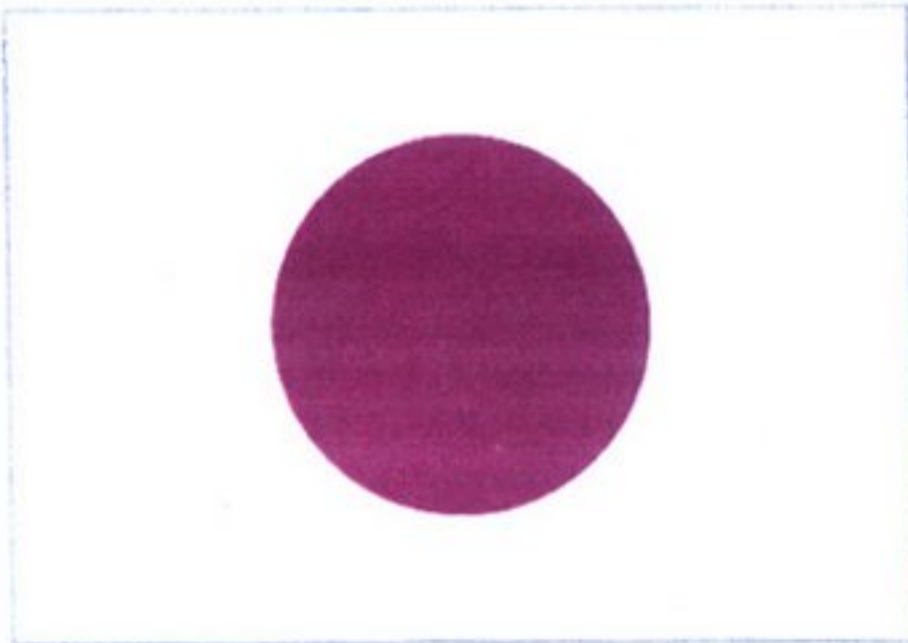


*When grief or sickness waste away  
My life in miserable decay,  
My Father still I'll strive to say,  
"Thy will be done."*

*Let my fainting heart be blest  
By Thy Holy Spirit, Heavenly Guest;  
My God, To Thee I leave the rest—  
"Thy will be done."*

*Create new will from day to day;  
Mortify mine own, and take away  
All that now makes it hard to say,  
"Thy will be done."*

*Then, when on earth I breathe no more  
The prayer, oft mixed with tears before,  
I'll SING WITH JOY on heaven's shore  
"Thy will be done."*



## GOOD NEWS FROM FAR COUNTRIES

In India, the crown jewel of fields God has given us, this collage blends the past and the present reminding us of God's Grace and Guidance Ongoing.



Starting from the lowliest dwelling for worship we assist to give a solid building.



Working together with the Lord and our brothers we build.



Above all what we are building with the Gospel is the Church of living stones, people bought by the blood of Christ, ransomed from the dominion of darkness and ushered by the Spirit into the Kingdom of light. The phenomenal growth that is recorded in the following history pages is His story of how He used us His co-workers. And what a joy to be His co-worker! We would not have it any other way. Worldly organizations take great pride

- in their power, His power is supreme,
- in their wealth, His is righteousness and glory everlasting.

And then there are the numbers. We work with individual pastors like Pastor Muzakuza in Congo.



And we work with congregations like that in Etago, Kenya.



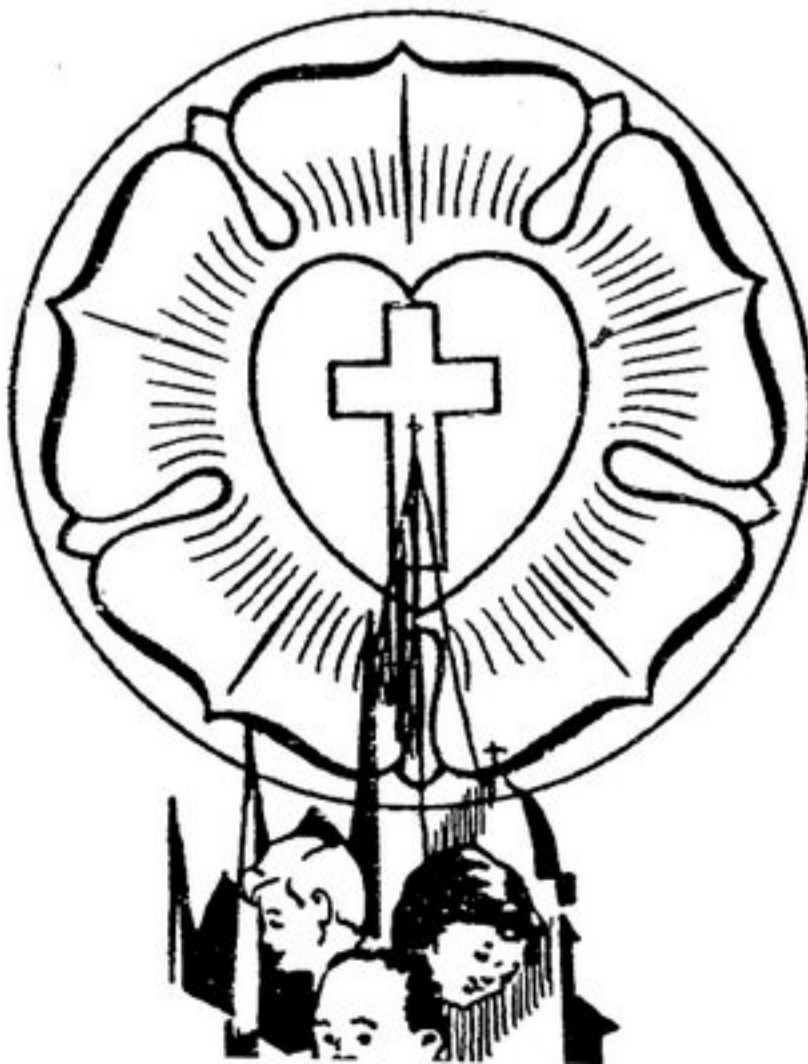
And we anticipate with joy what God has in store for us among the people in Nepal and Burma and wherever He wills. And one day we will see and be among that "great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb clothed in white robes," singing our praises to Him who used such earthly vessels as us for His Work.



## MISSION BOARD MEMBERS

To love Him is to serve Him. Under God's hand the Mission Board has sought to guide. Originally there was a Missions Committee which then became the Board for Missions. Those who served are listed when they were first elected.

- '59 C. M. Gullerud, George Barthels, Alvin Sieg, Vernon Fuerstenau
- '60 Marvin Eibs, Erwin Neubert
- '61 Leland Grams, L.W. Schierenbeck, H.E. Rutz, Norman Gurath
- '62 Edwin Radtke
- '64 Ralph Schaller
- '66 Ruben Ude
- '68 Helmuth Ohlmann, Dan Fleischer, Marlin Beekman
- '70 Lester Wehrwein, Carl Thurow
- '72 David Lau, Martin Fuerstenau
- '74 Don Ohlmann
- '76 Lee Krueger, Dave Schierenbeck
- '78 Dale Redlin
- '82 Dave Koenig
- '86 Bob List
- '92 Mark Bohde
- '94 Walt Schaller
- '96 Bruce Naumann, Peter Krafft
- '98 Mike Eichstadt, Jack Mayhew
- '04 Todd Ohlmann, Larry Hansen



## A STORY OF HUMAN FAILURE AND GOD'S MERCY

Even as we were seeing the opportunity slip from our hands of working in Japan, God was at work to give us a new field – Nigeria. Over the years there may have been some who wondered why God had us go there. True, it was the most populous nation in Africa. But it also was near or at the top of a list of quite another sort. I can say from having lived there that it was one of the most corrupt countries on God's green earth. When we had the drawn out USA education of P. Udo only to then culminate with him leaving us, there had to be those who wondered. When the 1980 visitation team came back essentially of the mind to have us get out of Nigeria, that had to contribute to what was already seen as problematical. And then there have been those suspensions through the years that we carried out of pastors in the NCLC. The society influenced the church. I could go on, but you get the idea. So why did God have us go there? Number one - they needed the Word of God just as much if not more than some other places of course. Number two - God was training us, for if we could operate in Nigeria we could operate anywhere in Africa!

The reputation of Nigerians abroad precedes them. Still Prof. Oscar Erpenstein worked with Nigerian students in the Word in the San Francisco area and they learned many truths from him. This member of St. Stephen's even put together a mimeographed dogmatics book from his studies and this was sent over to Nigeria. When the students he had taught returned to their native country, the contact did not cease. Oscar continued to correspond with them, their friends and even pastors about the teachings of our faith. From this correspondence a request came from Nigeria to come over and teach us.

In answer to this request, which was forwarded to the Mission Board,, a visitation team of Pastors C. Thurow and N. Reim traveled to Nigeria in January '74 and visited the churches and individuals that had expressed interest in the CLC through Oscar. It was determined by this visitation that here was a mission field in which we should work. Very near the outset of our relationship with these churches, they numbered around 2500 souls in 44 congregations. It appeared that there was much work to do to train these people in the pure Word. Notice that this came about before the break with us of the JCLC.

There are some things to take note of from the outset. When the visitation team returned, they had swallowed the proposal to put up a school facility. More importantly a Bible school needs teachers and students around a Bible, with a building far secondary. This is of course not the thinking of Nigerians and other Africans. A big building project should be undertaken for such an undertaking. Not long after this the chairman of the Mission Board, Pastor Thurow, put forward that we could not really undertake any work in India(which proposal came in a letter to be considered later) since our investment in Nigerian work would be \$50-60,000 and more.

When we finally were on the ground in Nigeria we had a Bible Institute operational for very little. The building was given to us free to use. A second classroom cost us about \$5000. And the subsequent history of the CLC is a grand effort on God's part to use us in His plan which did not always coincide with our plans or projections. It is great to have Him as head of the Church. "A man's mind plans his way, but the Lord directs his steps." Prov. 16:9 As we know in life so often, the actuality may not be the same as the theory. Mann denkt, aber Gott lenkt. This is such a vital lesson to learn.

It seemed that in April of '74 a boost would be given to the group that called itself the NCLC. Pastor E. E. Essien and several stations that he served addressed a letter to the CLC inquiring about affiliation. Pastor Essien had been trained in the Synodical Conference Mission in which Pastor Reim had labored for 15 years. None of the pastors of the 44 congregations had been Lutheran before and only one congregation had been Lutheran. This we have seen over and over again in fields, that we work with pastors who then become Lutheran. But in Nigeria there was a serious decline in pastors and numbers from the 2500 original.

Why this decline? Some did not accept our teachings from Scripture. Some were disappointed when we did not set up hospitals and orphanages, etc. Some were disappointed that their congregations did not get money. And some were just disappointed that we didn't seem to be doing anything. The mere sending of literature over to such a situation was not sufficient. There were six years between the visitation of '74 and of '80. The next visitation did not come until '84. Another two years passed until we had a missionary in the field. The JCLC had become self-supporting and then left us so there was no more money going there. Certainly some of the previous foreign mission budgetary allocations should have shifted to more regular visitations to Nigeria. Our visitations now to each field are yearly with scads of teaching and preaching and discreet help applied in each field in other areas.

There was one thing we were doing in the interim starting in '74 onward; giving an education to Patrick Udo. He, his wife Bertha and infant daughter Nsikan arrived in the USA to study at ILC for the ministry. He had been chosen by the visitation team to come over. Since it appeared difficult to get a missionary into Nigeria this was considered the best at the time. While many in the CLC took the Udos to their hearts, and delighted in their presence, this approach is fraught with dangers, that is of bringing over foreigners to train for the ministry. Unless the person is from the middle class overseas, the temptations are very great to want to stay and partake of the largesse of our land. Eventually, Patrick did leave us and attempt to stay in the USA, having to finally be deported. By taking a man out of his culture and surroundings, it makes it hard for him to go back and fit in again. Those who do not come over can very easily fall into a jealous mode. As a matter of fact the other man in the running at the end did become rather bitter that he could not come because he had a large family.

As it turned out with Patrick, first he was to complete his training at ILC. Then he was to go to the University for special training for special education. This was to enable him to

get a job when he returned to Nigeria. That seemed a good idea. The NCLC Board disagreed that he needed more education than we were wanting to give, though we caved in. The '80 visitation team recommended that we should support Udo in gaining his MA degree. He had been in the country for six years by then. Finally, after all the years were done he left us and tried to join other churches. It would have been better to use that money to send visitation teams over to teach and preach to the people.

Another flaw in our rather infrequent visitations is that we did not know really what was going on. One thing we later learned was that the head of the NCLC Board, Chief Adiakpan, was not even an NCLC member. Chief Egbe said they had him serve as head of the board because he was well recognized as a leading educator, could articulate well, give our church a good name... and on it went! Even in what came to be our thriving field of India we persisted in only periodic visitations until finally in '97 in the missionary's call he was to visit yearly. In India we found there was so much more we could do to help our brothers to advance the Gospel due to our regular yearly visits. And as we shall see in India, when a serious problem arose due to our knowledge of things and the men in the field knowing us, we could handle big problems far better. We learn from our mistakes. Every field is visited every year.

By March '80 another visitation team, Pastors P. F. Nolting and E. Albrecht, were sent over. The correspondence was just not doing the job. The number of congregations had declined to 17. Serious internal problems were bothering the church, one being rivalry between leaders. Even though the visitation team was very negative about Nigeria, the convention reaffirmed its desire to continue in the field and to post a resident missionary there. The visitation team did posit one very important point: a school must be established for training preachers staffed by two of our men, and if this were not done, there could be little hope of an orthodox church there in fellowship with us. For nearly 19 years we did not have two missionaries or staff teaching and preaching except for four different men (M. Gurath, M. Thom, K. Stewart, S. Schiermeister) working for a total of 11 months. It remained a staff of one missionary that then was expanded to include two Nigerians, Edwin (who replaced Essien) and Patrick who took over. Many are the plans in the mind of man. But through this lack of another expatriate we moved forward faster to have Nigerian pastors teach and run the Bible Institute.

The NCLC Board of Officers that the '80 visitation team met with listed through their 'head', Chief Adiakpan (not even an NCLC member) these requests:

1. An up-to-date modern Seminary or Seminary-College
2. A printing press, typewriters and machines for reproduction
3. Sunday School equipments, transport (a car or bus), projectors and Christian films
4. An NCLC Cottage hospital or sanatorium
5. Help us establish a strong central administrative system (this means financing a full-time secretary and pastor to supervise the congregations)

6. Would appreciate it, if the CLC relax a bit in their attitude and belief that American money can and will only be spent on American missionaries in Nigeria.

The visitation team heard these requests repeated in the congregations with additions such as salaries and church buildings. We of course do not do all of this. We have changed the policy of American money only going to support American missionaries. But the other requests simply demonstrate that they still had a lot to learn about what the church is all about and what it means to be indigenous. We have heard such grandiose requests in other fields. It is with a smile that we greet them and explain... In some of our fields it takes them longer to learn, but if they remain with us they learn.

Positively speaking the team acknowledged, "There is among the people a genuine desire to learn Biblical truth... We found an amazing freedom and spontaneity in confessing the Lord... There is also zeal, initiative, and self-reliance in starting new missions..."

In January '84 another visitation team of Pastors N. Reim and D. Koenig visited the remaining congregations and held talks with the leaders. A split within the NCLC was manifest, both before and after the visitation (this finally culminated in a separation between the two groups after the resident missionary arrived). The convention of that year affirmed the importance of a missionary. The Mission Board deemed that the India mission field in Andhra Pradesh was a better field to enter and that the missionary should be called there and make periodic trips to Nigeria. In January '85 the calling to India began and I accepted the call to India. But due to problems in getting a missionary into India, the Mission Board sent me to Nigeria to then have periodic visits to India. We must be flexible to follow where God leads.

Arriving in September '86 with my wife, Mary, and five children we located in Efa Anyam, Etinan. Three important things happened in the early months.

1. The Ibeno District with three congregations was definitely of another spirit and just would not work together with the Efa District. These in Ibeno were what basically was left of the '74 original group. They separated from us after lengthy attempts to have all work together.
2. It was clear that we had to get a Bible Institute going to train men. In the congregations only Pastor Essien was a trained pastor. In January '87 we began with 12 students, 8 of whom completed the five year course. For this we praise our God considering how essential this effort was.
3. Patrick Udo had indicated to Pastor Essien that he was sorry for what he had done. We accepted his repentance. He, Pastor Essien and I made up the teaching staff at the institute.

Through the years the church sought to fulfill all government regulations for its operation. Martin Essien, Pastor Essien's eldest son, was indispensable in this effort. We obtained church registration and a missionary quota number that allowed us to have

missionaries. In '89 a visitation team, Pastor N. Reim and L. Krueger, came to see how things were going. In Nov. '90 I left the field, having resigned for personal reasons.

In January '91 Pastor P. Gurgel, his wife and three children arrived to serve the Lord. Pastor Gurgel served for two terms, having been called once and then again by the Mission Board. During his service the Bible Institute graduated the first class to go the five years, with others graduating in succeeding years. The preachers in the congregations were becoming trained. A children's home was started. A 50 year lease was signed for a parcel of ground on which to erect a Bible Institute building. Business operations for students were attempted of farming and cassava grinding. Kinship began supporting the children's home in '98.

We found out subsequently that the best approach to help men with self-help is individual loans. Most joint projects just do not turn out well. The exception we have found so far is in rice paddy land purchased for rice for pastors in the CLCI and BELC. While the Nigerians wanted us to build a school at the new site, we demurred as will be shown later.

Pastor Gurgel ended his term of service in December '96. The Mission Board decided to try to have the mission operate without a missionary. In July '97 a visitation by Seminarian T. Ohlmann and Pastor Koenig recommended that a resident missionary be employed again. After I accepted the call in November '97 my wife and I returned to the field until May '05 when we moved to India. In March '04 Pastor Matt Gurath and wife and son came to work in Nigeria under the call, but found it just could not work out.

All of our pastors have been trained in the Bible Institute. We have now a loan program for all pastors in Nigeria to help them in some small business or self-help. It has a revolving fund, such that repayments are then loaned out again. When a congregation reached a certain size that it could erect a building, the Mission Board then offered to roof it. In this way we work together without one or the other doing all. At the new site(50 year lease) instead of building a school building, we built two teachers' houses and one small dormitory for 'away' students. This was done with NCLC member labor and some materials and CLC money for most building materials. As to the ground at this site it is divided up among students and teachers for farming. While we had prayed that we could garner men from the new fields in Togo and Ghana to come to the institute, this has not worked out yet.

For nearly twenty years the CLC supported the mission very strongly. But eventually there has to come a weaning. This is part of what our indigenous policy desires. When we left the field in 2005 support was reduced substantially. With later subsidy reductions the NCLC now receives \$400 a month from us to help in the work. A yearly visitation is carried out, which is now in the hands of Missionary Matt Ude. There are now 978 souls served by 24 pastors with three men in the Bible Institute. In '04 the membership was 780 souls.

I had maintained for a long time that if we only stayed in the south, which was heavily Christian, then we should not be giving the support we were nor having a resident missionary. We tried over the years twice to have a mission in the north in Bauchi. It did not come about. We worked in two large cities of Lagos and Port Harcourt and our missions grew very slowly, with many attendant setbacks. Martin Essien funded a mission at Badagry on the Benin border. Even there the growth was minimal. While we did start new preaching stations near our other churches, they did not grow much what with the competition with all the other churches around them. At the same time in India from '83 onward we were seeing substantial growth and this among a population that was dominated by the Hindu majority.

I had devised a plan that there should be two missionaries in Nigeria to start. After both had learned the culture and faced the difficulties, then there could be a division of labor with Mission Board approval. Nigeria was a good school I thought to learn the worst that could be faced. Then the two would look at their gifts and see how to serve the Lord between India and Africa. This was my plan, but not God's plan. I saw finally that this was just not going to be. So I notified the board and they shifted me to India. Mann denkt, aber Gott lenkt. In English we have a similar proverb, Man proposes and God disposes. I think I stayed longer than I should have in Nigeria. But God finally got through to me, that His plan was otherwise. Too soon old and too late smart.

We have so much to be thankful for in the work in Nigeria. In addition to a lot of our NCLC members helping in construction of churches and at the new site, we also thank Larry and Martin Hansen who came over as the first mission helpers in January '01 to work in construction. With the help of Mike and Mary Thom, Pastor Stewart, Scott Schiermeister and Pastor and Mrs. M. Gurath the work went on. Above all we are thankful to our Lord that He developed a church in Nigeria that is orthodox and a pastorate that knows to study the Word to show themselves approved.

