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WHO TAKES RESPONSIBILITY FOR MISSIONS?
THE ORIGIN OF THE ASSOCIATION OF LUTHERAN MISSION AGENCIES (ALMA)
AND ITS RELATIONSHIP TO MISSOURI SYNOD MISSIONS

A Thesis Presented to the Faculty of
Concordia Seminary, St. Louis,
Department of Historical Theology
In Partial Fulfillment of the
Requirements for the Degree of
Master of Arts

By
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2007

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INTRODUCTION

The history of the Association of Lutheran Mission Agencies (ALMA) is an important chapter in the mission history of The Lutheran Church—Missouri Synod (LCMS), as well as in the history of Protestant mission efforts in the United States. ALMA is an organization of independent mission agencies affiliated with The Lutheran Church—Missouri Synod. This relationship with a specific denomination is unique among independent mission organizations.

The development of ALMA and its relation to LCMS missions reflects important changes in mission activity and attitude both within the Synod and outside. This study will show how the changes of the twentieth century influenced some individuals of the Synod to form independent mission societies and also led the Synod to recognize the contribution of these societies as partners in mission.

As of 2006, 90 of the 125 known mission societies affiliated with the LCMS are members of ALMA.¹ Some of the agencies have been in existence since the mid-1900s while others are in the start-up stage. They vary in organizational structure, purpose, location, and relationship to the Synod, districts, and/or local congregations. They have in common members who are passionate about sharing the Gospel. ALMA, the societies, and individual agency members are about the mission of witnessing about Jesus Christ (Acts 1:8b) and disciple making (Matthew 28:18-21). In examining ALMA's origin and relationship to The Lutheran Church—Missouri Synod, especially the department of World Mission, the following are some considerations: How did The Lutheran Church—Missouri Synod arrive at the point in 2006 where mission work is being

¹ Report by Rev. B. Steve Hughey, advisor, Association of Lutheran Mission Agencies board meeting, February 19, 2006, San Antonio, Texas.

done by mission agencies, where the Synod encourages their mission work, and where congregations and individuals support the agencies? How did the relationship of the Synod and its structures and these societies and ALMA develop? What does this mean for the Synod, LCMS World Mission, and the mission work of the Synod? Who takes responsibility for missions?

This study will show that the Synod does not relinquish its mission responsibility, but recognizes the contribution of individuals and mission societies. Responsibility for missions in The Lutheran Church—Missouri Synod is shared by the Synod, congregations, individuals, and mission societies in a beneficial, effective partnership unique to the LCMS.

CHAPTER ONE

MISSOURI'S MISSION HISTORY

To understand ALMA, it is important to look at the historical roots of LCMS missions.

The Saxons

The history of missions in The Lutheran Church—Missouri Synod begins in Europe. In the mid-1800s, many Europeans were migrating to North America for economic, political, and religious reasons. Germans were no exception. The industrial revolution meant change from a primarily agricultural economic base to an urban-centered technological economy. Many areas were still recovering from the Napoleonic Wars. The nation-states of Germany, as defined by Napoleon, were solidifying, and one way to accomplish unity in the state was to establish a state religion. For confessional Lutherans, this was a difficult situation if the state religion was Reformed. Even a Reformed-Lutheran compromise was unacceptable.

In Saxony, some confessional Lutheran Christians wanted a church based on the Bible and the Lutheran Confessions. With Reformed theology and rationalism becoming more influential and infiltrating the “pure doctrine” of the Lutheran Church, immigration to a land where the German-speaking confessional Lutherans would be welcomed and could practice their religion seemed an ideal solution to their religious concerns. In January and February 1839, two Saxon settlements were started—one in Perry County and the other in Saint Louis, Missouri. These immigrants had to learn how to exist in a basically English-speaking country, finding lodging and jobs in Saint Louis or building communities from scratch in Perry County in the winter; They also had to address the issue of “Who are we? Are we a church?” The theological

foundation of the American German-speaking church was built as the physical structures were erected. The Rev. Carl Ferdinand Wilhelm Walther would become the leader of this group.

The Bavarians

While the Saxon Lutherans were establishing communities in Missouri, Bavarian Lutherans were building settlements in Michigan, the result of a plea from Friedrich Wyneken. Wyneken had been a circuit rider associated with the Ohio Synod traveling through the Mississippi Valley. When he became ill, he returned to Bavaria and used this opportunity to gather support for mission needs in America. Upon hearing Wyneken's plea, the Rev. Johann Konrad Wilhelm Loehe, a Bavarian (Franconian) pastor, conceived the idea of a colony of Christians who would demonstrate the power of the Gospel to heathen Indians and non-Christian settlers.² He selected one hundred laity for mission training and sent them to America under the leadership of Rev. August Craemer. The colony of Frankenmuth, Michigan, was organized in 1845 with similar settlements following. As the laity witnessed to the Chippewa Indians by living out the Word of God, pastor/missionary Craemer preached the Word of God (in German "without exception"³ since "the language of Lutheranism was German"⁴) to the Chippewa and other German-speaking immigrants.

A major consideration of both the Bavarian and Saxon confessional Lutherans was providing the Gospel to those German-speaking individuals in America who were without it. The Missourians especially believed "The responsibility for promulgating the full Gospel fell upon Lutherans in a particular way, since they were in possession of the purest form of Christian truth

² David C. Ratke, *Confession and Mission, Word and Sacrament* (Saint Louis: Concordia Publishing House, 2001), 147.

³ F. Dean Lueking, *Mission in the Making* (Saint Louis: Concordia Publishing House, 1964), 26.

⁴ Ratke, *Confession*, 154.

as it was embodied in confessional writings.”⁵ It was important to use the German language in order to keep the theology of the church pure. Walther said, “And above all, with great mercy He has once again gathered us under one German nationality and lit the candle of pure truth.”⁶ Additionally, the Michigan communities were specifically instructed to witness to the Indians—a foreign mission emphasis. Although well prepared for their mission in America, particularly to witness to the Chippewa, the settlers determined to retain their German identity⁷ so they established no long-term contact with the Indians. This mission enterprise was abandoned for several reasons by 1861.⁸

The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States⁹ 1847-1892

The ability to do missions through joint mission ventures was one reason given for forming a synod in 1847. Many missionaries sent to America by German mission societies were already doing mission work in America’s midland and western frontier. Many of these missionaries joined the Synod.¹⁰ When the German Evangelical Lutheran Synod of Missouri, Ohio, and other States was constituted in 1847, it inherited a foreign (non-German) mission enterprise in the Loehe colonies’ mission to the Chippewa Indians. By the end of the nineteenth century, the primary mission work of the Synod was among German-speaking people in North America—the

⁵ Lueking, *Mission*, 26.

⁶ Lueking, *Mission*, 27.

⁷ Ratke, *Confession* 153.

⁸ Carl S. Meyer. *Moving Frontiers: Readings in the History of the History of The Lutheran Church—Missouri Synod* (Saint Louis: Concordia Publishing House, 1964), 121.

⁹ In 1917 “German” was removed from the Synod’s name.

¹⁰ Paul Heerboth. “Missouri Synod Approach to Mission in the Early Period,” in *Missio Apostolica*, vol I, no. 1, May 1993, Lutheran Society of Missiology, St. Louis, 1993, 20.

inner or home missions. Both home and foreign mission activities were delegated to the Synod¹¹ which mediated work for the congregations.¹² There were so many demands of time, energy, and resources for these German-Americans that overseas work was seen as something individuals and congregations could not do. Under the circumstances, delegating mission activity to the Synod was an efficient and cost-effective way to do foreign and home missions. Travel was not easy, especially to overseas countries. Overseas travel and travel arrangements took time. A missionary became a person committed to living in a foreign land and culture. The synodical foreign mission endeavor, therefore, was collecting financial support for the Leipzig and Hermannsburg mission societies in Germany that were training and sending men to various mission areas.

The Synod's membership grew as German-speaking immigrants were reached on the expanding western frontier. A new constitution, adopted in 1854, established districts to make the Synod more efficient in meeting the needs of the increasing number of immigrants and to reach further areas in the expanding West. The Commission for Heathen Missions was established, consisting of a chairman, secretary, and treasurer, "who shall be elected for a three-year term by the members of the Synod (*allgemeine Synode* or general Synod). They shall conduct their office in accordance with the instructions given to them."¹³ The treasurer of Synod was to have a mission account apart from the general fund.¹⁴

¹¹ Meyer, *Moving*, 174.

¹² Interview with Dr. Daniel Mattson, Associate Executive Director, Planning and Administration Mission Team, Board for Mission Services, The Lutheran –Church Missouri Synod World Mission, International Center, September 7, 2005.

¹³ Meyer, *Moving*, 156.

¹⁴ Meyer, *Moving*, 161.

It was determined that home missions were better administered by the districts. During the last two decades of the 1800s, districts began missions to the deaf in Detroit (1873) and among the Jews in New York (1883). Synod later supported some of this work.¹⁵ The non-geographical English Conference was formed in 1872 as a result of some pastors preaching in English as well as German and reaching English-speaking Americans with the Gospel.¹⁶

In 1872, Missouri Synod joined with other conservative Lutheran synods to form the Synodical Conference. Joint mission work was one reason for the formation of the Conference.¹⁷ However, little “foreign” missions occurred except among African-Americans in the South (1877), for which Missouri Synod provided the majority of the financial and personnel support.¹⁸ This was the only “foreign” mission work of the Synod from 1879 to 1894 other than in India.¹⁹

1893-1946

In 1893 the first synodical Board for Missions met.²⁰ When a mission opportunity opened in India in 1894, the board commissioned the Synod’s first foreign missionaries—two former Leipzig Mission Society missionaries.²¹ After the turn of the century, missions were started among German immigrants in Brazil (1900) and Argentina (1905). These missionaries were also Leipzig-trained Germans. In the early 1890s the Synod terminated its relationships with Leipzig and Hermannsburg societies and began sending its own missionaries although they were still

¹⁵ Walter A. Baepler, *A Century of Grace: A History of the Missouri Synod 1847-1947* (Saint Louis: Concordia Publishing House, 1947) 180-186.