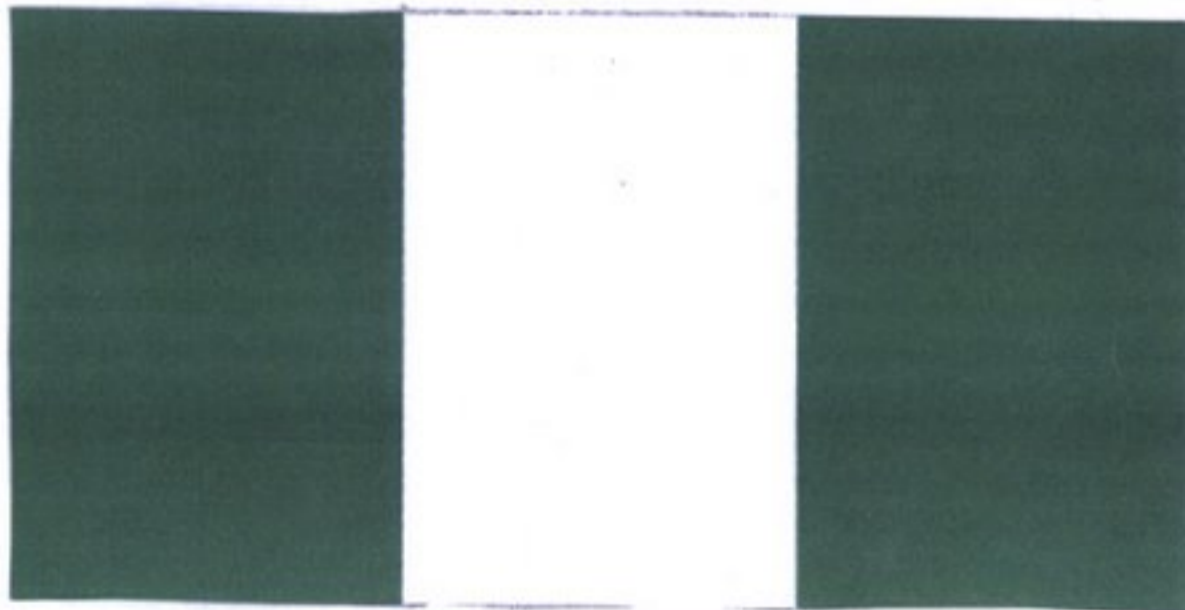


# NIGERIAN CHURCH OF THE LUTHERAN CONFESSION



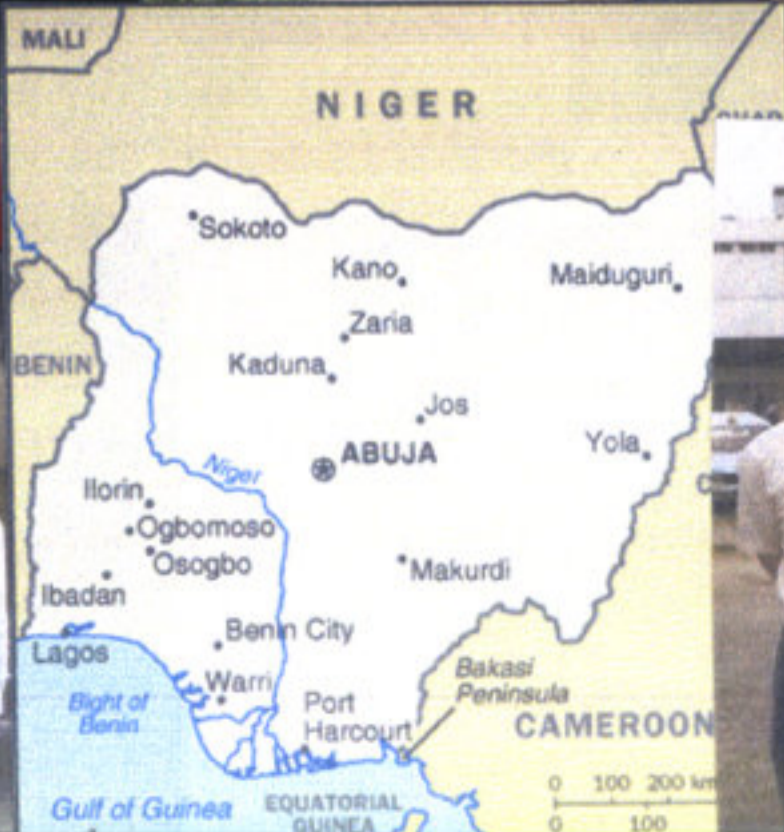
NCLC Board

Pastor Mulumba , Wife and Child



**SOUTH  
AFRICA**





## GOD'S WORK WITH GIDEON'S BAND

India today is a country with a booming economy and as far as we can see from our little view with a booming mission also. Since it is a country with 1.2 billion people and growing by the day, we with our sister churches have the work cut out for us. The CLCI is in two Indian states, Andhra Pradesh and Chattisgarh, while the BELC works in Andhra Pradesh, Tamil Nadu and the Union Territory of the Andaman and Nicobar Islands. The majority of our brothers and sisters live in Andhra Pradesh. This is a state with 75 million people. It must have the most Lutheran church bodies of any Indian state, fourteen in number which includes our two sister churches. The largest Lutheran church body is the Andhra Evangelical Lutheran Church with over 400,000 members. That seems like a lot until you remember that only 16-18% of the 75 million state inhabitants are Christian with 35% of the total Christian population being Lutheran. Our little Gideon's band has over 9000 souls in the CLCI and over 14,000 in the BELC. When we look at the staggering job before us it is daunting until we remember the Word, "We are God's fellow workers." 1 Cor. 3:9 And this is the God who can do anything. Remember the staggering numbers in the incident with Gideon and his 300.

The Mission Board received a letter from John Rohrbach, a member of Zion, Ipswich, SD, dated December 10, 1981. In it he wrote, "This past summer I went to Sri Lanka and India... While there I became sick and was hospitalized for ten days. During my stay at the hospital a schoolmaster and his wife came to me with three pastors. They were looking for a Lutheran body to belong to." When John communicated this to his brethren in the CLC, there was joy a plenty, which then led to action. The Mission Board's supplementary report to the Convention that year made mention of a meeting with John, and correspondence through him with the India contact, Mr. V. S. Benjamin. The West Central Conference in a memorial was heartily behind proceeding with this effort. The Mission Board even had a projected budget for the effort. The board stated, "Recognizing the apparent mission opportunity the Lord may be laying before us, we recommend disseminating this information about India to our people as well as pursuing various ways and means of answering the request."

One very important point in this effort was "disseminating this information." We are a small synod and can get messages out without too much difficulty. When we let each other know about opportunities like this the Spirit works in our congregations. Over the years with the advent of electronic communications we now have enews and emailing in addition to the old mission newsletter. Thank God for this instantaneous transfer of information to our membership.

In January '83 a visitation team representing the CLC embarked for India to investigate the field of labor around Nidubrolu, Guntur District, Andhra Pradesh state. John Rohrbach and Pastors D. Schierenbeck and D. Koenig held doctrinal discussions with V. S. Benjamin during which it was observed that: 1) we were in doctrinal agreement, 2) Benjamin also showed a willingness to continue in the Word and study with us. This

second point is one that cannot be underestimated in our doctrinal discussions. It is not a point to be answered simply with a yes or no. It is determined as much as possible in the meetings by the tenor and attitude. We of course cannot possibly cover all of Scripture in the several days of discussions. Thus it is very important that the attitude of a continuing studying and learning is emphasized and agreed to. Another very important item is 'integrity' which cannot really be measured very much in several days. It can be assessed as time goes by in our work together. If there is a shortage in this area, we assist with the Word.

Because everything was so positive in April the Mission Board authorized \$9,500 for the purchase of a mission house as a residence for the Benjamin family. If a resident missionary were to come, he would live here also. This was the first of many capital investments on our part that have resulted in the spacious compound for the CLCI today. We added: an orphan building, two classrooms, upstairs living quarters. Pastor Benjamin also over the years bought the small parcels of adjacent ground that allowed for the expansion.

Even while we were with Benjamin's in the Guntur District of AP, a letter from the far southern tip of India was winging its way to the CLC/USA. God is always at work; He never sleeps. Even as we face the present, He is busy preparing the future. Pastor Mohan Bas had formed the Bharath Ev. Luth. Church and was looking for support for its work. Pastor Bas had found our name in an international directory of Lutheran churches. He did not know of our visitation. Upon returning to the USA correspondence with him began.

We did not let any grass grow under our feet on the prospective work with the orphans that Pastor Benjamin was taking care of. In April the first meeting was held by the committee, which would under Mission Board supervision oversee the work that would come to be Project Kinship. (Kids In Need – Source of Help for India's Poor) From the very first there was enthusiastic support for this. A sponsorship program was devised by which stateside individuals or groups could support an orphan. It is safe to say that never has Kinship been short of funds. At the very outset there was a waiting list of sponsors for orphans. There were not enough orphans to go around.

From this first project Kinship expanded to support:

- Orphans in the BELC until Pastor Bas closed his orphanage,
- NCLC Children's Home,
- The Aids Orphan School in Etago, Kenya,
- Seminary and Bible School Students in
  1. NCLC Bible Institute, Efa Anyam, Nigeria
  2. CLCI Seminary, Nidubrolu, India
  3. St. Peter's Seminary, Himo, Tanzaniz
  4. MLBS(BELC), Nagalapuram, India.

This has been such a rewarding effort as we see the love of Christ poured into the hearts of our people as they give and pray and help in these projects. And to emphasize yet again, the needs have always been fulfilled.

In January '84 we took flight again to India to visit Pastor Bas at Kanyikumari. This time it was Pastors N. Reim, and D. Koenig. We in turn brought V. S. Benjamin with us on the colloquy. As in the previous year discussions again disclosed an agreement on the Word. One thing that is done also in connection with the doctrinal discussions is a visit to as many congregations as possible to see the church in action. Sometimes we see that some teachings need to be reinforced in a congregational setting. The zeal of the pastors and people is also measured. With each successive visitation more congregations are visited. The only place where this has been limited is in Myanmar where most of the congregations are in Chin state which needs special permission for foreigners to enter. God-willing in the future we will enter there also.

The Convention of '84 formally recognized that the "Holy Spirit has established fellowship between the CLC and the CLCI. With grateful hearts we praise His holy name..." The convention authorized the construction of an orphanage building to house 25-30 orphans. John Rohrbach went over to assist in the construction. Consistently in the early years John did all he could both stateside and in India to help the mission. The '86 convention formally recognized the BELC as a sister synod.

Things were moving very fast in '84. A Bible correspondence course, developed by Pastor Bertramm Naumann, was advertised in several newspapers in India, with CLC laypeople then correcting the mailed worksheets. We know God's gifts to the church are more than just in the pastors and teachers. Here we sought to use talents and zeal reposing in laypeople, men and women. A new contact developed in the capital of Andhra Pradesh, Mr. V. S. Willard who was leading many young people through the course. Unfortunately, this contact did not continue.

In January '85 the calling began for a missionary to India, which I accepted. But the visa problem was such that the Mission Board shifted me to Nigeria.

In comparison the CLCI in '86 was 35 congregations of about 2800 souls served by 22 pastors, which is now over 9000 souls served by 108 pastors with 38 in the seminary. The BELC in '86 was 3 congregations of 300 souls served by two pastors, which is now 14,191 souls served by 338 men with 16 in MLBS. As we look back we should remember that V.S. Benjamin began his church in 1968 after separating from the Andhra Evangelical Lutheran Church. When we met him through John Rohrbach, he was stretched to his limits financially. It was truly God that put us together that we might help him maintain the church and reach out.

In February of '89 a visitation team of L. Krueger of the MB and Pastor N. Reim visited India. Besides reporting that they thoroughly enjoyed every day they were over there, they came back with recommendations: 1) that three more acres of rice paddy land be purchased to add to the two already bought and in production, 2) that Pastor Benjamin's son Jyothi be brought to the USA for theological training and return to India to assist his father.

The rice paddy land was supposed to be for the orphans, but Pastor Benjamin shifted its production to provide rice for the pastors. This kind of thing happening unknown to us points up the importance of the regular yearly visitations to the fields or a resident missionary. Each of our sister synods in India now have in excess of eight acres each on which they produce rice for the pastors. This production in no way supplies all that is needed, though it does show our love. We continue to look for other ways to help our pastors in tentmaking projects.

In the spring of '90 a cyclone ravaged an area of Andhra Pradesh where there were many of the church's members. At this time we began our first assistance in this area which continued several times in the following years when the cyclones hit. We have recognized that fellowship is not alone a thing on paper, nor is it exclusively in the teaching and preaching of God's Word. Fellowship also involves loving help in times of cyclones.

Jyothi arrived in the USA in September '89 and upon finishing a two year program returned to India in '91. Beyond Jyothi's faithfulness to the Word and his work in India causing his return, he was also accustomed to more of a middle class background. Most of our men are poor and would face great temptations in the USA with our abundant wealth and luxurious living.

In '90 Pastor Bas moved his base of operations from the southern tip of India to the Uthukottai area outside of Madras. This became then a center of the BELC that like a mother produced other centers. Knowing that the men who preach must be trained well, Pastor Bas began a two year program of theological education. He named the school Martin Luther Bible School. Though he was no longer with us, in 2007 the BELC began again the two year program at Nagalapuram and named it MLBS.

Jyothi Benjamin upon returning to India tried with his father to train men in the evenings. It was a difficult arrangement. We did not support a full-fledged seminary set up until 1998. We at times are slow to catch on to things. Or we just forget in the rush of all we have to do. We spent the money on Jyothi's education. He spent the time studying diligently, though upon returning to India it seemed that his main task was to oversee the orphan work. This was not the best stewardship of him.

Following our flawed practice of periodic visitations instead of yearly ones, in Jan. '94 Pastors D. Fleischer and M. Bohde were sent "to give encouragement to our brethren... and provide us with a better understanding of the Lord's work that we are sharing in..." They returned, reporting "...most distressing beyond the physical poverty we saw was the spiritual poverty that holds the masses in its grasp. Hindu temples and shrines appear on public grounds and on private land..."

In August '95 Kinship expanded its efforts to also care for 15 orphans under Pastor Bas. One member of the committee wrote, "The fields are white unto harvest and the hour is late. Doors are opening to the Gospel all over the world, and we are the workers. Any question or difficulty concerning the work is first of all a call to come to our knees before

our heavenly Father in prayer... Please pray with us... that we all would clearly know His will... and then in faith to step ahead and do."

The last of our periodic visitations happened in July '97 to be replaced by yearly visitations. Seminarian T. Ohlmann and Pastors W. Schaller and D. Koenig helped Pastor Bas open a new field in Nellore in AP. It was observed that the CLCI was working in several tribal areas and expanding into the Kakinada area. Among many recommendations, the most important had to be that a sponsorship approach through Kinship be used to begin a full-time seminary with Jyothi teaching. The seminary program began with two years and later expanded to the present three. The seminary held its tenth anniversary in '08 with a graduating class of fourteen.

The initiation of the Mission Helper program began in the summer of '98 with Karen Strike and has grown to have as many as seventeen coming to assist in various capacities. The two main areas are: 1) VBS work in the congregations, 2) Teaching and preaching. Here we see the universal priesthood in all its practicality as our CLC members help our sister churches with the Word.

The missionary since '98 was to be in the field each year and for extended periods of time. In 2000 the Mission Board sent over Pastor B. Naumann and J. Mayhew to allow for a fuller understanding of some of the intricacies of the work as well as the scope of the work. On December 13, 2001 the BELC celebrated its 20<sup>th</sup> anniversary. But that celebration lost its luster when information came to us that same month that Pastor Bas was working also with the AALC in violation of his and our stated Bible position on fellowship. Prayer was called for. A rupture was occurring in our relationship. What would happen in the BELC? Would it leave us as the JCLC left us? Would it decline in numbers as the NCLC had from its beginning due to internal troubles? God only knew and we trusted in Him.

The truth was disclosed in January and February of '02, as I met with Bas and his men and received answers to email inquires to the AALC. Tragically, Pastor Bas had openly lied to them and us. In confronting him he admitted his sin and asked for forgiveness. But there would have to be more to come, bearing fruit that befits repentance. While we naturally forgave him, he could not be trusted with responsibilities or finances until he proved himself to us. This he did not take at all well. I asked him to resign his position as President of the BELC in the best interests of the church. He declined and was overtaken by some emotional problems that influenced his body. From that point it was difficult to communicate with him.

But it was not difficult to communicate with his pastors. Since I had been on the field over the years, I knew his men and had no compunctions about discussing the situation with them. In my explaining how he had openly lied, I also disclosed that we did not have confidence in him at this time. That would have to be restored in time. Around forty pastors indicated their desire to remain in fellowship with the CLC regardless of other outcomes and they signed a statement to that effect. Interim arrangements were made. After I returned to Nigeria we carried on correspondence to try to clarify the situation.

Earnest prayer was made by us in the CLC as to Bas, his pastors and their people. This was certainly a very delicate time and the problems could only be resolved by the Head of the Church.

Pastor Bas did not change from his refusal to resign. I told him we knew his gifts in teaching and that we would be glad to have him teach. This did not mollify him. He informed us that on April 15<sup>th</sup>, he would close the orphanage and he did. He attempted to gather a group of pastors around him to show he had the leadership. These men for the most part were unknowns to us. In September the group of 36 pastors who remained with us far outnumbered any number who had been taught by Bas and remained with him. This was one way that God was trying to humble Pastor Bas. Whether God did or will humble Pastor Bas, we do not know. We do know that over the years some few who did stay with Bas have come over to us. And for all intents and purposes Bas has no church body, only the name, Bharath Evangelical Lutheran Church. He kept the two properties and the vehicle for all the good these did him. Even in October of '02 we saw 65 pastors, old and new in study with us. The number has continued to increase until now we see over 417 men preaching.

What can we learn from this? One thing right up front is, be on the field as much as possible and keep your eyes and ears open. Be one with the men and demonstrate what we are interested in – God's Word of truth and the spreading of it far and wide. Never gloss over sin, in this case blatant lying, but call it what it is. Show how the ministry has responsibilities before God that cannot be compromised. Forgive as God has forgiven us in Christ and seek to restore one in a spirit of gentleness. Our fellowship with the present Berea Evangelical Lutheran Church is a precious thing to us for God created it, as was our relationship with the previous BELC. But one sinner destroys much good. Ecc. 9:17

There is so much more that has happened in our Indian fields:

- In '01 we began a Joint English Conference where pastors from both church bodies gather to fellowship, study and hear reports of the work. This is to cement our joint work together.
- In February of '05 I accepted the call to shift my base of operations to India from Nigeria.
- Pastor Ohlmann accepted the call as part-time missionary to India.
- In February of '07 MLBS was started as a two year school at Nagalapuram.
- In February of '08 Pastor Matt Ude arrived on the field as full-time missionary.
- In October of '08 we began a Joint Leaders Meeting with seven representatives from both churches to report, share, understand and coordinate the work.

We are working with all our sister churches in the highlighted areas listed below, though since India is the largest opportunity, more is done there. In recent years we have seen:

- **Self-Help** – We want all of our sister churches to be self-supporting at some point. So as not to make them dependent on us and to assist in self-sufficiency, we make loans to the individual pastors. In the CLCI it has been for water buffaloes and sewing machines. In the BELC in a three year period(Sept. '04 -

Sept. '07) we made 157 loans. We also have given 8 acres in the CLCI and a little over 8 acres in the BELC for them to raise rice for the pastors.

- **Pastoral Training** – The CLCI seminary three year program had graduating classes lately of: 6, 12, 14. The BELC MLBS will have 16 men finishing the two year program. In addition throughout the BELC districts we have monthly studies to allow growth in knowledge and understanding of His Word
- **Catechisms** - Within a recent two year period we supplied: 500 Tamil, 50 Telugu, 500 Hindi. This is an ongoing project. We print and buy catechisms regularly.
- **Bibles** – Within a recent two year period we distributed Bibles in the following languages: 1450 Telugu, 900 Tamil, 60 Hindi, 1 Kannada, 4 English. In addition we distributed the following New Testaments: 1200 Telugu, 300 Tamil.
- **Translation Work** – Mueller's "My Church and Others" has been translated into Tamil, Telugu, and Hindi. We have 14 pamphlets that define us from other churches also in all three languages. Now we are starting to translate the Invisible Sunday School into Telugu and Tamil.
- **Building Assistance** – Since the CLCI is older and has larger congregations, our help in this area has focused on the BELC. From Sept. '04 – Sept. '08 we have helped over 73 congregations to have a substantial building for worship.

"Like cold water to a thirsty soul, so is good news from a far country." Prov. 25:25 We in the CLC though few in number have been blessed by our God to participate in work overseas that in 1960 we could not have imagined in our fondest dreams. When the good news comes of our brothers and sisters overseas, it is enlivening, reminding us that our Lord does want us to go into all the world with His Gospel. When we see what is happening in India, and it is not alone within our fellowship, it is reminiscent of what was said of the work in Syrian Antioch, "And a large company was added to the Lord." Acts 11:24. As we know what proceeded forth from Antioch, so may it be from India.







Martin Luther Bible School – BELC



CLCI Seminary

**CHURCH OF THE LUTHERAN CONFESSION  
OF INDIA**

**BEREA EVANGELICAL LUTHERAN CHURCH**



**CLCI  
LEADERS**



**BELC  
LEADERS**





**MANY ARE THE PLANS IN THE MIND OF  
MAN, BUT IT IS THE PURPOSE OF THE LORD  
THAT WILL BE ESTABLISHED. PROV. 19:21**

By the year 2000 it was evident that we had contacts and opportunities looming before us beyond the fields we were working in at that time. The Chairman of the Mission Board, Bruce Naumann, in August asked for discussions on "how to handle the outreach opportunities beyond the present Nigeria/India fields." Even as we sought to make plans, we remembered that it would be the purpose of the Lord that would be established. Trusting in Him we considered what we had been doing and modifications of that to take advantage of the opportunities that the Lord gave us to reach out. What follows is a phased plan which took into account what we at that time were doing and considering.

1. Correspondence – We correspond with contacts.

This was done with Prof. Erpenstein to the Nigerians when they returned to their home country and in turn further with their pastors. This we did with V.S. Benjamin and Bas and in each case in about one year following we had a formal doctrinal visit/discussion. With this phase of work it could be done by any in the CLC what with our upholding of the universal priesthood of all believers. For instance among our pastors and congregations there has been correspondence carried on before it was brought to the MB. After it was brought to the MB someone is designated to correspond. In the case of the two India examples it was the secretary of the board. Over the years the chairman of the board has also carried on correspondence. The president of the CLC has also carried on correspondence and then turned it over to another selected individual. In the case of the Kenyan Osaka Pastor Duehlmeier was asked to carry on the correspondence. In this initial phase the Statement of Faith and Purpose and other doctrinal treatises are sent. As we find out about the church background of the individual or group we send material that explains our likely differences.

2. Literature – We start sending over larger amounts of literature, while still not in doctrinal fellowship, though with the indications that it will be likely. This involves Sunday school material, Bibles, catechisms, and other material that can be disseminated to the leaders of the group and even to the people of the group. Initial correspondence with the Ombasa group in Kenya began with President Fleischer and was turned over to the missionary. We then sent money for 100 Bibles and catechisms. Initial correspondence with Muzakuza began with the Chairman of the MB, Pastor Naumann, and was continued by the missionary. We then sent over to Congo French catechisms and other French doctrinal materials. We also supplied them with Swahili Bibles and catechisms.

3. Initial Visit – In Nigeria and India we did not do this, but went for a full doctrinal meeting. In Kenya we did have an initial visit with Pastor and Mrs. Koenig meeting with the Ombasa group in Etogo. This just seems wise to do to gather more

information to corroborate what has been exchanged in correspondence. Earlier we did not have overseas missionaries, while now we do. They can carry out a preliminary visit(s). This is more cost effective also in that it might be found out that more time is needed before a full doctrinal meeting is held toward establishing fellowship. Of course this phase could be short-circuited if warranted.

4. Full Doctrinal Meeting – It is wise that everything be confirmed by the mouths of two or three witnesses. In India in 1983 it was: Schierenbck, Rohrbach, Koenig meeting with Benjamin. In India in 1984 it was: Reim, Benjamin, Koenig meeting with Pastor Bas. If one of the three is the overseas missionary and one or two come from the USA that would be the best, all things considered. As it developed in Congo and Tanzania, it was only the missionary meeting for a doctrinal discussion with Muzakuza and his men and Angowi and his men respectively. This was with the approval of the President and MB. At times budgetary considerations alter our plans as likely is the case for Congo and Tanzania meetings. When it comes to an individual or small group, as the missionary works with such, it becomes evident over time that we are in doctrinal agreement. The missionary acknowledges this with these people as was later done with Kossi in Togo and Gideon in Ghana. As for a church body per se, we acknowledge that doctrinal agreement exists and a later convention passes such a resolution.

5. Serving, Training, Discipling – After doctrinal agreement is reached we seek to assist in the training of pastors and leaders. Plans at the time were to use the five year course at the Lutheran Bible Institute at Efa for Africans. This was as we looked to Togo and Ghana, which were close by. If in India we were looking at the two sites of Uthukottai and Nidubrole. If contacts were to develop in Kuala Lumpur with Bas, those men would come to Uthukottai. With the presence of two full-time missionaries overseas and the coming of part-time missionaries and volunteer mission helpers this was to be enhanced. At this time also we considered what kind of a liaison we could establish with Mark Bohde in Thailand as he carried on his independent orphan work. Of course there would be modifications to our plans as God's purposes were accomplished.

What developed in this "... Training..." phase was a two-track approach: 1) formal seminary or Bible School approach which takes 2-5 years, 2) Theological Education by Extension which is ongoing.

In this ongoing phase of our work it is so important that we do as much as possible face to face. Our presence with the brothers proclaims our love for them and for Him and His Word. It points out the one thing needful and our upholding of this above all else.

As we began the work overseas in a variety of fields beyond our first three, we were simply seeking to carry out the Lord's purposes. We want to go where the Lord wants. Throughout the years there are many groups and individuals with which we have had contact that did not turn into a brother to brother fellowship relationship. But of those with whom we did enter into fellowship it was like following a stream of water down a mountain slope. One does not know exactly where the stream will go next. Perhaps it will flow in one direction or another. Or maybe it will come up

against a boulder and go around it or stop for a while and form an eddy until it courses on again. In all the fields that have opened to us, it was not our doing, but the Lord's.

Sometimes due to the reporting of progress forward with fellowship relationships people might think there are no setbacks or that all who contact us join with us. That is of course not the case. We do not accept anybody and everybody who contacts and appeals to us. There are those who write to us to which we respond and we hear no more. There are those who are in fellowship with other churches and appear to just want our financial support that we pursue no further. There are even some with whom we have had face to face contact, but have not joined us. The secretary of the Mission Board, Pastor Ohlmann, was corresponding with two groups from Burma that contacted us. One was eliminated due to their existing fellowship with others, while the other which was independent we go to meet face to face after materials have been sent to them and correspondence carried on.

We have also had defections from us such as Bas and some of his men breaking with us in India. In Kenya most of the original Ombasa group are no longer with us. In Ghana Daniel and his Ecowax School have opted out of work with us. Face to face meetings with Mike in Togo and with Maweu in Kenya did not result in fellowship. And the list of contact but no fellowship goes on: Robert in Benin, Tona in Kinshasa, Kafumwe in Lubumbashi, Kissuu in Kenya, Etuk Udo in Nigeria, Umanah in South Africa, Fataki in NE Congo... In 2005 Mission Board representatives Pastor B. Naumann and Larry Hansen with the missionary were prepared to meet with a Lutheran group in Johannesburg. Even though there had been extensive correspondence and materials sent, we found out when in the country that they had lied to us in their letters about their doctrinal position and that they were unethical in their use of money. No meeting took place.

Our plans also have been changed repeatedly. In Ghana it was hoped that Gideon could go to the Lutheran Bible Institute in Nigeria. But then he got married, had a child and plans changed. When the rupture occurred with Pastor Bas, it was a matter of being very flexible to see how God would lead. When in Nigeria, we had a contact in the neighboring country of Benin. That did not develop, while instead we had positive contacts in Togo and Ghana along the coast beyond Benin.

When we look at all our fields and the year of the beginning there, we see how God leads.

- 1974 Nigerian Church of the Lutheran Confession
- 1983 Church of the Lutheran Confession of India
- 1984 Bharath Evangelical Lutheran Church(India)
- 1998(1<sup>st</sup> visit in '01) Eglise Lutherienne de Confession du Congo
- 2000 Crown of Glory Lutheran Church(Ghana)
- 2000 Etago Church of the Lutheran Confession(Kenya)
- 2000 Lutheran Church of East Africa

- 2001 Eglise Evangelique Luthérienne de Confession du Togo
- 2004 Church of the Lutheran Confession of East Africa
- 2005 Church of the Lutheran Confession in Kenya

In '08 we saw correspondence turn into visits to Nepal and Burma. Also in '08 we saw that work was beginning in South Africa in a visitation to our preacher in Johannesburg. We see again God's purposes accomplished. He gave us a breathing space of three years before laying before us more opportunities. Of course we pray that work can resume in Thailand, but we rely on Him accomplishing His purposes. We wait on Him.

As we begin to look at the African fields after Nigeria, it is important to look at Nigeria in the sense of a beachhead for us in Africa from which we met the Lord's opportunities presented to us and expanded. In Normandy in 1944 it was tough on the beach, but then the Nazi Fortress Europe fell. While the Normandy invasion was flawed in planning and execution, the overall strategy was sound and God gave it success. So from our beachhead in Nigeria we see our many flaws, but we have the Great Commission. With our synod working in Nigeria it helped to acquaint our members with Africa and its culture. The missionaries who worked there as well as the Mission Board members and Mission Helpers who visited could get some grasp of what it was like in Africa to better cope beyond Nigeria. The very living in close proximity to other Africans was a help in learning how they thought.

## GHANA

In '99 Elinore Gbedey was returning to the USA from a teaching stint in the country of Benin on the West Coast of Africa. She came through Lome, Togo to visit there, since she is married to a Togolese. While in Lome, she came across a Lutheran, Amegan Kwaku Kpello(Mike) and explained to him about our church. He seemed to have some interest. Since I had been her pastor at Peace thru Christ, Middleton, Wisconsin, she contacted me and asked if I wouldn't be interested in pursuing contact with Mike on our church. Email correspondence resulted. Literature was sent. Though Mike in the end decided to remain with his Lutheran church, he gave us contact information.

In April 2000 my wife, Mary, and I visited Mike and his family in their home. One night he invited some others he thought might be interested to come and learn about our church. One man who came that night was Gideon Abussah. He had gone through a couple years in a Bible College which is affiliated with ORU. We had a good deal of discussion on pentecostal/charismatics, sinfulness of infants and baptism. He became convinced of infant sinfulness through Ps. 51:5. Over time he also rejected Pentecostal/charismatic teachings. He received literature and was sent more later through the mail.



With the Nigeria 'beachhead' it was a simple matter of visiting and teaching Gideon each time I entered or left Nigeria, since these countries were so close. Over several years this allowed me to go over our teachings and take him through instruction booklets on a variety of topics which I obtained from the LC-MS affiliate in Ghana. These were also then used in Togo and Etago, Kenya. (Lutheran Confessions, Preaching 1 & 2, Intro. To the Bible, Doctrine 1 & 2, Biblical Interpretation, Old Testament, Romans, 1<sup>st</sup> Cor., NT Survey, Lutheran Leaders, Sacraments, Luke, Lutheran Leadership and from Kremer stateside A Bible Preview) These were the first use by me of what has been called Theological Education by Extension (TEE). The booklet was issued and when I returned I corrected it and issued a new one.

Gideon's village was near Denu, Ghana across the border from Lome, Togo. In '01 he began to teach religion in a school at Denu, in essence becoming its chaplain. We supplied all the Bibles and catechisms asked for for the students. Daniel, who ran the school was Pentecostal, but willing to learn from Gideon. Services were also started. Perhaps 12 of the 350 students came in addition to Daniel and his relatives. Then began the ups and downs of this mission. Daniel decided to go back to Pentecostalism. Gideon was out. All of the churches in Denu are Pentecostal. So you can see the difficulty that Gideon faced.

He began services on the back veranda of a house he rented. We put up a roof for this. The group remained small at 15. He began trips out to his home village, Atidzive, for Bible studies, but the numbers there remained at 4-5 at most. Gideon did get married and had a son, Samuel. Then his wife contracted HIV, not through him. Her parents took her home for homeopathic treatment and disdained Gideon. He was separate from his wife and son. It was during this time that Pastor Karl Stewart came over (June '03) and helped in West Africa, working with Gideon also. Gideon named his church Crown of Glory Lutheran Church. He found a new man who seemed to be willing to come over from the Pentecostals until he found we were not paying a salary.

By '05 he had decided to move up to Tema/Accra area with its large population and better prospects for outreach. In '06 I met with several young men who we thought might be able to go to the Lutheran Bible Institute at Efa for study after they finished preliminary study with Gideon. This has not come about. We gave a grant to Gideon to go through training to be a driver, only to find out at the conclusion of his studies that he couldn't get the job as anticipated. He continues to work with contacts in Tema and Accra to try to gather people into congregations. Most recently he has used money from us to do a self-help project of selling phone time. He is also trying child evangelism to gather towards a congregation.

He has been faithful to remain with us as a confessional Lutheran and we have prayed for him and tried to assist him as we can. This points up that not all our fields blossom and produce like India. Yet because Gideon is faithful we continue to support him. In Gideon's difficult situations one might think, well here we could give him a salary. But no, it is best that he rely on the Lord and do tentmaking. Otherwise we could make him

dependent on us. The work in Ghana allowed the beginning of TEE which is used in a variety of ways in our other fields. This situation also points up how important it is to have as much contact as possible with men in fields where we do not have the resident missionary. Relationships are so very important in our overseas work. We develop a rapport as much as possible with men so that we can work with them. They see us with them, praying for them and helping as brothers in the faith.

This work in Ghana began as well as in Togo through contact by Elinore Gbedey, as in Nigeria through Oscar Erpenstein, as in India through John Rohrbach. Here is that blessing of members of our congregations taking the bull by the horns to do what they were reborn to do as we were reminded in Pastor George Tiefel's letter.

## TOGO

Though Mike did not join us in Lome, he continued to try to help. He gave us another contact in Kossi Joffre Blewu. Somehow for the original meeting with him we missed each other in April '01 and it wasn't until September that we sat down to study. In the meantime I sent him literature by mail. In September we began with consideration of the sacraments among other things. Kossi was a school teacher and member of the Baptist church. In entering and leaving Nigeria the visits and studies with Kossi also pointed up the use of the beachhead. He also began using TEE material. Theological books were also given him over time. In March of '02 he told me that he saw through catechism references how the Baptist church was not correct on baptism and communion. Since he was not baptized, he requested baptism which was done at Gideon's house.

Kossi made a trip over to Efa, Nigeria to meet the brothers there. It was not possible that he could attend the Institute due to his family and job. In June '03 Pastor Karl Stewart worked with him. Back and forth meetings with Nigerian brothers in Badagry and Lagos have also developed, the flowering of our fellowship relationship. He has wondered about doing full-time ministry, though that would be dependent on his finding some other source of income. We made a self-help loan to help some. It was in Nigeria, Ghana and Togo where we began this loan approach to help men support themselves. This was done in part in lieu of a salary and to not allow them to become dependent.

Togo interestingly is a country with a large number of animists, perhaps 50% of the population. So it is not a matter of being among a predominantly Christian population. Obviously this presents opportunities to reach out. One approach Kossi has used is showing the Jesus film at the rented place for church. But the outreach in the outskirts of the capital city of Lome is made difficult due to the heavy cost of land. While a second congregation is established on purchased land farther out (Segbe), the congregation closer in uses rented ground (Vakpossito). In '08 there were a total of 202 souls in the two congregations. Here as in Ghana there have been men who Kossi thought would join, but then backed out because no salary was offered. Since these disappointments, he is trying

to train other men, which would be needed to start other preaching stations. So our limitation here as in Ghana is finding good men who will work without salary. We have to really thank the Lord that he gave us Kossi to build upon.

The church is now named Eglise Evangelique Luthérienne de Confession du Togo(EELCT). Registration with the government is on the verge of approval. An ordination service for Kossi conducted by Missionary Ude in Dec. '08 will hopefully be the clincher with the government that ours is a reputable organization. While Kossi can speak English, Togo is a French speaking country. This meant that we had to supply French catechisms, Bibles, and other doctrinal materials(Mueller's Dogmatics for instance). Material translated by men in Congo has been used in Togo.

This which began with French materials in Togo points up how at first in our fields we dealt with three languages: Efik, Tamil, Telugu. In the '03 alone we gave out Bibles in the native languages of these countries: Ghana 70, Tanzania 140, Kenya 25, Congo 100, Nigeria 110, CLCI(Telugu) 200, BELC(Tamil and Telugu) 1160. In that year we were touching on ten languages. Also in this year we began what became an expanded translation effort in various fields depending on the talents of our brothers. In '05 we gave out 2200 Bibles. And through the years we have translated, printed and bought thousands and thousands of catechisms in nine languages. At this time on our website we have Mueller's "My Church and Others" translated into: French, Hindi, Kisii, Swahili(Tanz./Kenya), Tamil, Telugu. In addition we have pamphlets that explain our teachings in these languages as well as Swahili from Congo. Beyond this translation work is being done in two new languages in Kenya. We don't want to reinvent the wheel so to speak and so we use catechisms that are extant. But our men have also translated the catechism where not available. We want the people to hear and read in their own languages the wonderful Word of God.

While the work was going on in West Africa with Nigeria, Ghana and Togo, God called us to focus also on East Africa

## **KENYA**

### **ETAGO**

While we are now in fellowship with the Etago CLC that had its origin with correspondence in 2000 and with the CLCK centered in Nairobi beginning in '05, there were previous contacts. In a Nov. '84 Mission Newsletter it was reported: "Kenya – Recently President Fleischer has received three letters from Mrs. E. Kemunto of Kenya, East Africa. She pleads with us to work with her and her people to spread the Gospel in Kenya. Each night we can't help but give our thanks to our God for the opportunities He has laid before us to share our faith with those overseas. 'I know your works. Behold, I have set before you an open door, which no one is able to shut; I know that you have but little power, and yet you have kept my Word and have not denied my name.' Rev. 3:8 Correspondence between the Chairman of the Mission Board and Mrs.

Kemunto will begin with the prayer that we may serve Him in yet another field.” While God did answer our prayer for another field, it was not with Mrs. Kemunto. We have recognized how appropriate is the ‘little power’ and ‘open door’ of Rev. 3:8 to our synod’s situation. In ‘08 we had about 8300 souls and yet instead of our fields diminishing they are increasing. But we, the ones who have but little power, rely upon Him, the one who has all power and will have His will done. He sets before us the open doors. Sometimes we are hesitant to go through them due to our ‘but little power’ until we remember in our flagging will that He opened the door and that the one who beckons us is none other than the crucified and risen Lord!

An ‘85 Mission Newsletter reported:

“Kenya – Under the gracious hand of the God who would have all men to be saved correspondence has proceeded between the Mission Board and Rev. and Mrs. Osaka of Kenya. At this time correspondence is beginning in depth on the teachings of our CLC with Rev. and Mrs. Osaka to determine the extent of doctrinal agreement between us. It is truly a joy to find hearts thousands of miles distant who express such a desire to spread the Gospel as the Osakas do.” Pastor H.Duehlmeier subsequently took up the correspondence for the board and was disappointed when the Osakas dropped the correspondence. Well, weeping may tarry for the night, but joy comes in the morning. Further contacts came from Kenya. After it was found that another contact, Maweu, was in fellowship with the LCR, we did then hit pay dirt in the tea laden hill country of Kisii. A committee from a group of people there began to correspond with President Fleischer.

It is truly fascinating how the Lord works in mysterious ways. A group of 7<sup>th</sup> Day Adventists and Roman Catholics were looking for a new church for their area of Kisii at Etago. The chairman of this committee of twenty, Ombasa, lived at both Etago and in a house at Narok in the great Rift Valley through which many tourists travel seeing the abundant wildlife. He would ask tourists if they knew of churches he could contact. One man from Michigan traveling through whose name we do not know, but who evidently was a WELS member said they should try the CLC. And so the contact began that led to a meeting on the side of a hill with about 125 people and my wife and myself that culminated in the Etago CLC.