¹⁶ August R. Suelflow, ed. *Heritage in Motion: Readings in the History of The Lutheran Church—Missouri Synod 1962-1995* (Saint Louis: Concordia Publishing House, 1998) 316.

¹⁷ Armin W. Schuetze. *The Synodical Conference: Ecumenical Endeavor* (Milwaukee: Northwestern Publishing House, 2000) 67.

¹⁸ Schuetze, *Conference*, 74.

¹⁹ Lueking, *Mission*, 143.

²⁰ Suelflow, *Heritage*, 316.

²¹ Meyer, *Moving*, 302.

trained in Germany. Perhaps because of the financial commitment to this new approach, the mission board treasurer reported a \$2,000.00 deficit in 1911.²² Despite lack of adequate funds, the mission board took over a China mission in 1917 (see page __ below).²³ Other mission board ventures were to the deaf (1894), to the blind (1924), in Mexico (1921, taken over from the Texas District), Ceylon (1927), Germans in Uruguay (1942), U.S. servicemen in Panama (1942), and the Philippines (1946).²⁴

World War I curtailed German immigration to the United States and prompted the use of English in the Synod's churches and schools. Changing to English provided impetus to congregations to reach out to their English-speaking American neighbors.²⁵ In addition to personal contact, an English language radio mission, "The Lutheran Hour," began in 1929.

Until 1932 there was no unified mission plan for the Synod. There were many individual mission boards or administrative units (for Asia, North America, and South America, etc.). Each board had its own agenda, procedures, and traditions. In 1932 mission activity was delegated to the Synod as administered under the new overall Secretary for Missions.²⁶ A further effort to bring together all mission activity was the creation of the Board for Missions as adopted by the Synod in 1965.

²² Lueking, *Mission*, 230.

²³ Lueking, *Mission*, 230.

²⁴ Suelflow, *Heritage*, 317.

²⁵ W. H. T. Dau, ed. *Ebenezer* (Saint Louis: Concordia Publishing House, 1922), 461.

²⁶ Suelflow, *Heritage*, 375.

The Lutheran Church—Missouri Synod²⁷ 1947-1972

Far-reaching social, cultural, political, economic, and technical changes occurred during and following World War II. The Great Depression of the 1930s ended and the American economy boomed as service personnel returned home and settled in urban areas. New housing starts brought related manufacturing and service industries. Travel was more affordable and easier. There were also the Cold War, the Korean War, Vietnam, anti- (Vietnam) war demonstrations, the student protests of the sixties, the civil rights movement, race riots, freedom marches, more liberal attitudes toward sex and the sexes, the space race and related scientific and technological achievements, and new ways to communicate through television and later the computer.

Membership in all American churches grew as servicemen and women returned home from World War II. In The Lutheran Church—Missouri Synod, 70 to 125 new congregations were started annually from the late 1940s to the late 1950s.²⁸ Foreign mission growth in all denominations also reached its highest point following World War II. Service personnel recognized the physical and spiritual needs of people in Europe, Asia, Africa, and the islands of the Pacific, and brought these concerns to the attention of U.S. churches.²⁹ For the Synod, it meant operating missions in eleven countries as well as lending missionaries to overseas churches or agencies.³⁰ This growth brought new recognition and understanding of the fact that mission is central and not merely auxiliary to the life of the church.³¹

²⁷ On the occasion of the Synod's 100th anniversary, the name was shortened to The Lutheran Church—Missouri Synod.

²⁸ Suelflow, *Heritage*, 318.

²⁹ Meyer, *Moving*, 295. For a summary see Meyer, *Moving*, 426-431.

³⁰ Suelflow, *Heritage*, 318.

³¹ Lueking, *Mission*, 308.

The late 1950s and 1960s also saw far-reaching social and cultural changes motivating churches to examine mission policies and practices. Issues new to the Synod had to be addressed, including the principles and practices of modernism (e.g., the higher criticism exegetical method and the social gospel),³² and distinct cultural, sociological, and vocational groupings.³³ Different ethnic groups were recognized as needing the Gospel, and evangelism,³⁴ a term used from the 1950s for the old home or inner missions, had a growing place in mission concerns. Another term, *Missio Dei*,³⁵ conceived as early as the 1930s but introduced to the International Missionary Council in 1952, changed the way in which the church understood *mission* and *missions*. This would be reflected in the LCMS in the Mission Affirmations and later in the *Ablaze!* movement.

During the 1950s and early 1960s, differing understandings and attitudes regarding policy and practice developed among the mission board and staff members. New world areas opened to missionaries. Church bodies were more open to listening and learning from one another, and so, in the late 1940s, the mission board and staff began attending inter-faith and pan-Lutheran conferences. The missiology of some mission board staff was influenced by organizations such as the World Council of Churches and other ecumenical conferences.³⁶ “A Brief Statement” concerning unionism was re-examined.³⁷ On mission fields, LCMS missionaries worked with other mission groups. Some of the work seemed more concerned with the physical needs of the people rather than their spiritual welfare. “Social concerns were perceived as mission rather than

³², Timothy J. Scharr. “A History of Mission Policy in The Lutheran Church—Missouri Synod 1920-1984,” master’s thesis, Concordia Theological Seminary, Fort Wayne, Indiana, May 1984, 18.

³³ Lueking, *Mission*, 318.

³⁴ Suelflow, *Heritage*, 318.

³⁵ For an explanation of the development of the term and concept(s) see Bosch, David J. *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 1991), 389-393.

³⁶ Interview with Dr. Otto Hintze, retired Board for Mission board and staff member, former Springfield Seminary mission professor, and former missionary to Papua New Guinea, April 13, 2006.

³⁷ Scharr, “History of Mission,” 32.

being the fruit of the essential core of mission, the proclamation of the Gospel.”³⁸ Some missionaries and staff members saw the Synod’s work as supporting existing missions of other denominations rather than opening new missions in nearby areas.³⁹ Many missionaries felt the expanding bureaucracy and institutionalization of the Synod’s administration was a threat to the mission of the church, and believed that to raise money for missions, while keeping the funds in America to support the growing organization, was reprehensible.⁴⁰

When these factors began to surface, the Mission Board commissioned the “Report of Mission Self-Study and Survey” of all of Synod’s mission work.⁴¹ The report addressed concerns, recognizing changes in the nation and society which were affecting the church. The results were presented to the 1965 Synodical Convention in Detroit.⁴² This led to the formation of the “Mission Affirmations” (Appendix One) which were also adopted by that convention, disseminated throughout the Synod, and became the guidelines for missions for a number of years.⁴³ The affirmations “admonished any who would reduce missions to an optional activity in the church’s life”⁴⁴ and reminded the Synod that it was a mission synod.⁴⁵

The Mission Affirmations reflected a shift in mission thinking, since traditionally the Synod determined policy and sent missionaries. Now the Synod was reminding the congregations and individuals that they were to be more active in mission work and to take back

³⁸ Hintze interview.

³⁹ Hintze interview.

⁴⁰ Scharr, “History of Mission,” 38.

⁴¹ Suelflow, *Heritage*, 322.

⁴² *Convention Workbook, Reports & Overtures*, The Lutheran Church—Missouri Synod (Saint Louis: Concordia Publishing House, 1965), 113-140.

⁴³ Hintze interview.

⁴⁴ Suelflow, *Heritage*, 321.

⁴⁵ See especially Affirmation 1-01 F Appendix One.

mission responsibilities. In the 1960s a few mission societies formed, perhaps influenced by this emphasis.

In 1965 all mission activities were centralized under the new Board for Missions. During this period, the board began examining its understanding of how to carry out missions—an ongoing process. As the board grappled with the theology and practice of missions, it became aware of broadening differences in understanding and practice of missions in board and staff members.⁴⁶ The board asked that a mission strategy for the 1970s be prepared. The resulting report recommended that the LCMS begin no new mission work, but instead establish support missions to work alongside the work of other denominations. This approach did not agree with existing LCMS missiology and tended to support unionism. The board asked the staff to re-work the proposal and bring back a revised one that supported an aggressive *Missio Dei* for the LCMS.⁴⁷

1973-2000

The 1973 New Orleans convention brought a change in leadership and direction in the Synod. The continuing controversy which affected the Concordia Seminary, St. Louis, faculty and board also affected the Board for Missions and its staff. In 1974, the majority of the mission staff resigned due to disagreement with the board. At issue were, among others, understandings of prayer fellowship,⁴⁸ inter-Lutheran⁴⁹ and inter-denominational ministry efforts,⁵⁰ ecumenism,

⁴⁶ Hintze interview.

⁴⁷ Hintze interview.

⁴⁸ Paul H. Strege, *How Small Is Small? From Ludell to Beirut in Christ's Global Mission* (Saint Louis: Chipmunk Chapel Books, 2002), 63.

⁴⁹ Strege, *Small*, 127.

⁵⁰ Strege, *Small*, 129, 145, 161.

unionism,⁵¹ and mission direction and purpose.⁵² Under new leadership, the rest of the 70s and the early 80s was dedicated to pulling together the mission staff and setting new goals.⁵³ “The Challenge of the 80s,”⁵⁴ written in the late 70s set goals to move beyond the synodical controversies and expand missions. The “Blueprint for the ’90s”⁵⁵ adopted by the 1991 convention addressed the opportunities provided by the large movement of immigrants to North America and also overseas missions.⁵⁶ Both plans focused on church planting, leadership development, and human care, which continue to be objectives of LCMS World Mission today.⁵⁷

The Synod pulled together and inward to defend its doctrines and practices following the events of 1974. Any mission work by CMS members not sponsored by the Synod was seen as taking from the work of the mission board and creating a drain on the financial resources of the Synod. Individuals and groups acting out of the main line of thinking were seen as threats and renegades.⁵⁸ The board also sought to have better control of individuals going to mission fields, especially regarding their training and preparation.⁵⁹ An amendment to the *Handbook* by the 1983 convention⁶⁰ reflects these concerns:

⁵¹ Suelflow, *Heritage*, 382.

⁵² Hintze interview.

⁵³ Mattson interview.