I reported to the Mission Board of this April 2000 meeting and of afterwards:

“The preparations were made for the big meeting, but then there was a burial in the area which drew down the number who came. There we were in a cow pasture on the side of a hill. I had made 25 copies each of nine different pamphlets I produced in Nigeria. I had also scraped together whatever else I could from our shelves in Nigeria. I will have to send more. We covered a wide range of teachings. First off I started with our differences with the Catholics in praying to Mary and salvation by works and faith. Secondly, I went over our differences with the 7<sup>th</sup> Day Adventists in compulsory 7<sup>th</sup> day worship and dietary laws. In refuting these I had passages read stressing that we were a church of the Word. We went over baptism, polygamy and agreement on the Word answering their questions.

One man asked about our bringing hospitals, etc. which was also in Ombasa's greeting address. Another man stood up and said what they needed above all was the Word. I pointed out that we were a small church and needed to get the Word out with our effort spent in that direction. They did not press the point. It should be assumed that poor people would look upon us to supply also other things beyond the Word. I promised them one thing only, which Pres. Fleischer had already indicated in correspondence, that we would send them Bibles, catechisms, and devotional books... I told them that I was only paying a preliminary visit... They will be sending a letter of a formal request for fellowship. They are already calling themselves the CLC..." As things turned out, I continued to return and fellowship was established based on the talks we had over time.

The first service was held June 18, 2000 with 32 adults and 24 children in attendance. Now they have six congregations with 607 souls. This is the kind of steady growth we pray for. This does not mean they did not have problems. There were internal difficulties. None of the original Ombasa group is with them. The first pastor, Samson, proved unfaithful in financial matters and was removed. He since has come back and repented. We pray he might be useful in the future for the work, though now he is observed to see if he will be faithful. We have consistently helped them with roofing until now all the churches have benefited.

Mission helper Tim Schreyer was with them in '02 and in '07 Larry Hansen, Loren Hansen and Russ Schmitt came to help. Their help especially was in connection with the aids orphan school that was set up. It began in '03 with 80 children taught by two teachers. Now four teachers teach nearly 100 children. We have added classrooms regularly so that the school will in less than eight years have its full complement of classrooms. We have been careful in this project to have incremental support so that we have not been swamped and the people in the church could do all they could. The teachers certainly sacrifice to teach for the salary they get. What a blessing to be involved in this work with children who have suffered the loss of parents through aids. Let the little children come to me and forbid them not.

The leaders have shown increasing maturity in how they have dealt with problems arising. We see at times that the devil gains some tactical advantages in the world-wide struggle between him with his allies and our Lord with his workers. But the true strategical victory is always with the Lord. He won on the cross of Calvary for us all and in life turns all into good. Especially in connection with the advance of the Gospel, when it seems that the devil has the upper hand, our God brings forth blessed results.

While in the past it has not worked out to have men go to the Seminary at Himo, Tanzania, this last year the first two men were sent down for theological training. Over the years this will certainly benefit the church. The second East African Joint Pastoral Conference was hosted by them in Kisii allowing the men here to fellowship with their brothers from elsewhere over study of the Word.

It was first in the Etago CLC that we began to help in reaching out to the Masai tribe. This tribe grazes its cattle through the great Rift Valley from Kenya to Tanzania. One of the men sent to St. Peter's seminary last year is Masai. The Masai are likely the least evangelized tribe of East Africa. Only perhaps 10% are Christians. The Muslims are also competing for the Masai souls. We pray that we will have more contact with Masai to reach them for Christ. As it stands now the Nairobi branch of the Kenya church works with Masai as does the LCEA. One whole district of the CLCEA is Masai.

In teaching our leaders in Etago in the past we have relied upon the TEE booklets. The men studied them and when I came I corrected them and gave them new ones. In '07 for the first time, though it had been requested by the men repeatedly, we had a several day seminar that would now be carried forward whenever Pastor Mayhew comes. In the meantime we are supporting our sister church so that the leaders can have a monthly study meeting. They are continuing in the Word that they may know the truth. It is refreshing to be up in the hill country with its cooler air and showers, but even more refreshing to see these men and their congregations desire the sincere milk of the Word and grow to consume the meat of the Word in healthy portions.

### **Nairobi - Unplanned by Us, Yet Established by the Lord**

On April 18, 2006 the Church of the Lutheran Confession of Kenya was registered with the government, consisting of two wings: Etago and Nairobi. Over the years I have had to hire car and driver to travel in East Africa. In '04 my driver was Charles Gikonyo. He heard our teachings and observed how we dealt with our brethren. He wondered if he could go to St. Peter's Seminary. Having had some training at a Christian college he was interested in becoming a pastor. As things developed he did not go to the seminary because contacts he had and growth in a group he gathered plus his family obligations would not allow him to attend.

There was work among college students and still is. Of the original men who sought to join with him perhaps half remain. But those who left were replaced by even more. A large group joined from Maranga. Here is an excerpt from my '07 report to the Mission Board:

#### **"Mombasa**

Charles had two men he was working with long distance for over two years: Levis Kibaki, Mishak Mwangi. We have had contact with them at some conferences. We have to make a more concerted effort to get them through our teachings. I met with 7 of Levis' members at Mtwapa. During the week in the daytime it was a small group from the around 100 who come to services in an area of Mombasa where there are many prostitutes walking the street. Levis has been preaching for seven years and is independent. He has gotten all 14 pamphlets but has to be taken through them in detail. He is willing to come to Nairobi to the studies and he asked first for seminars and conferences in Mombasa, which was good to put that first. After that came the requests for other help. I explained things to him.

At Samburu there were 22. This is among the six stations which were started a year and a half ago by the late Bishop John. The others are: Mariakani, Taru, Magongo and two Masai - Merikubwa, Maji ya Chumri. These last two are interesting in that they are "dormant" while the Masai trail their cattle elsewhere and then return here.

Pastor Evans who serves at Samburu has been to our Maranga seminar. The men will come to the seminars, we just need to fund the travel. At Maranga the people will take care of housing as well as some of the men being close. At Ngong(Nairobi) Charles will house two of the distant men and will have to find housing for others. The trip from Mombasa took over eight hours by car. Think how it is by bus. Stats for Mombasa - 40 members for Levis, 30 for Mishak, about 100 between the six other stations. These have only been going for a year and a half.

### **Charles**

He is working hard and gets a little down at times what with all the work and responsibilities. Prayerfully, Steve and Paul will be able to help him. The subsidy should go to the address of Paul and in name of Charles Gikonyo. I pray you really are able to start this by January when Charles would like to begin. That means with a month for a check to clear it would have to go soon. You could do this out of the MDF reasonably for one year and see how it goes and to get any kinks out and then put it down as regular. CLCK/Nairobi excluding Mombasa is - 1009 adults and 479 children, for 1488 members"

In order that the preachers in these congregations are in true fellowship with us: they have been studying our materials, Pastor Mayhew and I had a seminar with the men and Pastor Mayhew will continue this upon his arrival, in the meantime we are supporting monthly studies conducted by Charles, Steve and Paul.

In addition to this work Paul is doing translation work in Kikuyu and Steve in Kamba.

In 2007 I was able to make my first trip to Mombasa, though I had been asked to come a couple times before. Mombasa is a stronghold of Muslims. Our prayer is that these can be reached through the workers there. And right about now when you look things over don't you get sort of breathless at what God is establishing. The RSV translates 2 Thess. 3:1 "Finally, brethren, pray for us, that the word of the Lord may speed on and triumph, as it did among you." We look at its triumph up in Etago, and now see it speeding on and triumphing in Nairobi and Mombasa. The Lord's ship is in the harbor ready to set off with a full head of steam and the lines are cast off. Then it is that we arrive on the wharf breathless barely in time to board for the voyage into waters unknown to us, but well-known to the pilot and owner of the ship, who is one and the same. We are so glad to be on board and being carried to where He wants us.

When you survey the Kenyan field, we did not plan to have the Michigan man refer the Ombasa group to us. I did not plan for Charles' joining our church. As God's people serving Him and knowing His will that all men should be saved, the prophecy is being fulfilled among us, "Thus says the Lord of hosts: In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, 'Let us go with you, for we have heard that God is with you.'" Zech. 8:23

## **STATISTICS**

Statistics are current as of March, 2008

**Congo**      **ELCC**      The base is 40 pastors and assistants and 12

catechists serving 1001 souls in 26 congregations. Adding to this the inquirers, it is 91 pastors and assistants serving 3102 souls in 45 congregations.

<b>Ghana</b>	<b>CGLC</b>	15 souls served by one pastor with one going through a study to join
<b>India</b>	<b>CLCI</b>	9000+ souls, 108 pastors, 32 in seminary
	<b>BELC</b>	14,191 souls served by 338 pastors in 15 districts
<b>Kenya</b>	<b>ECLC</b>	Etago CLC - There are 332 adults and 275 children totalling 607 souls served by 2 pastors and 5 preachers.
	<b>CLCK</b>	CLC Nairobi - 1009 adults and 479 children served by over 16 preachers totalling 1488 souls. Mombasa stations are 8 with around 170 souls.
<b>Nigeria</b>	<b>NCLC</b>	978 souls, 24 pastors, 2 in the Bible Institute
<b>Tanzania</b>	<b>LCEA</b>	1410 souls served by 9 pastors and 3 assistants/evangelists with attendance at the St. Peter's Seminary of 16
	<b>CLCEA</b>	In four districts: 2332 souls served by 14 pastors and 19 evangelists
<b>Togo</b>	<b>EELCT</b>	202 souls served by one pastor, one assistant, and one studying to be in fellowship





# CROWN OF GLORY LUTHERAN CHURCH



Pastor Gideon



Pastor Kossi and Family



EGLISE EVANGELIQUE LUTHERIENNE DE  
CONFESSION DU TOGO

**LUTHERAN CHURCH OF EAST AFRICA**

**CHURCH OF THE LUTHERAN CONFESSION  
OF EAST AFRICA**



Pastor Jeremiah at Cornerstone Laying

Mission Board Representatives with LCEA Officers





The leaders of the Etago CLC, Kenya with Pastor Enosh in the center



Charles, his wife and daughter. Charles is the leader of the Nairobi group in the CLCK



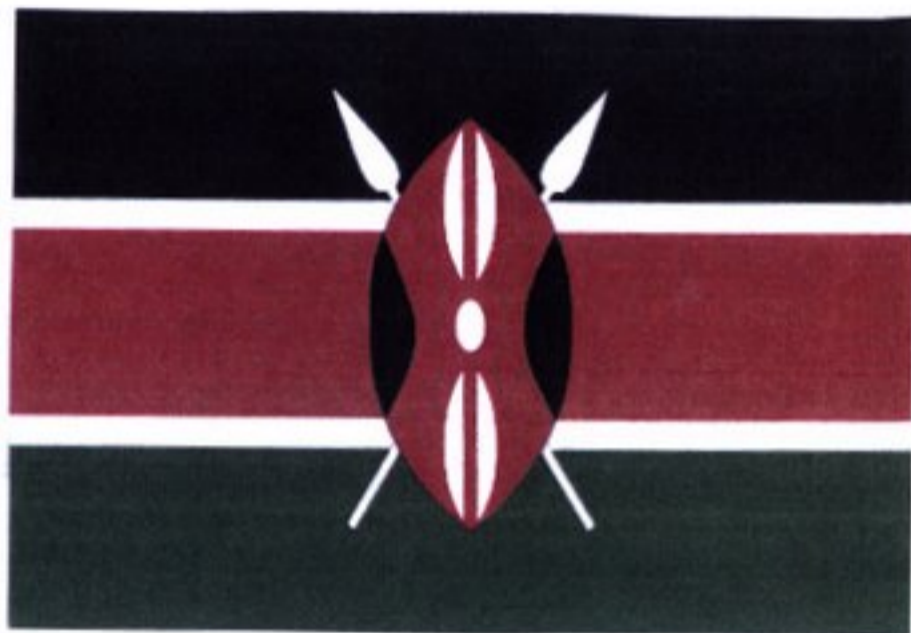
The aids orphan children of the school supported by Kinship at Etago, Kenya with the three teachers

**KENYA CHURCH OF THE LUTHERAN  
CONFESSION**

**ETAGO CHURCH OF THE LUTHERAN  
CONFESSION**



The first of eight classrooms to be built with Kinship offerings for the aids orphan school at Etago, Kenya



## EGLISE LUTHERIENNE DE CONFESSION DU CONGO



## **“BEHOLD, HOW GOOD AND PLEASANT IT IS WHEN BROTHERS DWELL IN UNITY!” PS. 133:1**

In June 2002 the CLC Convention declared itself in fellowship with the Eglise Luthérienne de Confession du Congo based on doctrinal discussions between the missionary and the ELCC President M. Muzakuza and lengthy correspondence. The ELCC had appealed to the CLC President for a fellowship relationship with the CLC. At the same Convention we declared ourselves in fellowship with the Lutheran Church of East Africa (Tanzania, Kenya) based on doctrinal discussions between the missionary and the officers of the LCEA after the LCEA appealed for fellowship to the CLC President. After our joy over this subsides the thing to take note of is that one representative of the CLC met with our brothers-to-be. We did follow the phased approach of lengthy correspondence and materials sent. In the case of Ghana and Togo it was one man I met with. In Kenya it was with one congregation (Etogo) and then one man (Nairobi). In these cases the fellowship was acknowledged by the man in the field as it became apparent. On a smaller scale a one on one is fine. But when it comes to larger groups, or churches already organized, it is wiser to follow that all things be confirmed by two or three witnesses. We did this in India in both '83 and '84. In '08 Pastors Ohlmann and Ude held meetings with the men in Nepal who then formally organized the church. It is Mark Bohde, Larry Hansen and myself visiting with the Upper Myanmar Evangelical Lutheran Church.

So why didn't this approach take place in January 2002 when meetings with the ELCC and LCEA were planned? The proposed doctrinal meetings were cancelled by the CLC. In a letter from the CLC President the LCEA was told, "We apologize to you that we cannot come. A number of things have happened that indicate to us that now is not the time... Rev. Koenig will be coming to visit you. He is asked to be the representative of the CLC, and to report his recommendations." Naturally it is gratifying to have such confidence reposed in me. Yet it would have been preferable for two or three witnesses. I think it was a case of being penny wise and pound foolish. One reason had to be the financial situation in the budget of the CLC at the time. But an appeal for financing the trip from the USA could have been made, as special appeals have been in the past, if it was thought this was important enough. I would have preferred it, since I do not have the market cornered on wisdom and insight. We are learning as we see from the visitations to Nepal and Myanmar.

### **CONGO**

There are two Congos and our work is in especially Katanga Province of the Democratic Republic of Congo, capital Kinshasa. The other Congo across the river from Kinshasa has its capital of Brazzaville. Congo presented one difficulty for us immediately, since it

was French speaking. We have worked hard to get good translators and supply echt French material for our brothers. Over the years we have sent or brought in a large quantity of doctrinal materials. Their native language Swahili has been a uniting language among the tribes and is the lingua franca of East Africa down to this central region. But the Swahili of Kenya/Tanzania is a little different than that in Congo, so that our brothers who translate are working on translations into both of the Swahili tongues.

Pastor Mutombo Muzakuza was baptized Roman Catholic and joined a confessional Reformed church in 1978, and was ordained as a bishop. He left this Reformed church and sought to form a new church in the Lutheran mold, as suggested by a Methodist bishop friend. The Chairman of the MB corresponded with Pastor Muzakuza in April 1998. The correspondence was then turned over to me since it was thought that I would likely be visiting there.

Visiting them did not take place though until May '01. This was not due to our dillydallying around. There was a civil war raging in Congo. I waited until I knew there were a good supply of UN peacekeepers in Kinshasa and then I went. I did not go to Lubumbashi, Katanga Province until October '02 when peace had settled in there also. It was in two Kinshasa visits that intense doctrinal discussions were carried on. Previously, questionnaires and specific doctrinal statements had been sent with no disagreement. The face to face meetings are essential. And this then is backed up by as much visiting among the congregations as possible, both initially and continuously over the years of visits. And one thing that can only be appraised over time is 'integrity'. While we cannot determine that so easily in a brief time, it is something we keep our eyes open to. If there is a divergence from the Scripture's standards of ethics, we would 'ask' to verify. Then if need be 'rebuke'. And if no change a suspension of fellowship could follow.

Pastor Muzakuza is working to train his pastors through visits, classes and printed material. Our support allows him to make circuits outside Lubumbashi to work with pastors and congregations. A translation committee has been working to translate our English materials into French and Swahili. The church has the office of 'catechist' of which there are now twenty to teach the children the catechism and Bible stories. Our assistance has also been in helping with roofing for church buildings. Once a structure is up to roof level, we have to see it and then the recommendation goes to the MB for help to roof. In this way we work together, with both us and them doing what can be done.

One ongoing concern that Pastor Muzakuza had was that his church be registered according to government regulations. (Some government regulations are rather restrictive, such as that 'church' cannot be held in a private home. Well, we ought to obey God rather than man.) When the MB representatives were present in November '05 this was discussed in detail and found to be too costly for us to undertake. But Pastor Muzakuza went ahead with registration at a somewhat discounted cost and asked us to reimburse. This we heartily disagreed with. And in correspondence and meetings with him later, he learned that we would only reimburse him over a several year period and that no other financial support could come as this yearly amount would drain that budgeted for the ELCC. In no uncertain terms he was told that this was at least disorderly

and not in line with our 'working together.' This idea that sister churches could on their own incur obligations that we would later cover, we have worked hard to disabuse our brothers of. We simply will not honor such. There has to be prior consent. We are loving brothers in the faith, not patsies. Only in '08 did we begin again to support financially the efforts in the ELCC.

From the beginning of correspondence with the ELCC we used the French language gifts of Pastor David Povolny. The MB finally extended a call to him to be part-time missionary for Congo and he began to work there in November '06. It seemed this limited call arrangement would be great, until then Pastor Povolny withdrew from the CLC. Back to square one. In '07 because Martin Essien, member of NCLC, knew French I asked him to come with me to work in Congo. Besides translating he helped in a variety of ways. Again using the variety of gifts that God has given His church.

One thing that he started was a self-help project with a group of the women. Following on this in '08 I recommended the first six loans to pastors in the ELCC to assist them in tentmaking projects. While in India and Nigeria we have done these loans extensively, in Congo and other African fields we are just beginning. In this as in all things we need to pray, pray, pray for God to bless the efforts and for the men to be faithful in the projects.

After Pastor Povolny's visit a disruption occurred in the church over Pastor Muzakuza's administration. Four men separated saying they still wanted fellowship with the CLC, but could not abide Muzakuza's administration. We have been working on this situation seeking reconciliation. In this we wait on the Lord after our meetings on this disruption. In dealing with this we cannot dictate, but only advise. The answer may seem so simple to us, though we are not the Africans at loggerheads. This is their church and we have to be careful to use law and Gospel properly. We don't want them to just kowtow to our will, but to operate out of the love of Christ. We do point out with law where sin takes place and encourage change. These kinds of things are also exasperated because we are not there continually to talk and counsel. Patience is called for on our part.

The ELCC has seen growth, no doubt about it.

- 1999 – 394 souls in 10 congregations
- 2001 - 589 “ “ 18 “
- 2002 - 980 “ “ 26 “
- 2008 – 4358 “ “ 58 “

Their districts are: Kinshasa, North Katanga, South Katanga, East Katanga, Kasai Oriental, Kasai Occidental, Bandundu. They also have a practice that for every pastor in the parish an assistant is appointed. But with these numbers comes a problem of how to indoctrinate. The transport costs are high. Now the plan is for Pastor Muzakuza to stay for one month in each district in a rotation. I have also cautioned him to not include parishes where they say they are members, but do not have the Scripture knowledge. The numbers have been fluid as men come with visions of salary and leave when the vision is not fulfilled.

For the future to help in doctrinal work I have recommended that Pastor Muzakuza's son, Hubert, go to St. Peter's Seminary in Himo Tanzania to train in their five year program. Even while we face immediate difficulties, we dare not lose sight of the long term. And as to difficulties, they are but opportunities to apply the all-sufficient Word trusting that God will bring forth good for those who love Him and are called according to His purpose.

### **SOUTH AFRICA**

Below in excerpts from my report to the MB in September '08 we see the Word speeding onward and leaping the border into South Africa. God be praised! And thank you Lord for giving us a little part in this.

#### **Background**

Denis Mulumba was one of the preachers in Kinshasa ELCC in the past. I met him on the first two trips into Congo(2000-2001) which were to Kinshasa. He also functioned as secretary in that district. He was able to help using his own money for expenses as he had work. We have maintained contact through the years and especially in the last two years as he sought for a field where he could get work and start a mission. Though I did not send him, I encouraged him in this desire as he wrote to me. When he was in Harare, Zimbabwe exploring, I discouraged him from that area. We exchanged correspondence on him going to St. Peter's at Himo. While he did go to Tanzania, upon finding out that they taught in Swahili, he did not think that would work out for him. He also did consider The Lutheran Bible Institute at Efa, but with finally a wife and two children, one four years and another three months old, that did not seem likely. So most recently he explored South Africa as a possibility. He did know some there from Congo and SA is a country that does offer income from work, whereas so many other places do not offer such great opportunity. As recently as a couple months ago he had gathered up to 20 in worship services in French.

#### **Denis' Outreach and the Devil's Attempt to Thwart**

Wisely, D. tried to gather people who spoke French in his services. D. is also conversant in English. This targeting of a group who likely do not find much outlet for their French in SA I find a good approach. He had up to 20 and from that group was trying to reach their relatives and friends. Then two months ago came the riots against foreigners in Joburg. There was jealousy by natives and concern that these foreigners were taking their jobs. There may also have been some political shenanigans behind it. Denis' were protected by Zulu friends who helped them escape. Though they got away, their possessions were pillaged. So now D. is in the Randburg area trying to get reestablished. He does work on computers and is out hustling this work knowing that he would have to be a tentmaker in establishing a church in Joburg area. Since the people were scattered in the riots, he has to now try to find them and locate a place to worship. We discussed his visa situation in SA and it seems safe for the time, though he is trying to make that also more permanent. He is hoping during this next year to gather people and proceed to church registration in SA.

#### **Our Help**

We are giving no financial support. ... it is not a matter for our synod at this time. He knows he has to do tentmaking. I did bring him the following: 10 booklets on(Nous Croyons) We Believe, a Fr. study booklet on the cat., Fr. cat., Eng. cat., cd on the Invisible SS in Fr. And above all let us pray for this effort in outreach. I baptized D.'s



baby Eden Mbuyi. D.'s wife's name is Esther Nsamba and they have one daughter still in Kinshasa they hope to bring down. D. has a very healthy attitude toward our fellowship in that he desires contact. He appreciates the BASIC Newsletter contact.

## TANZANIA

### LCEA

I have to admit a special place in my heart for Tanzania, most of which was ninety years ago Deutsch Ost Afrika. As I have traveled there I couldn't help thinking about the hardy German settlers who sought to make a living beneath the splendor of Mt. Kilimanjaro. When at Tanga, I had thought of the fierce victorious battle by the Schutztruppe under Oberstleutnant Paul von Lettow-Vorbeck against the might of the invading British Empire. But then like fog dissipating with the hot sun's rays, such thoughts vanished and I would see the reality of today. Our Tanzanian brothers and sisters contend against principalities and powers of darkness that would capture them and enslave them in something far worse than that carried out by Arab slavers on the coast. The Christians of our fellowship labor under what is far more splendid than a mighty snow-capped mountain. They labor under the glorious Head of the Church, our Jesus.

A group had left the large union of Lutheran churches in Tanzania, ELCT and sought truth and purity of doctrine in other Lutheran churches. Inquiries were made to a variety of Lutheran churches including the LC-MS and WELS. Among the inquiries that went out one came to the CLC to Prof. Pfeiffer at ILC. It was dated April 4, 2000 from Pastor Jesse Angowi who had held an office in Christian education in the ELCT, but who had withdrawn with others. They left the large church due to liberalism, the last straw being the ordaining of women. The date is important to note to remind us that God is in charge. I was to travel to Etago, Kenya the end of April. Voila, a meeting could be arranged! When we then met in Nairobi their Lutheran Church of East Africa was two and a half years old and registered with the government.

During several days of meetings with Pastors Angowi, Issangya, Ulotu and Massawe of the LCEA I went over fourteen pamphlets and leaflets explaining our teachings. The Tanzanians also presented a doctrinal paper on the positions. There was apparent doctrinal agreement on all points. As reported earlier though the January '02 meeting with several CLC representatives did not come about, I continued to visit these pastors and their churches to understand the situation. They are Lutherans who have a high church mode of worship among other things. But those things neither commanded nor forbidden are left to our freedom. While I would not prefer their customs, it was not contrary to Scripture.

In January of '02 they had 10 parishes with 737 souls. In '08 they had 1410 souls served by nine pastors and three assistant/evangelists with 14 men in the seminary. When those fourteen men all graduate they will double their workforce, Hallelujah! They are reaching out to Muslims in Dodoma and Dar es Salaam. They also have outreach to Masai, though no Masai pastors are in their church now. In recent years they have seen other pastors and congregations join them from the ELCT. While so many of our churches and pastors do not have a Lutheran background, all of the LCEA does.

This gave us a degree of confidence in them. Except they did evidently bring with them some notion from such as the Swedish Lutherans on apostolic succession. There is no problem with the head of the church being called a 'bishop'. The problem arose when it appeared that they were tracing the bishop back and that new men needed to have hands laid on them by a bishop. We discussed this one year in their Bishop's Council. I followed up by sending a lengthy paper explaining with passages. When then next we met with the Bishop's Council, they said there was no problem and that they rejected apostolic succession.

One very uplifting event in the LCEA's very brief history was the purchase of property in Himo at which they began St. Peter's Seminary in with nine students in the first year. The program was increased to five years and in November of '08 with Pastors N. Mayhew and Bruce Naumann present the ceremony will be a joyous one. Mission helper Tim Schreyer helped assess the needs of the building and in January of '03 a team of Loren Hansen, Larry, Hansen, Russ Schmitt and Josh Stelter came over to work on the building to prepare it for use. This work was done with LCEA members. The extensive work on electrical, plumbing and carpentry was carried out. Furniture was also supplied. Part of the building would be used as a dormitory. The building itself was bought with \$27,000 given by some members of Mankato CLC from the sale of their old church building at Nicollet.

By '06 there were fourteen enrolled. We pray that this school can serve our other sister churches besides the LCEA. Two men are now going there from Etago and it is hoped that a new man can go there from Congo in the next school year. One concern we have is that there is adequate teaching going on. For sometime the only teacher has been Pastor Angowi. This is very demanding. Higher enrollment will allow for more income to support other teachers. For about a two year period we have allowed them to use the proceeds from the sale of the new hymnal in the LCEA to support two other teachers. We gave the money for the printing. After the two years have lapsed we pray God will provide what is needed. To help the eight graduates we are giving very sizeable loans to give them a boost as they begin their service to Him.

Some criticism of Pastor Angowi's administration also contributed to a splinter group forming. There was more than one cause of this. Several LCEA pastors took a trip to the WELS affiliate's seminary in Zambia. Those who left said they were trying to join WELS and this they did not agree with. Pastor Angowi explained to me that they only went down there to see how that seminary operated and they were not joining them. It is always possible that some in the LCEA did have some notion about joining that church. But after numerous meetings it was stated outright that they were with the CLC period. The group that separated still had misgivings. As of now it is understood that we are all in fellowship. And over time we are working to bring all closer together, but this does take time. More recently some have joined this newer group, CLCEA, because they do not enforce some of the high church customs like the LCEA does. This benefit of the two churches having different customs allowed for those who preferred one or the other sets of customs to affiliate, while they still all hold to the same teachings. It seems to me that

this is like the case recorded in Acts when Paul and Barnabas disagreed on whether to take John Mark on the second journey. It was "a sharp contention" and the men "separated from each other." Acts 15:36-40

It is clear to all that we are in fellowship. Through the Joint East African Pastoral Conference we are trying to have all sister synods better understand each other and work together. We are also trying to have men go to the seminary from all sister churches and in that way also better to work together. The LCEA works more to the south and east, while the CLCEA is working more to the north even going into Uganda though there is some overlapping.

### **CLCEA**

The Church of the Lutheran Confession of East Africa was formed in '05 due to the disagreement over the LCEA trip to Zambia and administration policies. There is no hatred exhibited from them and they are willing to work together, though integration will take time. The head of this church is Pastor Jeremiah Issangya, who was one of the four pastors I had doctrinal discussions with originally. While the LCEA operates under a bishop system, the CLCEA is far more loosely structured. They are divided into four districts with 2332 souls, 14 pastors and 19 evangelists.

Two men have been at work on translations to allow pamphlets on our teachings to be distributed to all pastors to be sure through studies that we are agreed. They had been doing exploratory work in Mbale and Kampala, Uganda. Another very interesting work is among the Masai. One whole district is made up of Masai. Because these people are so little evangelized we have encouraged them in this. When I was there I made a point to hold a seminar for the Masai preachers. We have been buying Masai catechisms and Bibles for these people.

Roofing help and loan programs as we do them have been started among the pastors.

Some of our brothers overseas are easier to work with than others. Of course we want to follow Paul's all things to all men approach. 1 Cor. 9:19-23 Pastor Jeremiah is one of those men that it is easier to work with. As we encounter problems, they are simply hurdles to jump over. With God all things are possible. And it is God's track record that counts, not ours.

## **THIRD FULL-TIME FOREIGN MISSIONARY**

Having reviewed the history of East Africa up to this point, it should be noted that Pastor Nathanael Mayhew now operates under the part-time call to East Africa. The following is a memorial that came too late to be considered by the '08 Convention. The substance of it though was presented by the MB with the need recognized in convention.

Whereas the CLC is working with sister churches in East Africa which are growing in numbers, and spreading in four geographical areas,

- It is growing geographically - with the starting point in Nairobi it is eight hours southeast to Mombasa, 8+ hours west to Etogo, then beyond that 4 hours into Uganda, and 5 and one half hours south to Arusha, and over one hour further east (from Arusha) to Moshi (and then Tanga, Dodoma, and Dar es Salaam are well beyond that).
- It is growing in total number of souls - ECLC 607, CLCK 1658, CLCEA 2332, LCEA 1410. These four church bodies now number 6007 souls, up from 4086 souls last year.

Whereas more effort is needed in East Africa to build an orthodox church in a proper and orderly way,

- A CLC trained missionary is needed in East Africa to oversee the training of pastors and seminary students. While there is a hunger for proper biblical training, at the same time there is also the ever present danger of the men being led astray by false teaching due to a lack of in depth training in the Word.
- While there are numerous Christian churches working in East Africa with far more financial resources than we have, the LCEA and ECLC from a beginning relationship in 2000 and the CLCEA and CLCK from a beginning relationship in 2004 have continued with us.

Whereas there is an ongoing and ever-growing need to help train pastors through a theological education by extension (TEE) program including:

- A two day seminar at ECLC per visit.
- A one day Olmapina seminar(CLCEA) among the Masai (this could be expanded).
- Monthly seminars at Nairobi and Muranga by CLCK men (with the missionary to participate when present) and a need for seminars in the Mombasa area.
- A pastoral conference for the CLCEA and the LCEA each year with the missionary delivering the studies.

Whereas St. Peter's Seminary(LCEA) at Himo is in need of more teaching and supervision,

- Quality and quantity of teaching could be supplied by a full-time missionary.
- Problems and struggles at the seminary could be addressed promptly by a missionary which would allow for more students to be enrolled.

Whereas difficulties between our sister churches should be addressed and worked on in a timely fashion,

Whereas a growing number of contacts need to be followed up on by an on-site missionary,

- Work in Uganda needs more effort than the periodic visits by the head of the CLCEA.
- Stress on reaching out to Masai and Muslim by a missionary helps keep the focus on the purpose of the church.

Whereas there is a great deal of important work to be done, some of which is going very slowly and other work which is not being done at all,

- Translation work is a year by year, inch by inch progress.
- Congregations need to be more regularly visited.
- The well over 90 preachers in our sister churches need help in areas outside of the seminars.
- Church government and organization needs more direction.

## MISSION HELPERS

Increasingly we have men and women in our synod help overseas which is going back to the idea that all are involved in missions by virtue of the rebirth. "This is a decision we do not make, because it has already been made. Whether we spend our lives for the purpose of reaching all men with the Gospel is not optional. Christ has commanded every Christian to do just that. Now there are many different ways of accomplishing this one purpose—but regardless of the particular work God has for each of us to do, the one aim of us all in doing our particular job for the Lord must be the evangelization of the whole world."(G. Allen Fleece) We thank the Lord for those who have come to help as below.

### Nigeria

- '01 – L. Hansen, M. Hansen
- '02 – M. and M. Thom
- '03 – K. Stewart
- '04 – Pastor and Mrs. Gurath
- '05 – S. Schiermeister

### Tanzania/Kenya

- '02 – T. Schreyer
- '03 – La. Hansen, Lo. Hansen, R. Schmitt, J. Stelter
- '07 – Pastor Mayhew, La. Hansen, Lo. Hansen, R. Schmitt
- '08 – Pastors Mayhew(operates under the part-time call to East Africa), Bruce Naumann(MB visitation), and R. Schmitt

### India

- J. Rohrbach has helped several times through the years
- '98 – K. Strike
- '99 –L. and N. Bade, D. Povolny
- '01 – M. Schierenbeck, P. Evensen, N. Greve, Pastor Ohlmann, K. Koenig
- '02 – T. Schreyer, Pastor Bohde
- '03 – P. Evensen, M. Owings, H. Busse
- '05 – Pastor Ohlmann( operates under the part-time call to India),P.D. Nolting, K. Nolting, L. Paul, D. Wuerch, Pastor Mayhew, P. Evensen, M. Gurath, P. Tiefel III, C. Ohlmann, L. Povolny, T. Reim, J. Ohlmann, P. Stockman
- '06 –Pastors T. Ohlmann, J. Fleischer, D. Povolny
- '07 – Pastor Ohlmann, A. Hansen, A Lillo, D. Beekman, D. Ryan, Pastor and Mrs. Baker, D. Lueck, Pastor D. Reim, H. Maas, K. Friedrichs, L. Hulke, L. Klammer, M. Gurath, R. Nelson, W. Martin
- '08 – L. Dassow

May God continue to recruit. And may the congregations from which these people come see the task of evangelization in foreign lands as their work also.

## MISSION BOARD VISITATIONS

Under instructions from the MB visitations were carried out as below.

- '74 – Pastors C. Thurow, N. Reim – Nigeria
- '80 – Pastors E. Albrecht, P. F. Nolting – Nigeria
- '83 – Pastors D. Schierenbeck, D. Koenig, and J. Rohrbach – India
- '84 – Pastors N. Reim, D. Koenig – Nigeria, India
- '89 – L. Krueger, Pastor N. Reim – India, Nigeria
- '90 – Pastor D. Koenig – India
- '94 – Pastors D. Fleischer, M. Bohde – India, Nigeria
- '97 – T. Ohlmann, D. Koeng – Nigeria, T. Ohlmann, W. Schaller, D. Koenig – India
- 2000 – J. Mayhew, Pastor B. Naumann – Nigeria, India
- 2005 – L. Hansen, Pastor B. Naumann – Congo, Tanzania
- 2008 - Pastors Ohlmann, Ude – Nepal
- 2008 – L. Hansen, M. Bohde, D. Koenig – Myanmar
- 2009 – Pastors Ohlmann, Ude - Nepal

These helped both to learn about the fields as well as to encourage the brethren. While these trips were demanding on participants, to love Him is to serve Him.

## FRANCE

While our work went forward in Africa and Asia, it seemed that perhaps we would also have a fine fellowship relationship with some in France. In October '97 Pres. Fleischer, Prof. John Lau and Pastor Horst Gutsche met in Paris with Pastor Blanchard and Laurent Cadeac. This doctrinal meeting followed correspondence that showed an interest in the CLC. In a report on the Visit to Paris by Prof Lau it was stated, "It may not have been generally known that Pastor Blanchard had previously successfully passed a colloquy with the WELS, which had taken place some two years prior. Not long after that successful colloquy, however, the WELS no longer accepted Pastor Blanchard in its fellowship, offering the reason that he was involved with a 'religious, political organization' and was unwilling to surrender his position in that organization." Our representatives accepted Pastor Blanchard's and Laurent Cadeac's explanations. Our representatives attended a service the following Sunday of a group seeking to be confessional Lutherans.

The "Visit..." concluded, "It is the opinion and recommendation of this committee that Pastor Blanchard be regarded as one with whom fellowship could be declared... We were not able to discover an area in which we could not feel that he is, and may continue to be, our brother in confession.

The arrangement of fellowship would be such that the fledgling group in Paris would be a congregation in fellowship with the CLC as an affiliated church...

Since this congregation is in an embryo state, it is not possible to give information on the number of members. We visited with the two men who are soundly grounded in Lutheran doctrine and who are the leaders. They understand the challenge that it will be to gather and faithfully instruct people in sound Lutheran doctrine in a country and city where Lutheranism is not known. They neither ask for or desire any financial support of the CLC.”

Pres. Fleischer recommended fellowship with the Paris group and the '98 convention approved the following:

“Independent Lutheran Congregation of Paris, France

Whereas the findings of the 1997 CLC visitation team to Paris have established that there is doctrinal unity between the CLC and the Independent Lutheran Congregation of Paris, France; therefore be it

Resolved that fellowship be recognized with the Independent Lutheran Congregation of Paris, France as an independent congregation in affiliation with the Church of the Lutheran Confession; and be it further

Resolved that continuing correspondence, personal contact, and face-to-face meetings be maintained in order to foster the growth and strengthening of our fellowship.”

This second resolve would prove to be very important and did not carry forward as it should have, though the fault was on both sides of the Atlantic.

Various CLC people did visit the Paris congregation and always found it refreshing. In '99 I gathered information to allow my wife and I to visit there. By that time Cadeac had left the group over some disappointments and affiliated with Baptists. My wife and I met with him separately and discussed the situation. In the President's Report to the 2000 Convention he stated, “The fellowship between the Church of the Lutheran Confession and the Independent Lutheran Church in France continues. CLC people traveling in France have worshipped with the members and a visit by David Koenig with members confirmed our relationship. They invite CLC people to visit them and worship with them. We encourage such visits. A recent letter from the pastor...Blanchard, informs us of a faithful group of people. He also tells of the ‘vicissitudes’ of a confessional Lutheran church in a large city such as Paris. They have recently lost their place of worship so are meeting in the homes of members... The pastor is secularly employed...” The encouragement alone of CLC members to visit was evidently not enough. We really should have had meetings by our representatives with them to discuss how we could help each other and above all to study Scripture together.

By November '04 President Schierenbeck wrote, “We are not sure what the situation is with Pastor Blanchard. We are in fellowship with the l'Eglise Luthérienne Independante. We have no knowledge of what has happened between them and Pastor Blanchard. In fact, we have not heard from Pastor Blanchard for over two years. We are concerned about our fellowship being a real fellowship based on doctrinal agreement in Jesus Christ.” This is important that fellowship is over the Word and that it is an ongoing thing. While we can fault the French and Pastor Blanchard for falling down in this with us, we have to also accept part of the blame. We now have yearly visits to all our sister

churches. We should have learned from Nigeria how the haphazard visitation is not sufficient to carry on the fellowship relationship and mutual encouraging of one another. The convention resolution stressed "face to face" and this should have been not just by CLC members in passing through.

In December '04 my wife and I were willing to visit in Alsace with two contacts, Fabrice Muller(through Prof. Sullivan) and Serge Burgle, who was evidently acquainted with Pastor Blanchard. We were also willing to go to where Pastor Blanchard was to find out what had happened to the fellowship relationship we had enjoyed with him and the Paris group. Pres. Schierenbeck sent a series of questions to be answered by Pastor Blanchard.

Among the questions is one on whether Pastor Blanchard had been attempting to rejoin his former brethren in the Synod of France and Belgium. This information was in a publication of that church body from May of '02. Fabrice Muller, who left that church body, supplied this information.

Another question was on the original group with whom we entered into fellowship. Serge Burgle, who had been a pastor in a different Lutheran church, and who was in telephone communication with Pastor Blanchard reported on this, " Pastor Blanchard had left for professional reasons... He left l'Eglise Luthérienne Indépendante that he created for spiritual reasons. This church is now virtual and has no pastor...has lost its spiritual and religious goals for other human goals and interests..."