⁵⁴ *Convention Workbook*, The Lutheran Church—Missouri Synod (Saint Louis: Concordia Publishing House, 1979), 6-31. *Convention Proceedings*, The Lutheran Church—Missouri Synod (Saint Louis: Concordia Publishing House, 1979), 168.

⁵⁵ *Convention Workbook*, The Lutheran Church—Missouri Synod (Saint Louis: Concordia Publishing House, 1992), 360-368. *Convention Proceedings*, The Lutheran Church—Missouri Synod (Saint Louis: Concordia Publishing House, 1992), 103.

⁵⁶ Robert Scudieri, “Ablaze!—A Theology of Mission in Action,” *Issues in Christian Education*, Concordia University, Seward Nebraska, vol. 39, no. 2 (fall 2005): 9.

⁵⁷ Interview with Dr. Allan Buckman, April 19, 2006.

⁵⁸ Mattson interview.

⁵⁹ Hintze interview.

⁶⁰ *Convention Proceedings*, The Lutheran Church—Missouri Synod (Saint Louis: Concordia Publishing House, 1965), Resolution 5-37, 195.

The Board for Mission Services shall serve as the *only*⁶¹ sending agency through which workers and funds are sent to the foreign mission areas of the Synod. (a) It shall call, appoint, assign, withdraw, and release missionaries (ordained and commissioned ministers) and other workers for the ministries and areas within its direct responsibility. (b) It shall serve as the sending agency even though programs are supported by districts or other agencies.⁶²

The amendment change (Appendix Two), coming from the Commission on Structure⁶³ rather than the mission board, indicating the Board for Mission Services as the “*only*”⁶⁴ sending agency through which workers and funds are to be sent to foreign missions,” was of recent origin—a reaction to the synodical controversies and not reflecting the historical Missouri Synod understanding of mission or the congregations’ right to send workers. In fact, the Mission Affirmations of 1965 encouraged congregations and individuals to become active missionaries. Congregations and individuals had funded foreign missions from the early days of the Synod. The mission societies that were already forming were supporting foreign mission work in several countries. As a result, this amendment would hamper existing mission agencies and discourage mission-active congregations and the formation of future mission societies. This move by the convention was a low water mark in sharing the mission responsibility of the Synod.

Along with the synodical controversy there were monetary concerns. The high rate of inflation during the 1970s impacted all aspects of the economy. Individuals and congregations of the Synod were faithful in keeping their contributions relatively constant, but purchasing power was considerably reduced. The whole synodical budget was affected and it was hoped a restructuring of the Synod’s organization would positively address financial needs. As a result of

⁶¹ Emphasis added.

⁶² *Handbook of The Lutheran Church—Missouri Synod*, The Lutheran Church—Missouri Synod, Kirkwood MO, 2004, Article 3.8.8.2.2 p.169-170.

⁶³ *Convention Proceedings*, 1965, Resolution 5-37, 195.

⁶⁴ Emphasis added.

the synodical restructuring, the Board for Missions became the Board for Mission Services (BFMS) in 1981.⁶⁵

Changes were occurring at the congregational as well as the synodical level. Communication media brought attention to global issues. Business and recreational travel gave many LCMS members first hand knowledge of the spiritual and physical needs of peoples worldwide. Short term mission trips and long term commitments to particular people needs spurred the mission society movement within the LCMS and elsewhere.⁶⁶ LCMS World Mission was “becoming irrelevant to those [it] was called to serve” and, in some cases perceived as “the mission police.”⁶⁷

By the mid-1990s, the decision was made to recognize the agencies and develop a relationship between them and between the societies and LCMS World Mission.⁶⁸ A conference was held in 1996 at Concordia Seminary, St. Louis, with mission staff, mission society leaders, and other mission-involved persons. This initiated the Association of Lutheran Mission Agencies, discussed in detail on pages 00-00.

This choice—to acknowledge the mission agencies and decide to develop a relationship with them—indicates a shift in mission policy by the Synod. The 1983 by-law change had reinforced the policy of Synod as the only entity authorized to do overseas mission work (see Appendix B). Now, recognizing the need to address the changes in the Synod, the World Mission staff realized a new strategy was needed that included mission societies and the Association of Lutheran Mission Agencies.

⁶⁵ Suelflow, *Heritage*, 376.

⁶⁶ Dr. Buckman, Steve Hughey and others identify the growing number of societies as a movement within the LCMS.

⁶⁷ Scudieri, *Ablaze!* 9.

⁶⁸ Annette Frank. An unpublished history of the Association of Lutheran Mission Agencies.

2000-2006

In 2004 a new mission plan, under the name *Ablaze!* was adopted by the Synod Ablaze is a vision of LCMS World Mission “to involve every member of the LCMS, its partner church bodies, and partner mission agencies in one focused and concentrated effort to share the Good News of Jesus Christ with those who do not yet know Him.”⁶⁹ Ablaze has set a target of reaching 100 million people by 2017. LCMS World Mission realized it could not reach this target alone, and continued along its path of involving entities other than the Synod in doing missions—including ALMA.

We now return our attention to the origin of ALMA itself and of its member societies.

⁶⁹ The Lutheran Church—Missouri Synod website; available at <http://www.lcms.org/print.asp?print=1&NavID=5248&path=%2FInternal> accessed 3/18/2006.

CHAPTER TWO

ORIGINS OF ALMA AND OF SEVERAL REPRESENTATIVE MISSION AGENCIES

The Association of Lutheran Mission Agencies (ALMA)⁷⁰

The Association of Lutheran Mission Agencies came about as a result of the explosion in independent Lutheran mission agencies. By the mid-1990s, LCMS World Mission administrative staff was aware of the growing number of groups doing mission work not formally sanctioned by the Synod. Rev. B. Steve Hughey, then Director for Mission Partnership and Involvement for LCMS World Mission, was among those who noticed this.

Hughey began analyzing this trend and speculated that partnerships could be formed between LCMS World Mission and the agencies. Such relationships would benefit both sides. In 1995 he decided to bring together select LCMS World Mission staff, several mission agency leaders, and other mission-involved or related individuals.⁷¹

Hughey made plans to have them meet at Concordia Seminary, Clayton (St. Louis County), Missouri, on January 21-23, 1996. There were 68 participants present for the meeting, representing 27 different mission agencies, three synodical departments, three LCMS districts, and Concordia Seminary staff. The theme for the first conference was “Partners for Effective Gospel Outreach.” Workshops at the first conference included presentations by Dr. Jack Preus of Concordia Seminary who led the Bible study; Rev. Robert Andrews and Gary Olson of World Mission Prayer League who conducted a workshop on board governance; Jim Miller with the

⁷⁰ Frank, unpublished history.

⁷¹ Interview with Rev. B. Steve Hughey, Director for Mission Partnerships and Involvement, The Lutheran

LCMS Foundation who did a workshop on fundraising; Neal Rabe, LCMS World Mission staff, who spoke on fundraising; LCMS Communications staff person Jim Rice whose workshop was on effective communication; and Steve Hughey, who addressed the subject of effective mission involvement.

At the end of the conference, Hughey asked the participants if they would like to meet again and invited mission society leaders to help plan a future conference. He suggested they might want to form a steering committee to help form their own umbrella organization to help coordinate mission efforts and support one another. Receiving a positive response, a formation meeting was called for May 2, 1996 in St. Louis and ALMS (Association of Lutheran Mission Societies) was formed.

A second organizing meeting was held in August 1996 and ALMS became ALMA, the Association of Lutheran Mission Agencies. ALMA, which means “soul” in Spanish, was seen as a better name choice than ALMS, which could suggest the idea of a financial support group rather than a mission agency-directed organization. The stated purpose of ALMA is “to provide fraternal and spiritual support to Lutheran mission agencies, societies and mission-involved congregations in their specific effort to reach people with the Gospel of Jesus Christ.”⁷²

At this meeting, a steering committee was asked to do document writing for organization and incorporation. The agenda for a 1997 conference was set. ALMA conferences have been held annually since 1996.

During the formative period of ALMA, LCMS World Mission staff assisted in document preparation. ALMA conferences were scheduled for January so LCMS World Mission field personnel meeting in St. Louis could participate. Although no formal relationship was

Church—Missouri Synod, International Center, 3/17/00.

established, informal cooperation between ALMA and LCMS World Mission was understood and encouraged. Today ALMA groups work inside, alongside, and outside the synodical structure.

In 1996, 26 mission groups joined ALMA. As of 2006 there are 90 agency members. The groups vary in purpose and constituency. Some are congregation-based, some are Mission Partners (those forming a formal partnership with LCMS World Mission]), some are Recognized Service Organizations (RSO), some are auxiliaries (separately incorporated entities of the Synod), and others are pan-Lutheran.

Membership in ALMA is voluntary. It is an organization formed to provide support for the societies in various ways, but has no intention of governing or administering the individual societies in any way.

Agencies join ALMA for a variety of reasons including networking, cooperative work in mission areas, educational opportunities offered at the annual conference through workshops, plenary speakers, and occasionally field trips to urban mission sites or cross-cultural experiences. Another benefit of membership is recognition among a broader number of congregations and other entities, achieved in part through ALMA's web site. Although the main reasons for joining ALMA are pragmatic, members also are refreshed and encouraged by the spiritual aspects of the annual conference such as Bible study and prayer. The relationships developed among individuals and societies are deepened during the conference but continue to develop beyond the conference as members work together to achieve mission goals.

Member Agencies of ALMA

Who are the member agencies of ALMA? The following representative agencies, their histories

⁷² ALMA website available at <http://almanetwork.org> accessed 3/25/06.

and relationship with ALMA are typical of ALMA member societies.

Early Mission Agencies

The majority of mission agency formation in Missouri Synod occurred in and after the mid-1980s. There are some exceptions. After the Synod sent missionaries to India, no new fields were undertaken until 1917 when the mission board reluctantly accepted responsibility for a China mission started by Dr. Eduard Louis Arndt.⁷³

The Evangelical Lutheran Mission Society for China

Arndt, wanting to start a mission in China, had presented his plan to the synodical mission board in 1912 but was rebuffed. The board told him it was difficult keeping the India mission going and there was a \$5,000.00 mission budget deficit, so no funds were available to start another mission endeavor.⁷⁴ Arndt decided if the mission board would not authorize and support a mission in China, a country in need of the Gospel, he would find another way to go to China as a missionary.