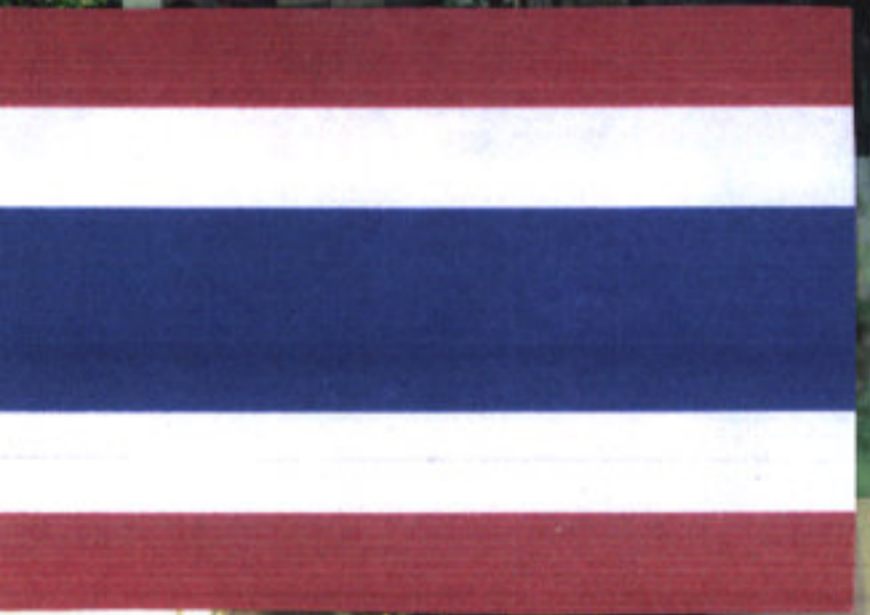
Another question related to original discussions with Pastor Blanchard in '97 about political involvement and ethnic ideas that do not reflect well on the Christ. In a publication there were some of his writings since '97 that reflected the original difficulty. This was supplied by Muller.

There were also personal problems that Pastor Blanchard had faced that would indicate that there was a question about him being a pastor. This information was supplied by knowledgeable individuals. With this and all things considered I decided that a visit with Pastor Blanchard at this time would not be productive.

With regard to Serge Burgle, we had a delightful time at his house and in our doctrinal discussions which seemed to indicate we were agreed. He also said he had read all we had sent him including Pres. Schierenbeck's Shadows and Substance. But evidently he had not read everything, for he wrote us later that he did not agree with our six day creation teaching. That terminated that.

With regard to Fabrice Muller, we likewise had a delightful time with him, his family and fiancé. Although he is a dedicated student of the Word, he has not reached the point when he can say he agrees with us. He has been very helpful to us though in obtaining French materials over the years. He attended school in the USA and is now back in France.





## THAILAND

When Pastor Mark Bohde joined the CLC from his background in the LC-MS, it was found that he had been to Thailand and parts of Southeast Asia in exploratory work. The Mission Newsletter of September '89 alerted us to a previous June exploratory trip by Pastor Bohde and his wife for the Mission Board. This '89 report detailed the opportunities and even costs of mission work in Thailand. And so began a seeming on again/off again situation.

In October '92 the Mission Board reported, "The CLC (through Pastor Mark Bohde) has received an invitation from the director of a Thai Refugee Camp to come and work in their midst. The opportunity would open the door to share the Light of the Gospel with literally thousands now living in spiritual darkness." A seemingly great opportunity, but it did not come about.

While Pastor Bohde accepted the call to Nigeria in April '93, he did not serve there due to problems within the country. He did participate in a visitation with Pastor D. Fleischer in January '94 to Nigeria, India and Thailand. A memorial signed by twenty individuals and a Board of Missions Addendum pointed the '94 Convention to Thailand as a field. And the Convention resolved, "... that the Board of Missions call a missionary to Thailand at once..." When the call went to Pastor Bohde, he and his family proceeded to Thailand.

In '95 three of us, Pastor L. Bade, Gus Falkenberg and I, had the pleasure of accompanying Pastor Bohde into China to investigate possibilities there. The thought was that we could have someone come to teach English in Wenshan Prefecture of Yunnan Province and witness to the faith also. This never came about. During the Bohdes' furlough in '96 we had our convention and it was stated, "We praise God that He has seen fit to bless our efforts in Thailand, enabling Missionary Bohde to attain a working knowledge and fluency in the difficult Thai language. We urge the prayers of the CLC that the Lord, by providing Missionary Bohde with a long-term visa, would keep the door open for us that we may preach His Gospel in Thailand." This is the one field since Japan where it was deemed advisable to have the missionary learn the language at the outset. And we thank God that he had the gifts.

But in January '97 the Mission Board gave four reasons for the delay of the Bohdes' return to the field. One of those reasons involved a doctrinal controversy among us. As it turned out, there was disagreement and Pastor Bohde withdrew from the CLC. As time passed and discussions were held there was a union of us again. But from this point the Bohdes returned to Thailand working on an orphan project funded from a family foundation. Though there was fellowship again, there was no involvement with the board.

At our '06 Convention we prayed for Mark Bohde learning that he had to return to the USA due to a life threatening health problem. He was infested with parasites to such a degree that his body was not functioning properly. We are thankful that by October of '08 he was recovered enough to be able to accompany Mission Board member Larry Hansen and Pastor Koenig to Myanmar for discussions with the Upper Myanmar Evangelical Lutheran Church. While we have Pastor Bohde's reports from his exploratory trips of '89 and '94 as well as information since then on the work in Thailand, I asked him to give me his latest assessment which follows.

1. There is no needier field in the world for harvesting than Asia. There are so many unevangelized people there. In addition, the evangelism done to date has a couple problems.

First, according to all the information I have, both from personal experience as well as discussions with others, Christianity there is often legalistic. Christian work serves to present simply another set of rules to follow replacing the laws of Buddhism. My acquaintances told me that the law is preached rather than the gospel. My friend Tsingtao\*(name changed for security), who was born into a Presbyterian family, doesn't belong to a church. He said that they don't preach the truth or the gospel. This is perhaps the most important reason he wants to start a pastoral training program. While we didn't finish our doctrinal discussions, so far we agree on everything we have discussed, including salvation, baptism etc.

Second, I think that evangelism there often proceeds from the wrong starting point. Since the Buddhists don't believe in a personal God like we do, nor do they have a serious view of sin, I think evangelism has been unsuccessful or built on a weak foundation. In my opinion, evangelism needs to begin with the natural knowledge of God showing that there is indeed a Creator. Once this has been established, then who this Creator is and what our relationship with Him is, can be dealt with.

2. Thailand is the most obvious and best place to locate. If you look at the countries around it (Burma, Laos, Cambodia, Malaysia, China, Vietnam) getting in and spreading the Word is problematic, particularly for American Christians. Asians can move much more extensively and freely than we can. Hence, training native Christians to evangelize etc. makes much more sense. In addition, they are already culturally prepared and able. For example, many Chinese from Communist China, come to Thailand to vacation. Thai can go there easily too. The nations with contiguous borders with Thailand are easily entered and evangelized by Thai (even though they also must be discreet). Thailand has religious freedom. Even though the number of visas available for church-planting western missionaries is limited and fixed, opportunities are not. For example, if the Lord permits me to go into Thailand and begin the training project, I will go in under an educational visa. These are much easier to get. This is also the most appropriate visa for a training project. Since I wouldn't be church planting, I would not need a missionary visa. God has already provided important connections and resources in Thailand that will enable me (or another according to God's will) to live and work in Thailand. From Thailand all of Asia can be reached.

3. There is a rapidly moving effort to regionalize Asia like the European Union. Tsingtao, who is a consultant for ASEAN, has told me many things about the plans and progress of this drive toward unity. For example, a superhighway has been built between northern Thailand and Kunming, China ( the capitol of Yunnan Province). Highways are planned (and under construction) which will allow easy movement of goods and people all around Asia. Christians should get prepositioned to take advantage of this future situation. Training people and becoming known to the authorities are very important now. I don't know what might happen concerning the granting of visas in the future, but I do know that if you are a known commodity already, (no matter how limitations might arise), it is very likely you will be allowed to remain. If, because of the influence of countries like China and Vietnam, visas for Christians from the West are severely

limited, those who are already there will be in a good position. Already I see organizations like Bobby Morse's organization (son of famous missionary Robert Morse) moving freely in and out of China. He is a known commodity throughout many parts of Asia.

Over the years things seemed so positive and then something happened. It is in the end up to our God if we initiate work in Thailand again. That is certainly the prayer. If a school could be established in Thailand to teach pastors, that would be the optimum. Men could then return to their countries and preach and teach the truth. We wait on the Lord in this as in all things. But in the meantime we assault the throne of grace.



And even as you read this history, it is still being written. In Nepal based on the visitation of Pastors T. Ohlmann and M. Ude in '08 the Himalayan Church of the Lutheran Confession of Nepal was formed. We are exploring how we can help them. In an '08 visitation to Myanmar by M. Bohde, L. Hansen and D. Koenig it appears that we are in agreement on the Word with the Upper Myanmar Evangelical Lutheran Church. What the future holds is wonderfully in God's hands!



## APPLYING LESSONS LEARNED

*North Cachar Hills. . . . . a heaven to the senses where one touches the sweetest dream with one's fingers, mountains float in the distant sky and the clouds descend to lie below one's feet. . . . .*



*Sunrise—reveals a paradise in mist at Haflong*

Adoringly described by the visitors as 'Switzerland of the East', the North Cachar Hills is a district garlanded by hills. This dreamland of north-east is an unending saga of undulating hills and valleys, gently flowing streams and waterfalls, where the very breeze that wafts across the paddy fields and the bamboo forests is redolent with the fragrance of the land in which man and animal live in perfect harmony with nature.

A vacation site? Perhaps. A tourist delight? Likely. A mission field? At one time perhaps, and herein lies the story.

The North Cachar Hills is a district in the Indian state of Assam. Below you can see the disposition of Christian churches in the Northeast of India. The population of NC Hills is 186,189.

Statistic below shows the growth of Christianity in the Northeast region.

State.	Rural	Urban	Total	%
Arunachal Pradesh	84,419	89,013	744,367	10.30
Assam	714,736	29,631	744,367	3.32
Manipur	577,221	49,448	626,669	34.11
Meghalaya	965,185	180,907	1,146,092	64.58
Mizoram	298,337	293,005	591,342	85.73
Nagaland	921,225	136,715	1,057,940	87.47
Tripura	45,265	1,207	46,472	1.69



With the above map you can see where the NC Hills are located in Assam state.

We are a cautious lot at times. His disciples do ask in temerity “five loaves and two fish among so many?” How indeed can so many be fed? It is alone by the power of our loving Lord. When the '82 Convention considered J. Rohrbach's information and the West Central Conference's memorial, it was resolved “that the Board of Missions study the invitation to provide a Gospel ministry in India and take appropriate action, giving careful consideration to our own long-standing concern for the NCLC.” That is not exactly “we have caught nothing, but at Your command...” We all admit that we are variously tepid when we should be on fire for Him. Subsequent history proved that God was redirecting us. Will we launch out into the deep? What we have read was from '82. There was a West Central Conference memorial in '72 for exploring another foreign mission and there was a contact in India forthcoming.

What follows is a case study to allow us to apply what we have learned. In a 29 July '75 letter to the Mission Board I wrote about our West Central Memorial, “... I think that we

still have to be considering going into foreign fields. Nigeria is all well and good. But shouldn't there be some Mission Board discussion and synod discussion of actually sending men out in the Antiochian way to foreign countries?... You remember that I wrote you some time ago about sending literature overseas... I'm enclosing copies of correspondence with a man in a former Presbyterian(Welsh) mission in India. The reason why I'm sending it to you is that he writes about his group becoming Lutheran. Obviously he must learn that it is not just that simple as to change a denominational name... Nothing may develop, but I pray that something will... on foreign students(at ILC) ...Mr. Lhoujiem, you will notice, asks about this..." Lhoujiem was from the North Cachar Hills. He asked also about a laundry list of help. We have seen this over and over again and simply are patient with the inquirers. They learn sooner or later that we will not be doing all they want or ask for. But in an initial response from the Mission Board it should not have been stated so hard and fast. I also admit that in '75 I was still open to foreign students coming over, though I have changed in that view for a variety of reasons.

In the letter from the board sent to Mr. Lhoujiem on 14 Nov. '75 the background was gone over then it goes on,"... You explain also that, on the basis of your writing to Pastor Koenig, you and your people have now left the Presbyterian church affiliation, have called yourselves Lutheran, and are willing to affiliate with our church on the condition that we agree to provide the considerable amount of financial aid you request..." Their meeting at which they decided to leave the Presbyterian church had somewhat over 400 in attendance. When they give us these requests, it is understandable. We have seen it over and over and have to be patient. In Nigeria from the outset the requests blossomed and ballooned. The Lhoujiem people did understand about separating before we would consider their situation.

The letter mentioned that we would have to be in agreement before ever we could consider support. It went into the background of our work in Nigeria"... Thus you can see the reasons for the policy outlined above, and I would expect that the only exceptions might be at the very beginning where there might be some especially urgent reasons for making exceptions." This was a reference to the policy that American money was supposed to only be used to support American missionaries, which we abandoned fairly soon. We also have consistently from the beginning been glad to send literature and catechisms. We have also bought Bibles for those we were not yet in fellowship with, considering this a loving act completely in accord with the Word. The remainder of the letter was certainly echt, though lacking in a real reach out in love approach.

This is not mere reading between the lines, but backed up by an explanatory letter to the Mission Board with a copy to me of 17 November '75. "... You'll note that in a few spots I have softened the tone somewhat, perhaps also removed some of what sounded like 100% certainty that it would be years and years before they could expect any kind of consideration at all even if doctrinal problems were eliminated. On the other hand, I did not feel it right to hold out any promise of help, or definite hope for same. Even though I

have been to Nigeria, I believe our commitment there is bigger than even I grasp." When I was sent the 'rough draft' I responded that I thought it too 'rough.'

One section that was dropped, though still in evidence yet not as roughly was, "We know that when we do receive permission to send a missionary into Nigeria, it will take all our financial strength to support him in his work there and to erect buildings for our theological school. Supporting a missionary in a foreign country costs many times more than to support one in our own country. Therefore, we know that our financial resources will be stretched to the very limit... As God's Word takes hold in Nigeria, we can expect that it will be necessary to send over several more missionaries and teachers in the following years... Thus we know that it will perhaps be many years before we can even begin to think of undertaking another foreign mission project in some other country..." It is wise to keep your options open. Also we do not know what the future holds, so that to prognosticate as above is a hazardous thing. Always more lessons to learn. For long years we had only one missionary in Nigeria except for several brief periods and that one missionary did not arrive until eleven years after this correspondence. I think we have to admit that fifteen years into our synod's existence we were still babes in the woods when it came to the 'how' of foreign mission work. We did not erect 'buildings' for our theological school there. We began on the field with a clear rejection of the old approach and one favored by Nigerians of a grand building project. As time passed and the numbers declined in the NCLC, the prudence of our modest building program was reinforced.

One reason why I give you the deleted section of the letter is because that and more were written to me in explanation. I received this, "In my opinion Nigeria will take all our resources for the foreseeable future, and could use far more than we will be able to muster... You should see, though, that the cost is staggering... Moreover, month by month, as I read things, I realize that we may have to send two men over at once, since it is doubtful if one man and his wife could survive the loneliness of a foreign culture—which you can't know until you experience it personally... it will surely be necessary when the little sem gets going as quickly as possible, because there will also be the gigantic task of supervising some 50 or more congregations... I think it will be way beyond 50... But that's only part of it. As we seek to train these preachers, we will also have to house and support them. They can't work while trying to devote full time to as fast a summary study as we can give them(maybe two years)." I was told that with an upcoming likely budget for Nigeria of \$50,000 that \$5000 could not be spared in an exploratory trip to India.

To be quite frank nothing of the above scenario was borne out.

- We did take two exploratory trips to India in '83 and '84 despite not having a man in Nigeria yet.
- Nigeria never got to the point of being able to use far more than we could muster.
- All our resources for the 'foreseeable future' were not used in Nigeria.
- A man and his wife can live in a foreign culture.



- We never got anywhere near 50 congregations. By the time I got there we were down to 17.
- We never gave the support to the men in our training program as envisioned above.
- And yet our training program was five years long.
- We did not need two expatriate missionaries for the Bible Institute. Pastor Essien and I taught and then welcomed Pastor Udo to teach with us.

When I visited in Nigeria in '84 I thought I picked up some things, though when I began living there some of these notions were revised. The presupposition that one has to have resident missionaries in every field also is invalid. Visitation to the fields as much as possible, prayer for the men and congregations, correspondence and emails - yes. It seems that when the Board was viewing Nigeria it was through what had happened with the Synodical Conference mission in the '30's. But forty years had changed things. May we continue to learn until our dying day how better to serve Him. And ultimately it is that we trust Him to carry out His will in our midst. We know that part of His will is that all men should be saved. When we think our part in that is too staggering, it is best to sit back, read and pray over, "Be still, and know that I am God. I am exalted among the nations, I am exalted in the earth!" The Lord of hosts is with us; the God of Jacob is our refuge. Ps. 46:10-11

Sometime I would like to go to Assam, to the village of Songpijang in Haflong in the North Cachar Hills to learn what happened. G. M. Lhoujiem is probably gone to his eternal rest. With only a little over 3% Christians in Assam it would be interesting to find what outreach is going on there. God is at work even when we are not. God does when we don't. What comfort to follow the all-sufficient one.



### **Introduction to Auxiliary Efforts**

We know that in things neither commanded or forbidden that God gives us freedom to use our Christian common sense to function. As we learned more and more in foreign mission work and observed also others carrying out this work, we initiated certain auxiliary efforts to be good stewards of what God has entrusted to us. These we next look at:

- '82 – Foreign Mission Fund
- '83 – Project Kinship
- '89 – Mission Clearing House
- '94 – Mission Helpers Program

And this we pray is not the end of the story, but that God would continue to guide us in His grace to work in foreign fields in even as yet unknown ways. One wonderful thing about working together in our fellowship is that we can tap into human resources and wisdom that God has given to us all. One area in which we are only just beginning to examine for instance is 'web conferencing' as a means to teach the Word. While we have no idea what God will do through us as His instruments, we do rest calmly knowing He will use us to reach out with even more innovation and flexibility.

## **FOREIGN MISSION FUND**

In the '82 Convention we authorized a Foreign Mission Fund which later was renamed the Mission Development Fund. While we had an existing 'overseas fund', we formalized this vehicle which allowed our people to contribute toward unforeseen needs in our changing overseas work. The budgeting process outlined and redefined over the years by the Trustees and conventions cannot possibly consider what God is presenting us with in a year or two. The present MDF allows for a flexibility in line items of its 'budget' that gives us the room to carry out efforts that are not in the normal general budget. The convention has also voiced its concern that these not be ongoing items. The 'ongoing' should be worked into the general fund budget, which the Mission Board is doing. Below you have the first report to the Convention of '84 on the FMF(MDF):

"At our last convention, the Foreign Mission Fund (FMF) was begun, It was intended to meet needs which might arise in our overseas mission fields. At the time, little did any of us realize how valuable this fund would become in the next biennium.

About \$32,000 has been received as of Easter, 1984. About \$7,000 had been transferred from an existing overseas fund. These gifts have been used for the following purposes:

1. To fund the 1983 exploration trip to India (about \$9,000)
2. To purchase the Mission House in Nidubrolu as headquarters for the CLCI (about \$9,500)
3. To supply Telugu Bibles, hymnals, and catechisms to the CLCI people (about \$3,000)
4. To fund the 1984 visitation to Nigeria and India (about \$14,000)
5. To aid in covering the cost of registering the CLCI with the Indian government (about \$3,500)."

The Convention added, "We thank the Lord for moving the hearts of our people to respond in faith and joy to these opportunities." And that is what the fund especially sought to grasp - "opportunities." This fund now also takes care of projects that are of a short duration. It also provides funds for loans in our self-help program and assistance in building overseas. The recent exploratory trips to Nepal and Myanmar were funded through the MDF. If the Nepal and Myanmar work becomes a regular thing through our fellowship relationship, then those efforts will be moved into the Missions General Fund for yearly budgeting.

## **PROJECT KINSHIP**

A history of this project has already been written some time back by Pastor P. D. Nolting and it is attached at the end. Following the history is a section supplied by the Mission Board to the '86 Convention. As you read those guidelines over you will notice how the procedure has been modified over the years to make it less unwieldy. We do not have to go to a convention for actions. Instead the Mission Board has the authority that originally was given to the convention. There undoubtedly was the concern on the part of some at the beginning that this effort could go hogwild and needed to be corralled. In other words if it got too big, it might impact the CLC budget. That has not happened even though the effort has been expanded considerably.

The work has expanded to include eight children in the NCLC in addition to those in the CLCI. And a different type of work was started in Etago, Kenya in January '03 with the opening of an 80 student Aids Orphan school, which continues to grow. Kinship is looking into support for: 1) Dodoma, Tanzania orphans, some of whom are Muslim, 2) Periodic Help for a pastor's wife in Congo who cares for 15 needy children. Beyond this work sponsors have been obtained for all students in: St. Peter's Himo Seminary, MLBS at Nagalapuram, CLCI Seminary, NCLC Bible Institute. None of these efforts has an impact on the normal CLC budget. And Kinship has always been generously supported by our people. To God alone belongs the praise for working this.

Those who have served on Kinship are: R. McGeorge, Pastors P. D. Nolting, W. Schaller, T. Kesterson, T. Schuetze. Those who are serving on Kinship are: J. Mayhew, J. Wiechmann, D. Klatt, Pastors P. Naumann, L. Bade, D. Fuerstenau.

## **MISSION CLEARING HOUSE**

When we first moved to Nigeria in '86 it was truly a delight to go to the post office and receive packages from our brothers and sisters in the CLC/USA. It was amazing to see the spontaneity of sending over to us those things we could not get in Nigeria or of just sending us some things to make our daily life a little more comfortable. The Mission Board then decided to make this a broader effort with the establishment of the Mission Clearing House. The first report of this was in '91.

"Mission Clearing House (MCH of the CLC) – In July of 1989, under the auspices of the Board of missions, the MCH of the CLC was begun with the intended purpose of coordinating efforts in providing non-budgeted items for our foreign mission fields currently in Nigeria and India. A committee of three ladies from the women of Grace Society of Grace Lutheran Church of Sleepy Eye, MN, organized and have carried on this activity over the past two years. During this time, many members and organizations within our CLC congregations have responded generously to the needs that have been placed before them, with over \$3800 given in gifts for special projects. The Board of Missions extends appreciation and thanks to this committee for their faithful efforts. This work has now been transferred to the Ladies of Peace Thru Christ congregation of Middleton, WI, who have expressed their willingness to administer this program. The most recent project of the MCH of the CLC is transportation for Jyothi, being handled by Trinity Ladies Aid of Millston, WI." Those who served are: Ladies of Sleepy Eye '89-'91, Ladies of Middleton '91-'94, Members of Valentine '94- present.

This effort is now in the hands of Mission Board member, Jack Mayhew, and people in the Valentine, NB congregation. The following items have been sent over the years: Christmas gifts, student books and other items for orphans, used clothing, used SS material, VBS material. No effort is too small in His view, even a cup of cold water...

## **MISSION HELPER PROGRAM**

In April of '94 seven individuals sent a proposal for a spiritual 'peace corps' in the CLC to the Mission Board. One of the signatories on this proposal, Jack Mayhew, received the board's encouragement, "We think this will work well. But we will need some written guidelines before it can be implemented. If you fellows have time to help develop guidelines, please let us know. We would appreciate any help and suggestions you can give." A copy of the present Mission Helper Guidelines is attached at the end. The '94 Convention resolved "... that the Board of Missions oversee program guideline development, volunteer recruitment and sponsor procurement as soon as possible." In '97 then seminarian T. Ohlmann traveled on a visitation to India and Nigeria ostensibly under this program. And in '98 Karen Strike was the first of many to go to India in this program. In the '02 Convention it was reported, "The Mission Helper Program is a subcommittee of the Board of Missions. It arranges and coordinates visits for the purpose of putting individuals' talents to work in foreign and domestic mission fields... We thank the Lord for moving the hearts of the people to give of their time, talents, and resources for service in the fields."

The Mission Board set up a committee to assist in this work that then turned into a subcommittee of the board to assist on anything to do with foreign fields assigned to it. Those who served on the Mission Helper Comm. in '98: Prof. J. Schierenbeck, D. Claeys, D. Koenig. Those who served or now serve on the Committee on Foreign Fields: P. Evensen, S. Leinberger, R. Nelson, Pastors T. Ohlmann, M. Schierenbeck, N. Mayhew.

While we have to admit we were a little slow in getting this started, (MB even admitted this in '97 "a slow start") once it got started it has grown and grown. This is further evidence of the great human resources in our CLC that can be used to His glory and His kingdom's expansion.

### **Conclusion**

In viewing these auxiliary efforts' development one might think that they sort of grew like topsy. But that is not the case. As needs arose and resources were observed, we tried to act. Even in our overall foreign mission program we tried to learn and improve. For instance below you have our World Mission Guidelines presented to the '84 Convention. These were a direct result of discussions that flowed from the original meeting of the Mission Board with Pastor N. Reim(15 years of experience in Nigeria) in which we tried to pick his brain. Later there was a very lengthy and detailed, many paged handbook guideline by Pastor M. Bohde(Thailand) that the Chairman of the Board, Pastor Bruce Naumann, also gave out in summarized form. The Head of the Church was guiding us in His grace. Though we have made many mistakes, been deficient in a variety of ways and sometimes come to the wharf barely in time to catch the boat He has moved us forward.

- '60 – At the very outset of our synod's existence He gave us a foreign mission.
- '85 – In our 25<sup>th</sup> anniversary we could look at our first missionary about to go into Nigeria and two Indian fields that held great potential.
- 2000 – At the turn of the century and our 40<sup>th</sup> anniversary we saw further expansion in West Africa as well as new outreach in East and Central Africa.
- '10 – As we approach our 50<sup>th</sup> anniversary we see new opportunity in South Africa and exciting work in Nepal. And we pray for work in Burma and Thailand.

What a wonderful Lord to bestow upon us unworthies such blessing! In the Mission Newsletter celebrating our 25<sup>th</sup> anniversary we asked, "Who can measure the impact of our kingdom efforts? Who can count the souls brought in, nourished and sustained in the faith through the efforts... The seed has been planted; the Word has not returned void. Never in our history have we lacked for 'open doors'. What we need to pray for is increased zeal and commitment to enter those doors!"

### **World Mission Guidelines**

"God has given His people the privilege and responsibility of sharing His saving Word with the entire world (Matthew 28:18-20); Luke 24:47; Acts 1:8) For those without Christ, hearing the Gospel is truly a matter of life or death. We have a divine call to do this at all times and in all places where the Gospel has not been preached. Those to whom the Lord has given and preserved the Gospel in purity carry even greater responsibility, extending also to those who are victims of false teachers, a false gospel and a false hope. To this end:

1. We will investigate and explore world mission opportunities and encourage our brethren to extend their world mission outreach.
2. We seek to establish indigenous (self-governing and self-supporting) churches which seek to fulfill the Great Commission among their own people and be a light

set upon a hill. To this end, we will work to share the Word with nationals to train up pastors and evangelists who can teach the whole counsel of God to their countrymen.

3. In reaching out to the unconverted overseas with the Gospel, our task will be that of spiritual counselor; to assist and encourage confessional brethren to work mightily to extend Christ's Kingdom during the day before night comes when no man can work.
4. All world mission efforts in which the CLC is involved shall be under the direct supervision of the Mission Board. Wherever subsidy (regular or special) is involved, the board shall see that its purpose is properly implemented.

Under the direction and blessing of the Lord of the Church and with the prayers of our people sanctifying our efforts, we go forward confidently proclaiming His Word of Life unto the ends of the earth.

Enlarge the place of your tent, stretch your tent curtains wide, Do not hold back: Lengthen your stakes. For you will spread out to the right and to the left; your descendent will dispossess nations and settle in their desolate cities. "



**FROM AFRIC'S SUNNY FOUNTAINS**

**A HIGHWAY FOR THE LORD**



## History of Project Kinship: A Chronicle of Compassion

The seeds for Project Kinship were planted long ago by our Savior in the heart of one we know as Pastor Benjamin. His ardent love for His Savior combined with compassionate concern for the many abandoned children in his native India. His desire was to provide both for their physical needs and shepherd them into a living and life-giving knowledge of Jesus Christ. While his resources were limited, still the Spirit led him to begin support of seven orphans, who had lost their parents due to a hurricane in late '72. His love and concern for these children and the many others like them in India was conveyed to our two Mission Board representatives, Pastors D. Schierenbeck and D. Koenig, during their visitation of '83. So the seeds were further sown!

In early April, 1983 the Mission Board met to discuss the recent visitation and our mission response. A resolution was passed asking the special committee on publicity to "look into ways and means of helping the needy and orphans in India. It was suggested that the committee contact Ladies' Aids and other groups and individuals who might enjoy taking an active role in this special ministry of compassion. The committee met on April 19, 1983 and resolved that letters be written to all congregations and Ladies' Aid within our CLC in order to promote the project and collect information as to the support such a project would find in our midst. The types of support were to be suggested: caring for an individual orphan, general building support of the project, and contributing the purchase of proposed buildings. It was emphasized in the letters that at this time no funds were being solicited. The committee was interested in information.

And Information was what they received! Within six weeks the committee had received responses from various individuals and organizations. Seldom before had a project received such enthusiasm. Eighty-seven individuals said they would support an orphan for at least a year. Another 56 offered their support for the project in general, while four others expressed the desire to help build an orphanage, one of whom offering to build the entire orphanage building.

In June '83 Pres. Fleischer officially designated the committee concerning the orphan project, named Project Kinship, under the supervision of the Mission Board. An appeal was now made to those interested in contributing to the project. The response was immediate and warming! One individual from Idaho wrote, "I am most interested in all the project for these people and am so thankful we've found them and can help." The individual then listed funds gathered,



a yard sale--\$22.00; refund--\$3.00; rebate--\$3.00; gift--\$5.00; and sold an item--\$10.00, for a total of \$43.00. I'll be gathering more. This is great!" Another from Texas wrote, "We were delighted to receive the Project Kinship Committee letter today informing us of the committee's work already underway in this heart-warming project. The little we have read and heard about India and its inhabitants is sufficient to stir the imagination to a realization that not only do they need the Gospel, but sustenance of all sorts. We have long felt this kind of charity should also be part of the whole program of preaching the Gospel. Christians in our circles, I'm sure, have supported similar needs on an individual basis, but this undertaking has boundless opportunities to serve the Lord by starting with babies and children and 'Bring them up in the way they should go.' They, in turn, some day will help us continue this work for the Lord's sake in appreciation for what has been done for them. When you are in a position to ask for more sponsors, please keep us in mind."

At a meeting in late July, 1983 the committee decided to undertake the support of the seven orphans already being supported by Pastor Benjamin, thus relieving him of that financial burden. Seven sponsors were chosen at random from those who had earlier indicated their desire to support a child. In addition, the anonymous pledge of \$6,500 for the construction of an orphanage was accepted, with Pastor Koenig instructed to confirm construction costs through Pastor Benjamin. The committee decided to seek permission for such a project at the October Coordinating Council meeting. The Coordinating Council recommended that approval be sought from the convention.

In September, 1983 the first of what will continue to be regular newsletters was prepared and sent out to everyone contributing to the project. These newsletters will keep people aware both of the needs of orphan children in India and the work done to help them by Project Kinship. Facts such as three million children under the age of one dying in India in 1982, and one child dying every six seconds of diarrhea somewhere in our world brings tears to our eyes. Facts such as nearly \$3,500 being contributed to Project Kinship during its first three months, and the support of seven orphans beginning September 1 bring tears of joy!

News arrived in late September, 1983 of an eighth orphan in desperate need of your help. A baby girl only fifteen day old had been found abandoned in a field by one of Pastor Benjamin's members. She had not been found, however, until after an iron plow had run over her leg. An eighth sponsor was chosen at random. The child, however, after several operations which included two amputations was taken by her Savior to a much better home, for she died in December, 1983.

With the return of John Rohrbach more accurate information was received by the committee with regard to the actual cost of supporting a child. The original estimate of \$110/year was re-adjusted to \$180/year. That amount includes not only food, but also clothing, a medical examination, and school supplies. In view of the hospitalization of our infant orphan it was also apparent that some type of emergency medical fund was needed.

The return of Pastors David Koenig and Norbert Reim from a visitation of both Nigeria and India in January of 1984 brought further challenges. An additional child was accepted into support bringing to eight once again the number of orphans we can support under the present conditions. Until an orphanage building is erected, expansion of our efforts is limited. In addition, however, to the eight healthy orphans an opportunity has arisen to support seven handicapped orphans. Handicapped individuals, especially children, in India have no support from the government. They must rather fend for themselves. One of the widows in Pastor Benjamin's congregation is presently caring for one blind child, one dumb child, one hunchback child, one bowlegged child, one child with a deteriorated backbone, and two other children with polio. The committee has chosen sponsors for these children, the estimated cost of sponsorship being \$20/month.

What lies ahead? The possibilities are endless. We realize that this project will, as time passes, entail larger expenditures. For instance, an annual sponsorship budget for 30 children would be \$6,000. (10 children at \$20 each per month - \$2400; 20 children at \$15 each per month = \$3600.) As originally discussed with Pastor Benjamin in January 1983, a 100-child orphanage was considered. This would seem to be an attainable goal in view of the support to date. It is the prayer of the committee that the convention this July will approve the building of an orphanage to house up to thirty orphans. Interest in Project Kinship appears to be growing from children collecting aluminum cans to grandparents desirous of investing in the youth of Christ's Kingdom. As we mentioned earlier--the seed of Project Kinship was planted by our Savior long ago in the heart of one man. The seed has since grown and produced fruit to the joy of our Savior and the comfort of many children.



Project Kinship's immediate goal is to carry out the resolution of the 1984 Convention to purchase land and build an orphanage building to house 25 - 30 orphans.

A. ITS PURPOSE The purpose of Project Kinship is to provide physical and spiritual help to orphaned children in India.

B. ITS SUPPORT Project Kinship is presently supported by three types of contributions:

1. Individuals or groups sponsor individual orphans with such support pledged for one year after which it can be renewed or relinquished.
2. General contributions are made to the project which are then used as determined by the Project Kinship Committee.
3. Building contributions are made for the phased expansion and development of the physical plant.

In addition, the Project Kinship Committee would like to encourage endowments of this work, which will provide for the continued maintenance and support of the buildings and programs.

Although the CLC Convention has asked the Board of Missions to supervise Project Kinship, no CLC budgetary commitment is involved.

C. ITS GOALS The long range goal of Project Kinship is to provide the CLCI with a 100 child orphanage in Nidubrolu, India, and to assist, as much as possible, in the ongoing costs of the program. This goal appears reasonable in view of the 1983 survey of support conducted by the Project Kinship Committee.

The Project Kinship Committee envisions a phased expansion. After the completion of the first building to house 25 - 30 orphans the erection of a school building is contemplated. Special arrangements will have to be made for the training of the handicapped children. After the school has been built additional homes will be built until a capacity of 100 children has been reached.

In addition, Project Kinship will strive to be an agency through which members of the CLC will be able to arrange adoption of orphaned Indian children.

D. ITS GUIDELINES The actual incorporation, licensing, and administration of the orphanage together with the everyday decisions regarding orphan care will be the responsibility of the CLCI. The members of our CLC through Project Kinship will be their support group. We will seek to assist with our prayers, financial contributions and advice.

Generally the number of children sponsored by Project Kinship will be determined by the CLC in Convention. However, in cases of extreme need, the Project Kinship Committee will respond in accordance with information provided by the CLCI.

Support for orphans will normally cease when an orphan has reached legal age.

Any new phase of Project Kinship expansion involving the expenditure of Project Kinship funds must be approved by the CLC

## **CLC MISSION HELPER PROGRAM GUIDELINES**

The CLC Mission Helper Program is designed to allow believers within our fellowship to volunteer their time and labor for the sake of missions, either within the United States or abroad. Volunteers may apply for specific projects or simply offer to help where needed. The CLC Board of Missions will seek through a special Mission Helper Committee to bring the specific needs of our mission fields and the talents of our volunteers together in an orderly fashion.

### **ADMINISTRATION**

The CLC Board of Missions will appoint a standing three-member committee for the CLC Mission Helper Program. This committee will consist of two called (or retired) pastors, at least one of whom has foreign mission experience, and one layman.

The term of service for this committee will be three years, with one appointment or re-appointment to the committee being made each year.

The committee will oversee the publicity, application process, and financial aid portions of the program. All recommendations will be subject to the approval of the CLC Board of Missions.

### **VOLUNTEER REQUIREMENTS**

1. Volunteers must be at least 18 years old.
2. Volunteers must be in confessional agreement with the CLC, and have a written reference/ recommendation from their pastor.
3. Volunteers must undergo a process of screening by the committee, and then be approved by the CLC Board of Missions.
4. Volunteers must be in good physical health. A candidate for work abroad will be required to provide a doctor's certificate confirming that the candidate is in good physical condition for both the duties and the environment overseas. Each volunteer sent abroad must have adequate health insurance coverage for the period of time he or she will be outside the United States.
5. Volunteers will be responsible for their travel and living expenses (room and board) as circumstances dictate.
6. Volunteers, who cannot meet the financial requirements, may apply for financial assistance through a sponsorship program.

## PROCEDURES

1. All requests for volunteers must be submitted in writing to the CLC Board of Missions. Requests are limited to CLC mission congregations within the United States, or in areas abroad served by the CLC Board of Missions. Requests should include a plan of service outlining the specific volunteer qualifications, duties, and term(s) of service. Such requests must be approved by the CLC Board of Missions.
2. All offers to volunteer must be submitted in writing to the CLC Board of Missions.
3. All requests for help and offers to help will be submitted to the Mission Helper Committee.
4. The Mission Helper Committee will publicize the specific needs for volunteers and will actively recruit suitable candidates. It will also inform our missionaries of available volunteers.
5. Each volunteer will be screened by the Mission Helper Committee. Screening will include discussions with parents (and school officials when deemed necessary) for all volunteers under age 21. In the case of multiple volunteers for a single request for help, the Mission Helper Committee will recommend the candidate it feels most suitable. Recommended candidates will meet with the CLC Board of Missions for a personal interview. The CLC Board of Missions in consultation with the missionary will give final approval.
6. Volunteers who will travel abroad must purchase a round trip airfare prior to departure.
7. The missionary utilizing the program will be responsible for the supervision and direction of all volunteers in his field, Housing will normally be arranged by the missionary.
8. The Mission Helper Committee will seek sponsorships for those volunteers unable to meet financial requirements. Needs will be publicized in CLC publications. Money donated for this purpose will be administered by the committee and donors will remain anonymous. The committee will retain the right to refuse donations at its discretion, in consultation with the CLC Board of Missions.
9. Termination of volunteer service prior to the agreed term(s) will be at the request of the volunteer or the missionary in consultation with the CLC Board of Missions. A report should be sent to the CLC Board of Missions by both the volunteer and the missionary outlining the reasons for the termination.



## Some New Testament References to Worldwide Outreach

Jesus:

Mt. 24:14 And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.

Mt. 26:13 Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.

Mt. 28:19 Go therefore and make disciples of all the nations.

Mk. 16:15 Go into all the world and preach the gospel to every creature.

Lk. 24:47 Repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.

Jn. 10:16 Other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.

Acts 1:8 You shall be witnesses to Me in Jerusalem and in all Judea and Samaria, and to the end of the earth.

John:

Jn. 11:51-52 Being high priest that year, Caiaphas prophesied that Jesus would die for the nation, and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.

Luke:

Acts 2:8-11 God arranged for Jews scattered in many different countries to be present at Jerusalem for the Pentecost festival when the Holy Spirit was poured out on Jesus' disciples. The countries mentioned by name were: Parthia, Media, Elam, Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, Rome, Crete, Arabia.

Mark:

Mk. 16:19 They went out and preached everywhere, the Lord working with them.

Peter:

Acts 2:39 The promise is to you and to your children and to all who are afar off, as many as the Lord our God will call.

(quoting the Lord's prophecy to the patriarchs) Acts 2:35 In your seed all the families of the earth shall be blessed.

2 Pet. 3:8-9 But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish, but that all should come to repentance.

Paul:

Acts 26:20 I declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance.

Rom. 15:20-21 I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation, but as it is written, 'To whom He was not announced, they shall see; and those who have not heard shall understand.'

1 Cor. 9:22 I have become all things to all men, that I might by all means save some

Col. 1:6 The truth of the gospel has come to you, as it has also in all the world, and is bringing forth fruit.

Col. 1:23 The gospel was preached to every creature under heaven.

1 Tim. 2:4 God desires all men to be saved and to come to the knowledge of the truth.

Paul and Barnabas:

Acts 13:46-47 We turn to the Gentiles. For so the Lord has commanded us: 'I have set you as a light to the Gentiles, that you should be for salvation to the ends of the earth.'

Jewish Christians in Jerusalem:

Acts 11:18 Then God has also granted to the Gentiles repentance to life.

Christians in praise of the Lord in Heaven:

Rev. 5:9 You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation.