Arndt gathered support for his project through personal contact with pastors and their congregations, Lutheran elementary teachers and their schools, and lay people. He published two books of sermons, the proceeds going toward the formation of The Evangelical Lutheran Mission Society for China.⁷⁵ He drew up a constitution and sent it to his supporters for comment, thus giving them influence in the new society.⁷⁶ Then, in 1913, this agency sent Arndt to China. Thus the Missouri Synod's first mission society was formed, collected funds, and sent a missionary to a field completely outside the governance of the mission board of the Synod.

⁷³ Lueking, *Mission*, 265.

⁷⁴ Lueking, *Mission*, 238 ff.

⁷⁵ Baepler, *Century*, 233.

⁷⁶ Lueking, *Mission*, 241.

The Lutheran Laymen's League

Another early organization working outside the structure of the Synod was the Lutheran Laymen's League. In 1917, the Missouri Synod had a debt of \$100,000.00 (about \$1.5 million in 2006 standards). The Lutheran Laymen's League was organized to eliminate that deficit.

Twelve concerned lay attendees of the 1917 Milwaukee synodical convention met and determined to help eradicate the deficit. By December 1917, the men raised more than the \$100,000.00. Realizing they could raise funds for other Synod-related projects, the men decided to form a permanent organization for that purpose.

They believed endorsement from and cooperation with the Synod and districts were necessary to the success of their undertakings, so met with these officials in 1919. With the approval of the College of Presidents, the Lutheran Laymen's League moved forward.⁷⁷ A constitution was drawn up in which the League pledged to "aid the synod with word and deed in financial matters."⁷⁸ Fearing free-will giving to the League would take financial resources from the congregation and Synod, the founders set membership dues of \$5.00 per individual per year.⁷⁹

The synodical debt eliminated, the League raised funds for an endowment fund to support retired or invalid professors, pastors, teachers, and widows and orphans of deceased church workers.⁸⁰ Another project was working with the Walther League, a Lutheran young people's

⁷⁷ Baepler, *Century*, 252.

⁷⁸ "A Brief History of the International Lutheran Laymen's League and its Lutheran Hour Ministries" from the League (2002), 3f.

⁷⁹ "Brief History," 4.

⁸⁰ "Brief History," 4.

organization, to establish and operate radio station KFUD in Clayton (Saint Louis County), Missouri.⁸¹

During its first twelve years, the League was dedicated to funding projects. When the League reorganized in 1929, the emphasis changed to outreach. “The Lutheran Hour” began broadcasting in the U.S. October 2, 1930. This was followed by English and Spanish broadcasts in Ecuador and the Philippines in 1940, Portuguese in 1943, and so forth; by 1945 “The Lutheran Hour” was heard in 70 countries. When television became popular, the league produced religious programs as early as 1944. The League now produces written literature while continuing its other media outreach projects worldwide.⁸² As of 2006, there are 40 ministry centers in as many countries.⁸³

To support its many outreach projects at home and abroad, various fundraising methods have been used in addition to membership dues: Lutheran Hour Rallies, Lutheran Hour Easter seals, the “Bringing Christ to the Nations” Support Plan, Lutheran Hour Sunday celebrations in LCMS churches with special envelopes, special mail appeals, and individual gifts.⁸⁴

The Lutheran Laymen’s League became the International Lutheran Laymen’s League in 1979.⁸⁵ In 2001 “Bringing Christ to the Nations—and the Nations to the Church” was adopted as the new mission statement.⁸⁶ Due to the popularity of “The Lutheran Hour” radio program, the League chose “Lutheran Hour Ministries” (LHM) as the overall identity for media outreach

⁸¹ “Brief History,” 5.

⁸² “Brief History,” 6.

⁸³ Lutheran Hour Ministries website available at <http://www.lhm.org/about/lhmhistory.htm> accessed 4/1/06.

⁸⁴ “Brief History,” 13.

⁸⁵ “Brief History,” 21.

⁸⁶ “Brief History,” 26.

programs.⁸⁷ Today Lutheran Hour Ministries is a 501(c)3 non-profit organization with a board of directors and an executive director. It regularly reports to supporters and the Synod through newsletters and other means.

World Mission Prayer League

Although the World Mission Prayer League (WMPL) was incorporated July 7, 1945,⁸⁸ its beginnings go back to 1932 when two men with similar visions were introduced to each other. Rev. Ernst Weinhardt had been a missionary in Sudan. When ill health forced his return to the States, he accepted a call to a congregation in Minnesota although his heart was still in the mission field. He prayed for missionaries to reach people in Africa, Asia, and South America.

John Carlsen was a Norwegian immigrant studying at the Lutheran Bible Institute in Minneapolis. When the two men met, they found they had a common concern: the peoples of South America.⁸⁹

Carlsen invited the Weinhardts to the prayer group meeting he held in his apartment. "My wife and I have opened our apartment and some who are concerned are coming to pray."⁹⁰ "Coming to pray" became the guiding principle for their mission which would eventually become the World Mission Prayer League.

The prayer group grew and eventually met in Lutheran churches. Prayer cards and a newsletter, the *Bulletin*, kept the fellowship informed.⁹¹ One of the members was Myrtle Nordin, who felt the Lord calling her not just to pray but to go to Columbia, South America. She brought

⁸⁷ Lutheran Hour Ministries website available at <http://www.lhm.org/about/lhmhistory.htm> accessed 4/1/06.

⁸⁸ Mildred Tenbom, *The Spirit of God Was Moving: The World Mission Prayer League: Its Beginnings* World Mission Prayer League, Minneapolis, 1985, 75.

⁸⁹ Tenbom, *Spirit of God*, 24.

⁹⁰ Tenbom, *Spirit of God*, 24.

⁹¹ Tenbom, *Spirit of God*, 25.

her desire to the Prayer League, hoping for prayer and financial support. The League agreed to provide prayer support, but said that it was a prayer league, not a commissioning and sending agency.

In the meantime, Weinhardt and Carlsen were also feeling the call to South America. Weinhardt went back to the Sudan Mission which previously sent him to Africa and asked if they would consider a mission start in South America. He was told members of the Sudan Mission believed they should limit their efforts to Africa. Carlsen, in the meanwhile, approached the Evangelical Lutheran Church (ELC) with the same plan, asking if the ELC would open a mission in South America. He was told they were not ready to begin work there.

The men prayed. They also decided to ask their Prayer League to send them to South America. The response was a cautious reply of “We can at least get organized.”⁹² The South American Mission Prayer League was formed May 25, 1937, and on December 5 the two men were commissioned in Trinity Lutheran Church, Minnehaha Falls, Minnesota, to go as “ambassadors and servants of the living God to South America.”⁹³ They were the first of many missionaries sent by the Prayer League.

Paul and Jonathan Lindall, missionary kids, also desired missionaries to be sent to Asia, Africa, or South America. While studying for the ministry, Paul thought more and more about sending missionaries, including lay missionaries, to foreign areas. Praying with his brother and several friends, they decided the Lord intended them to go. They met with the Board for Foreign Missions of the Augustana Lutheran Synod, offering to go to Asia as extra-budget missionaries

⁹² Tenbom, *Spirit of God*, 26.

⁹³ Tenbom, *Spirit of God*, 28.

(meaning they would be responsible for their own financial support). The board told them to finish seminary and be sent as regular missionaries to already-established fields.⁹⁴

Not to be deterred, in 1940, the Lindall brothers applied to what was now the World Mission Prayer League to be sent to Tibet and Nepal. They were accepted as missionaries, but Jonathan went to India and Paul began working for the Prayer League at the Prayer House in Minneapolis. Paul visited churches to arouse mission interest and acquaint them with WMPL's program and vision. He also began a program to train recruits.⁹⁵

Due to differences in ideology, the Prayer League and Prayer House (which became Lutheran World Crusade) separated in 1941. Both groups continued their missions and, after reconciling differences and realizing they had similar programs and goals, joined to form the World Mission Prayer League in 1945. At this time WMPL formally incorporated.⁹⁶

Although not specifically a LCMS mission society, LCMS congregations and individuals support WMPL and several LCMS individuals serve as missionaries with The World Mission Prayer League

Today the World Mission Prayer League is a 501(c)3 non-profit organization with an executive director that regularly reports to supporters through WMPL's web site and other media. The World Mission Prayer League is a Lutheran community committed to knowing Christ, praying for the advancement of His kingdom, sharing the Gospel, and focusing sharing in "disciple-making along the frontiers that surround us today; leadership development in service to the emerging church; and mission mobilization."⁹⁷

⁹⁴ Tenbom, *Spirit of God*, 48.

⁹⁵ Tenbom, *Spirit of God*, 55.

⁹⁶ Tenbom, *Spirit of God*, 75.

⁹⁷ World Mission Prayer League website available from <http://www.wmpl.org/pubs/home/mission-and-vision/vision-statement> accessed 4/1/06.

Latin American Lutheran Mission

Minnesotan Myrtle Nordin is credited as the driving force in founding The Latin American Lutheran Mission society.⁹⁸ Nordin, who attended the Willmar Lutheran Bible School, Willmar, Minnesota, and Northwestern Bible School in Minneapolis, believed the Lord was calling her to serve in Columbia, South America.⁹⁹ In 1927, she traveled to Columbia with an international mission organization. During her two-year service, she became ill and returned to Minnesota. While recovering, she visited the many Lutheran churches in the area, gaining considerable prayer and financial support. The Columbia Lutheran Mission was formed in June 1936 and then sent Nordin and five additional missionaries to South America.

After serving only two months in Columbia, Nordin suffered sunstroke and returned to Minnesota. Realizing she could not return to Columbia for health reasons, but knowing she wanted to serve the Lord, she prayed with others and felt the Lord leading her to Texas and Mexico. She left for San Antonio, Texas, in 1939 where she established a Bible institute. Later she began mission work in several locations in Mexico.¹⁰⁰

In 1946, the Columbia Lutheran Mission society's fields were transferred to the Evangelical Lutheran Church and the United Evangelical Lutheran Church. Therefore, the society agreed to support the work of Nordin in Mexico. In 1947 the name of the society was changed to Latin American Lutheran Mission (LALM) to better describe its field of mission work.¹⁰¹

⁹⁸ Arnold. M. Hedin, ed. *The Latin American Lutheran Mission: Pioneering in Colombia and Mexico*, Latin American Lutheran Mission, Minnesota, 1986, Preface and 81.