## STILL, STILL, THOUGH DEAD THEY SPEAK

### Introduction

Most of our pastors and congregations of the CLC have their roots in the Synodical Conference's constituent synods. Our roots so to speak go back to the developments in those synods. This then also involves our attitude toward foreign outreach insofar as we have been influenced by what has gone before. As we look back we see it was a hard row to hoe then as also in our day to go beyond 'our people' to those far afield.

The majority influence is from the WELS. We are to an extent the product of the concepts and principles of mission work that were held to in the past. The Word above all though in any age teaches us. Yet misconceptions and misunderstandings do abound at times in the visible church and then can become ingrained through tradition. For example think back how church history records at one time it was thought that the apostles fulfilled the great commission and therefore further outreach did not have to be done. In this brief research we'll be taking a glimpse back to see how WELS and the LC-MS began their foreign mission work. History has its lessons, to be learned to one's benefit or to be ignored at one's risk.

As we begin our brief review of the past it is good to hear what Pastor Dave Schierenbeck, who served as chairman of the Mission Board for many years, wrote in an essay in '91. "Our sufficiency is of God (2 Cor. 3:5)... Without questioning the orthodox character of our church body and while thankfully acknowledging the Lord's many mercies and blessings upon us, we fully confess our failings as a synod. With spiritual hindsight also being 20/20, we confess to succumbing at times to a measure of pride, to vacillation, to slowness in understanding and responding to doctrinal concerns which arose in our midst, to sluggishness in carrying out our commission, and to a host of other failings." (1) With spiritual hindsight we see how admittedly historically there has been a "sluggishness" in carrying out the Great Commission to foreign fields, and this at the same time as there has been that undue "measure of pride." Let him who boasts, boast of the Lord." 2 Cor. 10:13 In the first one hundred years of WELS' existence they had two 'foreign' missions, that is from 1850-1950. Then from 1950-1990 they established twelve. Finally from 1990-1996 they established seven. So the multiplication went on. For some of the early years some at least labored under the idea that one had to be called from overseas before being sent out. This mistaken notion was finally clearly overcome after 100 years with the African exploratory trek that resulted in WELS' Zambia and Malawi missions.

### Japan or the Apache?

Back in the late 1800's for WELS, "Various foreign fields were considered, including Japan. The American Indians, however, received first consideration. That this interest in foreign work coincided with the forming of the federation of 'The Joint Synod of Wisconsin, Minnesota, Michigan, and other States' may have had something to do with the 'American first' selection. In any case, Pastors Theodore Hartwig and O.H. Koch

were selected to reconnoiter for a field somewhere in the southwestern part of the United States.

Following the advice of a Presbyterian missionary by the name of Dr. Cook, the committee decided to recommend Apacheland as the place to begin. On October 3, 1893, candidates John Plocher and George Adascheck were on their way to San Carlos, Arizona, the site of the agency that administered the tribal affairs of the Apache Indians.

One might wish that the synod would have been more solidly behind this first real venture into world mission work. Such was not the case. Those who promoted it were disparagingly labeled by some as 'mission brethren,' an expression that put them in the same camp with the pietistic enthusiasts of some of the European mission societies. Included among the critics were synodical leaders. WELS historian and seminary professor J.P. Koehler, referring to this venture in his 'History of the Wisconsin Synod', observed: 'There was something not entirely sound about Synod's heathen-mission endeavor, the idea that a church is not living up to its mission unless it engages in heathen-mission work... That idea is dogmatism, with a streak of pietism, and it provoked the criticism of Prof. (Adolf) Hoenecke.'"(2)

"Prof. Koehler expressed his own views on this matter elsewhere when he wrote: 'In outward matters the church is subject to natural developments like the rest of the world, under God. Not all groups of organizations have the same tasks. There are organizations, like people, that remain small in number and in that case have a token of their mission to do intensive rather than extensive work, by which the world may even profit more.' Koehler applied this thinking to a church body that concentrates its gifts in educational work within its own midst rather than to extend its work outside its constituency.

Some within our synod already then, however, felt very strongly that a church body was not fully committed to its God-given mission unless it actively engaged in carrying out Christ's commission to preach the gospel in all the world and to every creature. This tension that arises when balancing priorities between internal church activity and the need to reach out with the gospel has ever since that time occupied the attention of Wisconsin Synod leaders when planning synodical programs. The question of meeting the synodical budget usually enters into the picture. Some maintain that a viable church body ought to be able to work aggressively in both directions, and that the one area needn't suffer at the expense of the other. The matter will almost certainly be debated as long as the synod exists.

That the synod was at this time extremely inexperienced in its mission thinking, even naïve as to what world mission work really involved, became obvious very soon. Without question, those who went to Apacheland were inadequately prepared for their task. Practical as well as theological issues relating to mission work among people of a different culture needed to be clarified. One does learn by doing, however. At least a beginning had been made.'"(3)

The first meeting of what became WELS was on May 26, 1850. Forty-three years later Apaches were chosen over Japan as a 'foreign' mission. While it was recommended by the WELS' Mission Committee in 1891 to do work in Japan, it would be another sixty years before WELS in its 1951 convention authorized another 'foreign' mission in none other than Japan. It should be noted that WELS turned the 1891 Japan recommendation over to the Synodical Conference. "There is no record of any further action taken on the proposal..."(4) As a sidelight, the liberal Lutheran General Synod, formed Oct. 22, 1820, called John Heyer to go to India in 1840. Heyer was the 'first' American Lutheran foreign missionary, of any stripe.

#### New Currents are Old Currents

Some today would say that an individual should not put himself forward for a call. We know that stateside especially it would seem at least impudent to do so. There must be no carnal motives to seek to go to a certain field of labor for the Lord. BUT when it comes to foreign fields where the hardships and difficulties are hardly that which the sinful flesh craves, it is a horse of a different color. When WELS determined to enter a foreign field, "The synod then decided to look about for young men who would volunteer for future service in heathen mission fields."(5) Three young men were found and this in the 1880's.

It has also been advanced by some at times that a church should not enter a field unless it is called to that field. We of course know that Antioch in Syria 'sent' missionaries Paul and Barnabas. This is evidently overlooked by some. Interestingly, WELS' first foreign mission, that among the Apaches of the Southwest, came about through a seeking of a field. And take note of the criterion above all that was to be used. The men sent out to find a field, "were instructed to look for a tribe of Indians among whom no Christian mission work had been done before."(6) Today we in the CLC have tried to go into Thailand without anyone calling us there. We are seeking areas to work where the Gospel is not known. Thailand, a country with only 1% Christians, beckons us on this basis.

Pastor Mark Bohde, who was our missionary to Thailand, wrote in the May '93 "Mission Newsletter": "There are three things we can do now. First, we can make 'reaching the unreached' our first priority and goal. As we examine what we are doing, and how we are using our God-given resources, let us focus on this objective. We can be sure of God's blessings when we make every other goal subordinate to reaching the unreached." He also gave statistics that there were fifteen Protestant missionaries per million people in India and three such per million people in Indo-China.

#### 1945

We also look at the Synodical Conference foreign work, which was joint work that WELS participated in, after considering this landmark year and its aftermath.

"As the various divisions of the synod reported in May to the General Synodical Committee prior to the 1945 Convention, the report on the Indian Mission called attention to the synod's many years of blessing and the 'vastly increased opportunities



resulting in so many ways from the present war. We cannot shirk these issues much longer with impunity,' the report declared. 'As your committee in charge of the only heathen mission... which our Synod conducts independently, we earnestly urge this session of our Wisconsin Synod to take thought and action in the matter of mission work among those who have no opportunity to hear the sound of the saving Gospel (Is. 49:6).' The report was submitted by Pastor Edgar Hoenecke, the executive secretary of the Apache field, Pastor Alfred Maas, and Mr. Alvin Burkhardt, members of the Apache Mission Executive Committee.

This report as it had been read to the General Synodical Committee in May had met with no objection. It had been heartily endorsed by the General Mission Board, and its author had been encouraged to present it without change to the 1945 synod convention.

The report clearly challenged the synod on the strength of God's command and promise to give serious consideration to expanding its mission program into foreign fields. Lending credence to the challenge, the Board of Trustees had announced that there was a surplus in the synod's treasury. Consider also that the whole purpose of the debt retirement program had been to place synod once more in a position to reach out with the gospel. One can imagine, therefore, how shocked Pastor Hoenecke felt when, after reading this report on the floor of the convention, he was declared 'out of order' by the chair.

No doubt President Brenner was of the opinion that Hoenecke should have restricted his report to Indian affairs, rather than including in it a strong plea for mission expansion. Moreover, having worked for a decade under a cloud of debt, Brenner was extremely cautious lest such a situation happen again.

In any case, Pastor Hoenecke objected to this ruling by the chair. He based his objection of Jesus' Great Commission in Matthew 28:18-20 and on Isaiah's words in Chapter 49:6. A lively discussion followed on the floor of the convention. Some, including synodical leaders who had face the lean years when payroll demands could be met only with borrowed money, were defensive about what would happen to the newly established 'reserve fund.' Others stated that the synod must have a direct 'Macedonian' call to undertake world mission work, rather than to seek it out. A few went so far as to say that this entire matter had been 'staged.'

In spite of these negative reactions the discussion ended with a resolution 'that the President appoint a committee to gather information regarding foreign fields that might offer opportunity for mission work by our Synod.' Although some may have thought that the resolution was just a convenient way to end discussion of this controversial issue, by referring it to a committee, progress was made. The door was opened for the report that was to follow at the next convention.

Reporting for the Committee on Foreign Missions at the Watertown convention in 1947, Pastors Arthur G. Wacker and Henry C. Nitz began with the words of Isaiah 49:6: 'I will

also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.' The report continued: 'The Lord is speaking here also to us. Our Home Missions program has more than doubled in the last ten years, but we have a clear call to do both, Home and Heathen Mission work... Foreign heathen fields where our Synod can begin work are at hand.'

Again the discussion that followed on the floor was fast and furious. This writer remembers having attended the convention as a visitor and being enthralled by the lively use of Scripture passages on the part of those favoring world expansion... Again, many administration leaders expressed serious misgivings.

After a lengthy debate, the convention resolved, 'that the Synod authorize the expansion of our mission work in foreign heathen fields.' The General Mission Board was instructed 'to continue its investigation' and report its findings through the proper channels.

A beginning had been made. The Wisconsin Synod had declared itself to be 'a light to the Gentiles,' an instrument of the Lord's salvation 'unto the end of the earth.' In the months following the convention Pastors Wacker and Hoenecke were persuaded, after much urging by the Board, to explore possible mission fields in Africa. The result of their experience is a fascinating story in itself...

Eventually the synodical action following the exploration trip to Africa was combined with appeals to begin work in Japan as well. In 1951 the Wisconsin Synod Convention at New Ulm resolved not only to call and to send two missionaries to the Northern Rhodesian field in Africa but to ask the Lutheran Spiritual Welfare Commission of the synod to place a man in Tokyo, Japan. He was to care for the many men and women in the armed forces who were stationed in the Japan-Korea area. He was also to 'investigate mission opportunities in Japan.'

Thus the move to go with the gospel to foreign lands began one might say, with a 'Happy Convention' in 1945..." (7) As we see from this historical record, there is a sluggishness and more at times. It is an inertia that has to be overcome, trusting in God.

#### Nigeria and 1934

We now turn the clock back to consider the initiation of foreign work by the Synodical Conference. It was formally organized July 10-16, 1872 as a bulwark of confessional Lutheranism. I do not know what happened to the WELS appeal of 1891 on Japan. In the 1934 Proceedings of the Synodical Conference though we read much about Africa.

"A group of people known as the Ibesikpo United Church. Living in the Portectorate of Nigeria... has petitioned the Lutheran Synodical Conference... to undertake aggressive mission-work in the Ibesikpo country and them, as God may prosper our work, to extend it into unoccupied fields in Nigeria or in parts of Africa adjacent to Nigeria. This earnest

request, renewed and reiterated again and again, first reached us four years ago..."(8) That was rather prompt action considering everything at that time.

Those years in the thirties were of course tough times financially what with the Great Depression. The Synodical Conference acknowledged that in their report, "Fully cognizant of the fact that the economic situation of our present day and its resultant financial stringency is scarcely permissive even of a normal expansion of our work in our own land, we are nevertheless here confronted with a direct, urgent, and most extraordinary call for the life-giving and life-saving Light which streams from the cross of he glorified Christ..."(9)

For seven years up to 1934 the Negro Lutherans in the South had been appealing to the Synodical Conference to undertake work in Africa. And amazingly in that time of deprivation by June 30, 1934 had accumulated a fund of \$7336.90. This was in a time of great financial hardship and from an area and group in our country that could not be considered as anything but poor. Interestingly this nearly covered the operating costs of the African mission in fiscal year '36-'37 (\$7788.19).

The appeal from Nigeria had "come again and again, each time gaining more momentum and urgency, pleading with us to undertake an exploration at the earliest."(10) Though slow to go, once the work was undertaken the 1938 Proceedings reported two missionaries in the field, Pastors Schweppe and Koeper and one deaconess, Miss Kluck. The report glows, "The work in Nigeria cannot really be described at all. It is of greater proportions than we here at home can realize. Thousands of souls are already under the care of our missionaries, and there are thousands more who depend directly upon us to bring them the light of the Gospel." (11)

That which took so much pleading, praying and saving, once it commenced became a grand and exciting field. At the establishment of the Synodical Conference there was the declared intention to establish missions among the heathen. "The obligation to carry the Gospel to non-Christian countries was always recognized."(12) Sixty-four years later, on January 14, 1936 "it was resolved to begin the work in Nigeria immediately."(13)

### The LC-MS' First Three

When the LC-MS was constituted in 1847 a foreign missio neffort was one of its objectives. In 1874 with the withdrawal of Pastors Manthey-Zorn and Zucker from a liberal Lutheran mission society in India and the joining with the LC-MS, it would have seemed that the time had arrived. President C.F.W. Walther was carrying on correspondence with Pastor Zorn and encouraging him to work in India. But it did not work out at the time to start work in India. Twenty years later Pastors Theodore Nather and Franz Mohn protested against the policies of the liberal Leipzig Mission Society in their work in India, were suspended and appealed to the LC-MS. On October 14, 1894 they were commissioned for the work in India and with that began Missouri's foreign mission work. Missouri's entrance on foreign mission work was through the appeal of missionaries already on the field. We can certainly rejoice that it happens in any way that

it can happen, yet one has to wonder about the interim of twenty years from 1874 to 1894. Missouri stopped sending mission festival offerings to the Leipzig Society after the 1874 incident. And one has to wonder also about the interval from the founding in 1847 to 1894, 47 years. It has been argued of course that Missouri was so busy gathering Germans in the USA that she had no time for foreign mission work.

Missouri's second foreign mission came rather quickly on the heels of India. At the LC-MS Convention of 1899 it was decided to send men to Brazil going as God commanded them to carry the message of Life into all the world. It should be noted that the missionaries went first to the diaspora of German immigrants. For 1899 coming so soon after 1894 we certainly praise God, who is leading.

The third in line of Missouri's foreign fields did not begin through any mission board or synodical apparatus. A society was formed by Prof. Edward Arndt to spread the Gospel in China. The Evangelical Lutheran Mission for China was formed May 1, 1912. The LC-MS did not take it over until 1917. This effort by the determined Prof. Arndt is refreshing back in the days when we would think that stuffy rigamarole might hinder forward moving efforts. The Mission called Prof. Arndt to go to China for Him. This points up how God can operate in ways that He determines and that we should be flexible to His operation.

### Conclusion

Let us learn from the lessons of the past not least of which is the lesson of those who have gone before serving our Master. Upon Missionary Arndt's death on April 18, 1929, Pastor L. Meyer wrote, "Ya Mungsi siliau' (Rev. Arndt is dead). Today these words are passed along from mouth to mouth through the narrow streets of the great city of Hankow, China. The rickshaw coolies whisper it to each other as they wait in their stands, hailing their next prospective fare. The beggars, the shopkeepers, the loitering soldiers, the money-changers on the streets he had so often hurried along, poor and rich, craftsmen and statesmen, pass on the news. In poverty-stricken hovels and in homes of wealthy government officials the words are repeated and swiftly passed on, 'Ya Mungsi siliau,' Missionary Arndt is dead.

“Laboring for Christ and His Church was the one thought uppermost in his mind. Feverishly, restlessly, he worked to bring the message of love of God to China. And today, in little humble chapels in the great throbbing tri-cities of China, in little villages nestling snugly on the rolling plains of Han, in hamlets perched high in the rugged mountains, in humble huts and stately yamens, among old and young, rich and poor, there are souls that have been brought to Christ by Rev. E.L. Arndt, Missionary.” (14)

### Footnotes

- 1) Pastor D. Schierenbeck, Essay – To What Extent Must There Be Agreement in Practice Before Fellowship Can Be Established, Gen. Past. Conf. June, '91, Eau Claire.
- 2) Johne/Wendland, To Every Nation... (Milwaukee, 1993), pp. 20-21.
- 3.) Ibid.

- 4) Ibid., p. 151.
- 5) Our Church Its Life and Mission, (Milwaukee, 1989), p. 154.
- 6) Ibid.
- 7) Johne/Wendland, pp. 144-145.
- 8) Proceedings of 34<sup>th</sup> Convention of the Ev. Luth. Synodical Conf., p. 96.
- 9) Ibid., p. 99.
- 10) Ibid., p. 96.
- 11) Proceedings of the 36<sup>th</sup> Convention of the Ev. Luth. Synodical Conf., p. 114.
- 12) W.G. Polack, Into All the World, (St. Louis, 1930), p. 124.
- 13) Continuing in His Word, (Milwaukee, 1951), p. 44.
- 14) Polack, pp. 152-154.

*"We cannot help but speak the things which we have seen and heard." Acts 4:20*

WITNESSES  
MADE † † †  
WITNESSES

# The Lord's Prayer For Missions

**OUR FATHER, WHO ART IN HEAVEN, HALLOWED BE THY NAME.** Grant that the Gospel of Jesus Christ may be proclaimed among us and throughout the world in all its truth and purity, and that we and all believers may live holy and consecrated lives to the glory of Thy Holy Name.

**THY KINGDOM COME.** Grant that the proclamation of the Gospel may bear much fruit, that large numbers of men, women, and children from every nation, tribe, and language may be brought into Thy Kingdom of Grace in this life and Thy Kingdom of Glory in the life to come.

**THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.** Grant that we may never forget that it is Thy Will that ALL men be saved and come to the knowledge of the truth. Grant that we may always remember that WE are to be witnesses unto Christ unto the uttermost part of the earth. And help us to remember that it is also Thy Will that we live a holy life, that men may be led to their Savior, not only by our words, but by everything we do.

**GIVE US THIS DAY OUR DAILY BREAD.** Grant that we may always remember that every good gift is from above, that the earth is Yours and the fulness thereof, that we may always trust Thee to give us our daily bread, that we may therefore share our blessings with others and return unto Thee a large measure of the gifts You have entrusted unto us, that Thy Kingdom may be spread from pole to pole around the globe to every mountain hamlet and every jungle village.

**AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US.** Forgive us for all the times we have given offense and thus kept others from coming to Thee. Forgive us for being so cold and indifferent to Your Command to preach the Gospel to every creature. Forgive us for not witnessing unto Christ in our own community and throughout the world. Forgive us for so often forgetting that Christ died for us, that we who live might not henceforth live unto ourselves, but unto Him Who died for us and rose again. Grant that we may also forgive those who trespass against us. That we may love our enemies, bless them that curse us, do good to them that hate us, and pray for them who despitefully use us and persecute us, that we might by all means lead some to Christ.

**AND LEAD US NOT INTO TEMPTATION.** Grant that Satan, the world and our own flesh may not tempt us to neglect the supreme task of the church. Grant that we may not be tempted to fiddle away our time while the world rushes toward eternal flames, that we may never be tempted to squander our money on luxuries and the pleasures of this world and deny to others the Bread of Life. Grant that we may never be tempted to use our God-given talent to our own glory and selfish interests, but that we may always use these talents to show forth the praises of Him who called us out of darkness into His marvelous light.

**BUT DELIVER US FROM EVIL.** Protect us from all harm and danger, but grant that we may boldly confess our faith in Jesus no matter what the circumstances, no matter what may be the result. Grant that we may be willing and happy to deny ourselves and take up the cross of self-sacrifice that others might live. Grant that we like our Savior, may be willing to lay down our lives, if need be, that others might live.

**FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY FOREVER AND EVER. AMEN.**