⁹⁹ Hedin, *Latin*, 79.

¹⁰⁰ Hedin, *Latin*, 13 and 81.

¹⁰¹ Latin American Lutheran Mission website available from <http://lalm-elcm.org/cities/history.htm> accessed 3/26/06.

Today LALM is an organization independent of any denomination, but its purpose is “helping the Evangelical Lutheran Church of Mexico to proclaim the Gospel.” Prayer and financial support come from individuals and congregations of the different Lutheran church bodies including from The Lutheran Church—Missouri Synod.

Its board of directors is also pan-Lutheran. Many of the personnel are trained missionaries, pastors, and other professional church workers.¹⁰² The Latin American Lutheran Mission society is a 501(c)3 non-profit organization with an executive director and regularly reports to supporters through its newsletter, *The Clarion*, and its website.

Lutheran Bible Translators

Lutheran Bible Translators (LBT) was founded in 1964 by Rev. Dr. Morris and Lois Watkins. As missionaries in Nigeria along with Rev. Dr. Eugene and Bernice Bunkowske, Rev. John Fajen, and Rev. Harold Ottemoeller they discussed the need to provide scripture in the language of each of the many different linguistic groups with which they were working. Then illness necessitated the Watkins couple’s return to the States, and the Bunkowskes also returned for further linguistic studies. While stateside, the families investigated the possibilities for providing more workers for Bible translation work. They met with leaders from Wycliff Bible Translators and other translation associations and determined to form a Lutheran translation organization. The Watkins couple began sharing this vision with others and soon had support from pastors and laypersons.¹⁰³ Messengers of Christ—Lutheran Bible Translators, Inc. was officially founded May 13, 1964, in North Hollywood, California.¹⁰⁴

¹⁰² Latin American Lutheran Mission website available at <http://lalm-elcm.org/personnel.htm> accessed 3/26/06.

¹⁰³ Roy G. Gesch, *Silver Reflections: A Brief History of Messengers of Christ—Lutheran Bible Translators 1964-1989*, Messengers of Christ—Lutheran Bible Translators, Inc., Aurora, Illinois, 1989, 10.

¹⁰⁴ Gesch, *Silver*, 12.

Wycliff provided the training for translators, including many Lutherans, so a partnership between LBT and Wycliff soon developed. LBT would recruit and Wycliff would train and assign missionaries to an area. Wycliff would also mentor the new translators.¹⁰⁵

LBT sent its first team out in 1969. Three families went to Liberia to assess translation and literacy needs. Executive Director Watkins joined them in January 1970 and made contacts with the Lutheran Church in Liberia, other local church bodies, the government, and the University of Liberia. Other teams arrived later, and in 1972, the LBT workers in Liberia organized themselves into The Institute for Lutheran Languages.¹⁰⁶

In addition to partnerships with Wycliff and national church bodies, LBT is now a Recognized Service Organization¹⁰⁷ of The Lutheran Church—Missouri Synod and has working relationships with other mission agencies. LBT “is an independent mission organization dedicated to helping bring people to faith in Jesus Christ by making the Word of God available to those who do not yet have it in the language of their hearts.”¹⁰⁸ LBT missionaries “serve as Bible translation advisors and consultants or as specialists in literacy, literature development, language survey and vernacular media.”¹⁰⁹ LBT is a 501(c)3 non-profit organization with a board of directors and executive director. Through newsletters, website, personal contact, and missionary visits RIGHT?, constituents are kept informed of activities and needs.

¹⁰⁵ Gesch, *Silver*, 17.

¹⁰⁶ Gesch, *Silver*, 27.

¹⁰⁷ See page 39 for a definition of and other RSOs.

¹⁰⁸ Lutheran Bible Translators website available at <http://www.lbt.gospelcom.net/about.htm> accessed 4/1/06.

¹⁰⁹ Lutheran Bible Translators website available at <http://www.lbt.gospelcom.net/about.htm> accessed 4/1/06.

Children's Christian Concern Society¹¹⁰

The Children's Christian Concern Society (CCCS) has its office in the building of the Kansas District of the LCMS, but its mission is carried out in Mexico, Central and South America, and Africa. In 1967, Drs. Edith and James Jorns were in Guatemala. They became familiar with the Lutheran school in Zacapa which was attended by children from many small villages as far as 20 miles away. The Jorns were instrumental in building a boarding facility for this school, but financial support for the faculty and students was still a need.

On returning to Kansas, the Jorns shared the need of the Zacapa school with family, friends, and church. The Children's Christian Concern Society was created in 1968¹¹¹ to provide funds to sponsor children in the boarding school a year at a time. Soon the society was asked to support the education of children in other schools in other countries. In 2006, the society is helping educate children in Mexico, Central and South America, and Africa. Many of the elementary school graduates have received continuing education help, and many now serve the Lord and His people as teachers and pastors or as educated people in secular occupations.¹¹²

CCCS is an independent agency whose mission statement is "Sharing the love of Jesus with children around the world through Christian education."¹¹³ It is a Recognized Service Organization of The Lutheran Church—Missouri Synod. CCCS is incorporated in Kansas as a non-profit organization and is governed by a board of directors. Its newsletter and website report activities and special needs.

¹¹⁰ Children's Christian Concern Society website available at <http://www.cccs-lm.us/history> accessed 4/1/06.

¹¹¹ CCCS website available at <http://www.cccs-lm.us/faq.htm> accessed 4/1/06.

¹¹² CCCS website available at <http://www.cccs-lm.us/history> accessed 4/1/06.

¹¹³ CCCS website available at <http://www.cccs-lm.us> accessed 4/1/06.

Later Mission Agencies

In 2006, LCMS World Mission identified at least 125 mission agencies in the Synod which formed during the mid-1980s and later. Most began as societies within a congregation, and some remain as such, but others have incorporated as nonprofits outside the congregation for various reasons, including financial and insurance issues. Several of these groups are described below.

Mission Opportunities Short Term— MOST Ministries

Short term mission trips grew in popularity during the 1980s. The experiences of Gayle and Don Sommerfeld, members of St. Luke Lutheran Church in Ann Arbor, Michigan, influenced fellow church members, who asked the Sommerfelds to help organize a trip for church members. In March 1989, the Sommerfelds arranged for a fourteen-member team to rebuild a church in the slum of Cite Soliel, Haiti.¹¹⁴ For the Sommerfelds, this experience demonstrated the need to bring lay people to the mission field. Lay people wanted to experience the mission field first hand and they could see themselves what could be accomplished by assisting the national pastors and missionaries in the foreign field. The Sommerfelds led nine teams to Haiti in the next three years. This underlined the need to provide a link between the churches (lay people) and the foreign mission field. MOST Ministries was born in 1992 for this purpose.¹¹⁵ It is a 501(c)3 non-profit and RSO.

Mission Opportunities Short Term is committed to impacting the world for Jesus Christ through short-term teams by “Empowering the Found in Reaching the Lost.”¹¹⁶ MOST sends teams of ten to twenty people who travel to missions that request assistance through MOST.

¹¹⁴ MOST Ministries Booklet revised January 99 (no further information provided, MOST Ministries, P.O. Box 130678, Ann Arbor, MI 48113), 3.

¹¹⁵ MOST booklet, 3.

¹¹⁶ MOST website available at <http://www.mostmiistries.org> accessed 4/5/06.

Short-term projects include “construction, medical care, teaching English as a second language, Hospice Care instruction, clinics for the distribution of used eyeglasses, Crusades with drama and music, vacation Bible school, and prayer teams.”¹¹⁷ MOST has an executive director and a small professional staff assisted by many volunteers who prepare items for teams (for example, by sorting and cleaning eyeglasses).

Central American Lutheran Mission Society

Central American Lutheran Mission Society (CALMS) had its beginnings in Gloria Dei Lutheran Church in Houston, Texas. The congregation supported (and continues to support) LCMS World Mission, but wanted to do more. Where could the congregation “allocate some of its mission budget for specific programs in which they could actively participate, without negatively impacting their current commitment to support LCMS Missions?”¹¹⁸ In a discussion with LCMS Board for Mission Services and Lutheran Hour Ministries, it was decided that Gloria Dei would assist mission work in Panama being done by the LCMS and LHM.¹¹⁹ LCMS World Mission asked Gloria Dei to form a mission society to help the Lutheran church in Panama with leadership development of pastors and missionaries and also with financial support which would provide stability in the church.¹²⁰

In 1999 the Central American Lutheran Mission Society was formed. Today there are seventeen congregations including Gloria Dei which hold membership in CALMS. The board of directors consists of representatives of these churches. CALMS now supports missions in

¹¹⁷ MOST booklet, 4.

¹¹⁸ Central American Lutheran Mission Society web site available at <http://www.calms.org> accessed 4/12/06.

¹¹⁹ Interview with Rev. B. Steve Hughey 4/5/06.

¹²⁰ Interview with Jim Pressnell, former executive director of CALMS, 4/26/06.

Panama, the Dominican Republic, and Guatemala. CALMS is a 501(c)3 non profit organization. It is governed by a board of directors and is staffed with a full time executive director.¹²¹

Lutheran Blind Mission Society

Outreach to the blind came under the mission board in 1923. On May 1, 2004, this mission became the Lutheran Blind Mission Society. Several factors influenced this decision, including decreasing synodical mission funding, staff reductions directly affecting blind missions, and the fact that various blind services had already relocated to the Lutheran Blind Mission Society facility. For example, in July 2002 the Library for the Blind moved to the society's headquarters in Shrewsbury, a suburb of St. Louis, due to an increase in materials which required additional storage space not available at the synodical headquarters.

The Lutheran Blind Mission Society was formed in 1994 to "encourage, train and support blind people to be missionaries for Jesus, especially to blind and visually impaired individuals."¹²² The society supports congregationally based outreach centers throughout North America aided by sighted volunteers. The society is supported by congregations and individuals. Professional church workers, including the director, are called through congregations and assigned to serve the Lutheran Blind Mission Society.

Atlantic District Mission Society

The Atlantic District Mission Society is unique among the members of ALMA because it is itself the mission department of the Atlantic District rather than being a congregational or separately incorporated agency.

¹²¹ CALMS website.

¹²² Lutheran Society for the Blind web site available at <http://www.blindmission.org> accessed 4/12/06.

The Lutheran Church—Missouri Synod is divided into 35 districts, each with some form of mission or outreach board and many with a mission/evangelism/outreach staff person. The Atlantic District has both a mission executive and a mission society coordinator.

In 1998, the district president proposed starting the Atlantic District Mission Society in order to make missions more intentional throughout the district. One consideration for this move was to give individuals and congregations a way to become more personally involved with specific mission opportunities.¹²³ Another consideration was funding. Although missions are supported through a general mission budget, many congregations and individuals indicated a desire to support a specific mission, and a separate mission society budget seemed a solution for this.

The District's web site states the purpose of the mission society to be as follows: "Building on the heritage of our Lutheran faith, the Mission Society brings together individuals who have a heart for missions. Members of the Mission Society commit themselves to pray daily, donate and give hands-on support to missions."¹²⁴ Missions in the District receive assistance with communication needs, funding, and other support through this office/agency.

Not All Mission Societies Join ALMA

Why do some eligible mission societies choose not to join ALMA? Mission societies may not be members of ALMA because they are not aware of the organization. Other groups may decide they are too small with limited funds and do not want to use their funds for membership fees and conference expenses. Some societies may decide they would receive no benefit from joining ALMA.

¹²³ Interview with Carol Mittelstadt, Atlantic District Mission Society coordinator, 4/27/06.

¹²⁴ Atlantic District web site available at <http://www.adlcms.org/Assests/Missions/Mission%20Society/MissionSociety.htm> accessed 4/27/06.

Before moving into a discussion of the various relationships between ALMA member agencies and others, it may be helpful to consider briefly some similar umbrella mission agencies outside a Lutheran context.

The Association of Lutheran Mission Agencies Compared to Other Umbrella Mission Agencies

The concept of an organization of mission agencies is not new. Presently there are a number of such organizations. ALMA differs from them in that ALMA is affiliated with a specific church body—The Lutheran Church—Missouri Synod—and these other umbrella groups are independent of any particular denomination with membership extended beyond denominational affiliations.

These agencies formed for several reasons including practical and collegial ones, but primarily to share the Gospel more efficiently and effectively. The following examples show the scope of mission and ministry accomplished by umbrella mission organizations.

Interdenominational Foreign Mission Association (IFMA)

In 1917 a meeting of “theologically conservative” mission agency leaders “met to discuss how they could encourage greater mission awareness among American conservative Christians, provide fellowship among fundamentalist agencies, and facilitate inter-mission cooperation among themselves.”¹²⁵ The South Africa General Mission, Africa Inland Mission, Central American Mission, China Inland Mission, Inland South, America Missionary Union, Sudan Interior Mission and Woman’s Union Missionary Society participated. In September 1917 articles of agreement were drafted and the ratification process began, forming the Interdenominational Foreign Mission Association (IFMA). The IFMA was to provide a forum

¹²⁵ Wheaton College website available at <http://www.wheaton.edu/bgc/archives/GUIDES/352.htm#3> accessed

for exploration of issues, including doctrinal ones. It would provide a means for similar organizations to meet for encouragement, fellowship, and cooperation. This organization would give “an endorsement on members’ behalf to the fundamentalist public as agencies worthy of support.”¹²⁶ It would help congregations establish missionary programs. IFMA would provide information about missionary societies and activities worldwide.¹²⁷

Membership requirements included doctrinal convictions, missionary principles, practices, and fund-raising. After 1941 members were to conform to financial and administrative standards, send out at least ten missionaries a year, and have involvement in cross-cultural work. A biannual meeting elects officers and address topics of concern to IFMA and the agencies. Since 1973 its headquarters have been located in Wheaton, Illinois.

The Evangelical Foreign Missions Association (EFMA)

The Evangelical Foreign Missions Association (EFMA) began in 1945. It is a “union of denominational and nondenominational foreign mission boards ... designed to serve the common interests of members in government relations, cooperative purchasing and travel, intermission relations, and in spiritual fellowship and encouragement through conferences, consultations, conventions, and retreats.”¹²⁸ Located in Atlanta, Georgia, its membership is approximately 100 agencies “representing more than 20,000 North American cross-cultural workers worldwide.”¹²⁹

3/25/06.

¹²⁶ Wheaton College website available at <http://www.wheaton.edu/bgc/archives/GUIDES/352.htm#3> accessed 3/25/06.

¹²⁷ Wheaton College website available at <http://www.wheaton.edu/bgc/archives/GUIDES/352.htm#3> accessed 3/25/06.

¹²⁸ Wheaton College website available at <http://www.wheaton.edu/bgc/archives/GUIDES/165.htm#3> 3/25/05.

¹²⁹ Wheaton College website available at <http://www.wheaton.edu/bgc/archives/GUIDES/165.htm#3> 3/25/05.

Society for International Ministries (SIM)

Another organization, the Society for International Ministries (SIM), includes the Andes Evangelical Mission, International Christian Fellowship, the Africa Evangelical Fellowship, and the Sudan Interior Mission. These groups are nondenominational.¹³⁰ SIM's purpose is to support the mission groups with information, financial support, and to encourage others to become involved with the various missions, missionaries, and programs.

World Evangelical Fellowship (WEF)

The World Evangelical Fellowship (WEF) had its beginnings in 1846. Christians from ten countries met to "begin a new thing in church history, a definite organization for the expression of unity amongst Christian individuals belonging to different churches."¹³¹ It is "a global network of 114 church alliances, 96 organizational ministries, and 6 specialized ministries."¹³² WEF's purpose is to help the members "empower and mobilize local churches and organizations to disciple the nations for Christ"¹³³ and "to strengthen local churches through national alliances, supporting and coordinating grassroots leadership and seeking practical ways of showing the unity of the body of Christ."¹³⁴

Some of the organizations of mission societies described above were formed because of benefits available when larger numbers of groups worked together. Transportation, insurance,

¹³⁰ Society for International Ministries website available from <http://www.sim.org/abaoutSIMasp?fun=1> accessed 3/25/06.

¹³¹ Wheaton College website available at <http://www.wheaton.edu/bgc/archives/GUIDES/338.htm#3> accessed 3/25/06.

¹³² Wheaton College website available at <http://www.wheaton.edu/bgc/archives/GUIDES/338.htm#3> accessed 3/25/06.

¹³³ Wheaton College website available at <http://www.wheaton.edu/bgc/archives/GUIDES/338.htm#3> accessed 3/25/06.

¹³⁴ Wheaton College website available at <http://www.wheaton.edu/bgc/archives/GUIDES/338.htm#3> accessed 3/25/06.

and materials, for example, are more economical when purchased in large numbers. In addition, several groups formed around religious convictions. Although nondenominational, conservative groups were uncomfortable working with some agencies and church bodies reflecting liberal tendencies, and therefore formed their own associations.

How does ALMA compare to these organizations? As its formation and history show, ALMA has many of the characteristics of these organizations. Like ALMA, they were formed so member societies could share the Gospel more effectively and efficiently. These organizations provide educational opportunities for individuals and societies to learn how to do fundraising or do it better, to improve and expand communication opportunities and methods, and to network with other agencies and individuals. Some umbrella groups provide practical assistance such as insurance, travel, and shipping services to reduce costs for individual groups. Although ALMA does not provide such services at this time, the ALMA board has investigated ways to assist individuals and societies and encourages groups to work together for mutual efficiency and economy.

ALMA, however, is unique among other organizations of mission agencies because it has a strong, ongoing relationship to a single specific church body—The Lutheran Church—Missouri Synod. This special relationship, and the many ways it works out in practice, is the focus of the next chapter.

CHAPTER THREE

RELATIONSHIP DEVELOPMENT: ALMA, THE SYNOD, AND MISSION AGENCIES

Structural Relationships of ALMA Member Societies with Synod, Districts, and Congregations¹³⁵

An informal survey of the various mission statements and histories of the ALMA member agencies shows that, with a few exceptions, agencies are incorporated separately from the LCMS itself, from districts, and from congregations. ALMA recommends separate incorporation and non-profit status because of liability matters, to encourage congregations to work together to accomplish more, and to prevent a congregation from becoming prideful on account of accomplishments granted by the Holy Spirit.¹³⁶

Structural Relationships to Synod

Auxiliary

A society may relate to the synod as an auxiliary: “An auxiliary exists as an arm of the synod and has as its primary function aiding the Synod, specifically in programs that extend the ministry and mission of the Synod.”¹³⁷ ALMA member Lutheran Hour Ministries (Lutheran Laymen’s League) is an auxiliary of the Synod.

¹³⁵ Some information for this section is from the ALMA website available at <http://almanetwork.org> accessed 3/25/06 and *The Lutheran Annual 2006*, Concordia Publishing House, St. Louis, 2005.

¹³⁶ Phone interview with Rev. B. Steve Hughey, Director for Mission Partnerships and Involvement, The Lutheran Church—Missouri Synod, International Center, 5/17/04.

¹³⁷ *Handbook*, 200.

Recognized Service Organization (RSO)

“Recognized service organization status may be granted to a service organization (other than an auxiliary) that extends the mission and ministry of the Synod but is not part of the Synod as defined by its Constitution and Bylaws.”¹³⁸ RSO status is granted by various departments of the Synod after an organization applies, meets the criteria, and is approved by the department.

Wheat Ridge is a Recognized Service Organization through the Board for Human Care Ministries. The Board for Mission Services has many RSOs, including the following ALMA agencies: the Apple of His Eye Mission Society, Brazil Mission Society, Children’s Christian Concern Society, Council for Lutheran American Indian Ministries (CLAIM), Lutheran Association of Missionaries and Pilots (LAMP USA), Lutheran Bible Translators (LBT), Lutheran Braille Workers, Lutheran Heritage Foundation, Mill Neck Foundation for Deaf Ministry (Mill Neck Family of Organizations), and Mission Opportunities Short Term (MOST).

Partnership Agreements

Some mission agencies do not meet the qualifications for becoming a RSO and many do not see the benefit or want the constraints of RSO status. For such groups, other arrangements are possible. Partnership agreements are formal agreements to do joint work between LCMS World Mission and other entities. LCMS World Mission and LCMS World Relief have a partnership agreement.

Service Agreements

Service Agreements are formal agreements between LCMS World Mission and another entity in cases where the entity operates independently in areas where the synod is not working and is supported independently of the Synod. Mission Societies with Service Agreements with

Board for Mission Services World Mission include Bethesda Lutheran Homes & Services, Central American Lutheran Mission Society (CALMS), Center for Asian Mission and Evangelism (CAME), Concordia Mission Society, International Student Mission (ISM), Jamaica Lutheran Mission Society, Mission Opportunity Short Term (MOST), People of the Book Lutheran Outreach (POBLO), Sudanese Lutheran Mission Society, The East Africa Mission Society (TEAMS), and Tian Shan Mission Society.

Other Relationships

Other relationships also exist. Lutheran Blind Mission Society was a department of LCMS World Mission but is separately incorporated as of 2003. The Oswald Hoffmann School of Christian Outreach, located at Concordia University, Saint Paul, Minnesota, is an educational institution of The Lutheran Church—Missouri Synod. Concordia Gospel Outreach functions as a separate mission agency although it is a department of Concordia Publishing House, a Synod-wide Corporate Entity.

Structural Relationships to Districts

There are several district-related mission agencies. Alaska Mission for Christ works with the Northwest District and Concordia University, Portland, Oregon. The Atlantic District Mission Society was formerly a board within the Atlantic District, but funds designated for specific mission purposes were difficult to separate from general funds due to accounting procedures; therefore, the district incorporated the mission department as a separate mission society. Midwest Chinese Ministries is affiliated with the Indiana District. Can-Do Missions, formerly a department of the Texas District, then an agency of the Texas District, and next a department of Concordia University, Austin, Texas, sends youth and adults on short-term

¹³⁸ *Handbook*, 202.

mission trips. Lutheran Action Team Improving Native Hispanic/Latino Outreach (LATINO) Mission Society partners with Michigan District congregations.

Structural Relationships to Congregations

Congregation-based missions include agencies begun within a congregation or several congregations. Hope Seeds of Florida started in Hope Lutheran Church, Bradenton, Florida. The Japanese Mission Society started as a congregation-based mission to Japanese immigrants to the United States. Pittsburgh Area Lutheran Ministries (PALM) is a mission society of the congregations in the greater Pittsburgh area.

Groups begun and supported by individuals and later by congregations also include African Christian Mission Society, Assist'em, Brazil Mission Society, Children's Christian Concern Society, Friends of Indonesia, Lutheran Prison Ministry, Lutherans in Medical Missions, Peace Officer Ministries Inc., and Wittenberg English Ministry.

The Orphan Grain Train was a mission of the Lutheran Laymen's League but incorporated separately as it began to grow. It receives support from congregations and individuals.

Some mission societies partner with whole church bodies. Latin American Lutheran Mission partners with the Evangelical Lutheran Church Mexico. World Mission Prayer League is pan-Lutheran and acts as a sending agency in connection with The Lutheran Church—Missouri Synod and the Evangelical Lutheran Church in America.

Some groups provide resources and services to mission agencies and to the church at large, rather than engaging in mission directly themselves. Among these are Advancing Renewal Ministries Inc. and God's Word to the Nations.

Although all of the above groups are independent societies, through ALMA they work, cooperate, and/or partner with the LCMS in sharing the Gospel worldwide.

Sending Relationships and Responsibilities of ALMA members with Synod, Districts, and Congregations

A cooperative effort of congregations to do missions was one reason given for the founding of the Missouri Synod and later the Synodical Conference.¹³⁹ Missions in the early days of the Synod referred to reaching German immigrants on the American frontier. Missionaries were the traveling (circuit) preachers (Reiseprediger).¹⁴⁰

The traveling missionary/pastors were called to larger congregations with the understanding they would do mission work among German immigrants from that location using various methods of outreach.¹⁴¹ This procedure was discussed by the Western District conference in 1865 under the “Theses about the Call and Position of a Missionary at Large (Reiseprediger)”:

Thesis 26. A Christian who is capable of teaching, who seeks the lost sheep of the house of Christ, and preaches to them the Word of God, should exercise the full office of the Gospel only where he is called in orderly manner to the public office of the ministry.¹⁴²

The Western District called a pastor as an English missionary in 1881 to assist the Evangelical Lutheran English Conference of Missouri.¹⁴³ He was installed in the church in Frohna, Missouri. In 1885 two additional English missionaries were called by the District and installed at St. Paul’s in Webster County, Missouri.

This pattern of a congregation calling a pastor/missionary was also used in the outreach to German-speaking individuals in Brazil. A German Lutheran pastor already working among German Lutherans requested support from the Missouri Synod. A pastor was sent by the Synod

¹³⁹ Meyer, *Moving*, 149.

¹⁴⁰ Meyer, *Moving*, 204-208.

¹⁴¹ August R. Suelflow, *Servant of the Word: The Life and Ministry of C.F.W. Walther* (Saint Louis: Concordia Publishing House, 2000), 137.

¹⁴² Meyer, *Moving*, 208.

to find other German-speaking people who would form a congregation and call him as the pastor/missionary— Reisprediger.¹⁴⁴

During the early decades of the Synod, pastors and Reisprediger were trained for mission work in America. From the Synod's beginning, the plan and desire was to do overseas foreign missions, but the Synod was not at that time in a position to train persons for overseas mission endeavors. Overseas foreign mission work was accomplished through financial support of the Hermannsburg and Leipzig mission societies. The first commissioned or sent missionaries of and from the Synod to India in 1894 were originally missionaries trained and sent to India by the Leipzig Mission Society.¹⁴⁵ It should be noted they were (1) called by the Synod and (2) sent as missionaries to a mission field and not to an established congregation as pastors. The Synod determined mission. Later, when Arndt approached the Synod to send him to China, the Synod told Arndt there were no funds to begin another mission field. Arndt formed a mission society to start a mission in China. Later, in 1917 when the mission board was asked to take responsibility for the China mission, it told Arndt:

In the discussion of this affair we cannot refrain from pointing out that in our circles and in our circumstances it is not wise and does not serve the whole cause, if a private society takes on a new mission to the heathen, as is apparent in the mission referred to and which was activated in this manner.

But since the mission now exists and since it should now in our estimation be taken over by a church body... we recommend that the Synod declare its willingness to take over the China mission.¹⁴⁶

¹⁴³ Baepler, *Century*, 193.

¹⁴⁴ Heerboth, *Approach* 23.

¹⁴⁵ W. G. Polack, *Into All the World: The Story of Lutheran Foreign Missions* (Saint Louis: Concordia Publishing House, 1930), 125.

¹⁴⁶ Lueking, *Mission*, 265.

The missionary as an extension of the pastoral office was the reasoning behind Eduard L. Arndt's call extended by The Evangelical Lutheran Mission Society for China.¹⁴⁷ Traditionally the Synod was understood to be the calling and sending agency. For a mission society to assume this aspect of mission responsibility was seen as a challenge to the authority and structure of the church.¹⁴⁸ Although the mission society movement in The Lutheran Church—Missouri Synod really took off around 1990, agencies were already forming in the 1960s and earlier (Lutheran Bible Translators and Children's Christian Concern, for example). The Mission Board, later called the Board for Mission Services, was concerned with supervision of these groups. There was the matter of the preparedness of personnel—were they ready for a foreign field? Were the agencies entering areas where other missionaries were working already, thus duplicating work? What was the theological preparation of the missionaries? What would be their relationship with other missionaries if applicable?¹⁴⁹ These and other issues were of particular concern following the 1974 mission board and staff resignations (see Chapter Two). In response, the following was submitted to the 1983 synodical convention:

Board for Mission Services as Sending Agency (Bylaw 2.213)

Some confusion has also existed in the past when Districts and other entities have sent missionaries (clergymen, teachers, or others) to foreign mission fields at their expense. It has always been assumed that this is to be done through the synodical Board for Mission Services. The Commission [on Structure] holds that this should be specifically stated in the Bylaws and therefore suggests that the following paragraph be inserted among the paragraphs denoting the function of the Board for Mission services:

2.213 Functions

¹⁴⁷ Lueking, *Mission* 240.

¹⁴⁸ The theological aspects of calling and sending workers to mission fields is a discussion that is beyond the scope of this paper, but perhaps should be addressed at some point, considering the number of mission agencies being formed within the Synod.

¹⁴⁹ Hintze interview.

c. serve as the only sending agency through which Districts and other entities send at their expense workers to the mission areas of the Synod.

It was adopted by the convention, and bylaw 3.8.8.2.2 now reads in part:

The Board for Mission Services shall serve as the only sending agency through which workers and funds are sent to the foreign mission areas of the Synod.

(a) It shall call, appoint, assign, withdraw, and release missionaries (ordained and commissioned ministers) and other workers for the ministries and areas within its direct responsibility.

(2) It shall maintain a concern for the specific training of missionaries and other workers related to the mission endeavors of the Synod.

(b) It shall serve as the sending agency even through programs are supported by districts or other agencies.

(c) It shall counsel with the mission boards of the districts and partner churches with reference to their total mission program and supervise the planning and implementation of programs which will best utilize the Synod's resources of people and possessions.

Bylaw 3.8.8.2 (c) It shall maintain liaison and cooperation with assigned auxiliary and other recognized service organizations.¹⁵⁰

The Association of Lutheran Mission Agencies has several member societies that send missionaries to foreign nations. Personnel of societies that are RSOs or have Service Agreements are called by LCMS World Mission and "seconded" (assigned or lent) to the particular society.¹⁵¹ Lutheran Bible Translators is an example of an ALMA group with RSO designation and personnel in an overseas field. The East Africa Mission Society (TEAMS) and Tian Shan Mission Society are societies comprised of several congregations, each with personnel serving overseas. These agencies have Service Agreements with LCMS World Mission and ordained and commissioned personnel in the LCMS are called through the Synod and seconded to these

¹⁵⁰ *2004 Handbook*, Bylaw 3.8.8.2.2, 169.

¹⁵¹ Interview with Kurt S. Buchholz, Director of Personnel Services, The Lutheran Church—Missouri Synod World Mission, April 30, 2006.

societies. Similarly, the Atlantic District Mission Society and the Alaska Mission for Christ are district societies with personnel called by the district involved. Yet another sending relationship is that of the Blind Mission Society. The agency is supported by several congregations and individuals. The director is called by one of the congregations to serve as a missionary to the blind and serve as director of the Blind Mission Society.

In addition to the many ordained and commissioned missionaries, there are countless numbers of volunteer missionaries. Many serve in administrative roles and many more are individuals and congregation-based teams serving short term through ALMA organizations such as MOST.

The calling and sending responsibility is of particular concern to The Lutheran Church—Missouri Synod because of theological and practical matters. Who has the authority to extend a call and subsequently to send a missionary to a foreign field? And who maintains the mission and missionary? In the LCMS, it is a congregation or the Synod as delegated by the congregations that may extend a call. A mission agency is not a congregation, though it may be started and supported by a congregation. May a mission agency extend a call to an individual to serve a mission agency or serve on a mission field?¹⁵²

Although there is a tension between ALMA groups and the Synod over supervisory and control issues, there is a mutual passionate concern for the unreached and unchurched. In 2005, LCMS World Mission acknowledged the work of ALMA and other mission societies of the Synod and the need for cooperation. “We can do better together” was stated several times in the LCMS-ALMA meeting in July 2005. The truth of this statement has become abundantly clear.

¹⁵² This is a discussion that is beyond the scope of this paper, but perhaps should be addressed at some point, considering the number of mission agencies being formed within the Synod.

Funding Relationships and Responsibilities of ALMA members with Synod, Districts, Congregations

When the Ev. Lutheran Synod of Missouri, Ohio, and Other States was formed, the Synod established a Mission Commission. The chairman's duties included visiting existing mission stations, planning new stations, maintaining and eventually training missionaries.¹⁵³ Mission work was seen as the responsibility of the church/Synod. The Synod delegated (overseas) foreign missions to the Leipzig and Hermannsburg mission societies. Mission support for these mission societies came from individuals giving offerings through local congregations that forwarded the funds to the Synod.¹⁵⁴

Fund raising, though not identified as such, for support of missions, particularly foreign missions, occurred in several ways. Mission festivals were opportunities for mission fund collections. This was an idea Rev. C. F. W. Walther, the Synod's first president, learned from the Leipzig and Hermannsburg mission societies. Walther stimulated interest in these festivals by publishing mission stories he found in conservative Saxon publications. The festivals, sometimes gatherings of several thousand people, though usually only several congregations, had a rousing mission sermon or lecture by an energetic preacher, often painting a romantic picture of bringing the Gospel to the heathen of a foreign land. Hymn singing and prayers were followed by a collection for the heathen.¹⁵⁵ "Money, sacks of potatoes and vegetables, articles of clothing, bedding, and household goods collected at mission festival offerings were regularly forwarded to St. Louis."¹⁵⁶ Other fundraising efforts included "individual contributors, collections for missions taken at weddings and baptisms, and special thank-offerings for recovery from illness or other

¹⁵³ Suelflow, *Heritage*, 374.

¹⁵⁴ Mattson interview.

¹⁵⁵ Lueking, *Mission*, 38.

¹⁵⁶ Lueking, *Mission*, 41.

special family events (which) were regularly carried on the back page of every issue of *Der Lutheraner* throughout the late 1850s.”¹⁵⁷ Funding the mission allowed the missionary idea to be furthered without the burden of direct contact with non-German speaking non-Christian foreigners.¹⁵⁸

The Synod’s growth, demonstrating results of home mission work, necessitated its restructuring in 1893. One change was the appointment of a mission director for foreign mission work. The statistical report of 1897 shows foreign missions receipts of \$4,938.28 and expenditures of \$3,374.51, mostly for India which had two stations and one school.¹⁵⁹ Funding was not always adequate; the mission treasurer reported a deficit of \$2,000.00 in 1911.¹⁶⁰

In 1854 geographic districts were established. Financial support was needed for their administration and continuing mission work. One duty of the General Mission Board of the Synod was “to supply the moneys for the Districts unable to foster satisfactorily their mission-work without financial aid from Synod.”¹⁶¹ In 1921, there were twenty-five districts and each had a mission board which worked in conjunction with the General Mission Board.¹⁶² That year the subsidy for eight districts was \$100,000.00.¹⁶³ The funding was primarily for home missions.

The Lutheran Witness of October 26, 1920, reported “that our people are giving more nearly in accordance with their means to the cause of Christ and His Gospel.... The trend seems

¹⁵⁷ Lueking, *Mission*, 41.

¹⁵⁸ Lueking, *Mission*, 42.

¹⁵⁹ Baepler, *Century*, 182.

¹⁶⁰ Lueking, *Mission*, 30.

¹⁶¹ Dau, *Ebenezer*, 385.

¹⁶² Dau, *Ebenezer*, 385.

¹⁶³ Dau, *Ebenezer*, 386.

to be towards new interest in missions and towards greater liberality in giving.”¹⁶⁴ It was noted the giving followed “some kind of preparation” by sermons and/or pastoral letters. Reports from mission fields reflecting the effect of the Gospel were an addition encouragement for mission support.¹⁶⁵

The Depression caused financial strains on the church as well as the nation. For the Missouri Synod, this brought about a structural review “in the interest of efficiency and economy.”¹⁶⁶ All areas of the administration were affected, including missions and the mission administration structure. A Secretary for Mission was appointed to help unify the mission programs and control expenses. Congregations continued to support the work of the Synod and the mission boards through contributions forwarded to the districts and Synod.

A steady growth in membership occurred after World War II along with increased revenues and missions support. However, in the mid-seventies continuing into the nineties, membership declined along with donations.¹⁶⁷ By 1981 the Mission Board recognized this pattern of decreased funding in synodical offerings, a pattern that continued over the next ten years. In its 1981 report to the convention, the Mission Board acknowledged that

While supportive of the Synod and its programs, the membership of the LCMS desires more. They have indicated in many ways a desire to be personally involved in mission and missionary support.... “Give us the name of a missionary and tell us how we can support him.”

¹⁶⁴ Meyer, *Moving*, 312.

¹⁶⁵ Meyer, *Moving*, 312.

¹⁶⁶ Suelflow, *Heritage*, 345.

¹⁶⁷ Concordia Historical Institute researcher phone interview. March 25, 2006.

“Our neighbors belong to a church which fully supports not one but ten missionaries. Why can’t we do the same?”¹⁶⁸

World Mission personnel recognized the constituency of the Synod was responding to changing world conditions. Technology was changing. Television coverage of world events was improving. Travel was simpler and international travel was more common for business and pleasure. Computers were becoming a common household item. Individuals could see the faces of people of other countries and identify with their physical needs and their need for the Gospel in particular.

Some mission-intensive individuals and congregations determined the Synod was not able to respond to some situations, so they formed mission agencies to reach out to those in need. They assisted in doing missions by starting orphanages in South America, church planting in Africa and, after the fall of the Berlin Wall, through various services and Gospel sharing to former Russian states.¹⁶⁹ Individuals also wanted more control of where and how their financial support was used. A direct connection with a mission project and missionaries was a primary factor in determining how mission funds would be expended.

By the mid-1990s a synodical giving pattern was apparent. There were basically two types of constituencies: 1) those contributing to missions through the parish and 2) those willing and wanting to serve in mission endeavors either through a) Together In Mission or other direct offerings of LCMS World Mission, b) in a bigger way, by supporting specific mission projects or societies, and c) hands on experience through mission servant/short term events (for one

¹⁶⁸ Suelflow, *Heritage*, 376.

¹⁶⁹ Mattson interview.

example).¹⁷⁰ Based on this observation, World Mission made the decision to do “project funding.”

In order to meet the funding needs of mission work, mission partnership agreements were made with some of the newly forming mission groups. These “mission partners” were doing “part and parcel” LCMS World Mission projects. Other groups working autonomously, but whose work was recognized by the Synod, were granted Recognized Service Organization (RSO) status.¹⁷¹

Since the 1980s, the Foundation of The Lutheran Church—Missouri Synod has been tracking congregational contributions. It recognizes three categories of giving: gifts to the LCMS general fund, gifts to LCMS World Mission, and gifts to “other” ministries. “Other” ministries include the RSOs, cooperative ministries, and other synodical agencies. The observation of the Foundation is that congregations supporting “other” ministries do so *in addition* to supporting the general fund and LCMS World Mission.¹⁷² Mission agencies, if not a RSO, are not included as “other.”¹⁷³ It is the assumption of the Foundation and LCMS World Mission personnel that those mission-involved congregations have a both/and attitude toward financial support of societies, LCMS World Mission, and/or special mission projects or efforts. This is a major shift in attitude from the past, when giving to an entity other than to or through Synod was seen as a drain on the synodical budget. Similarly, supporting a non-Synod mission project was also once

¹⁷⁰ Mattson interview.

¹⁷¹ Phone interview with Dr. Allan Buckman, The Lutheran Church—Missouri Synod World Mission retired, October 18, 2005.

¹⁷² E-mail from and interview with Aileen A. Sandoval, LCMS Foundation, February 10, 2006.

¹⁷³ A comprehensive study of the giving patterns of congregations supporting Recognized Service Organizations and “other” agencies has not been done at the time of this report. No information is available as to individual support of the general fund, World Mission, and “other,” including support of mission agencies.

thought to be negative—seen as an attempt to take control of a mission, rather than supporting Synod’s mission board.¹⁷⁴

The Ablaze movement initiated, supported, endorsed, and embraced by Synod, seems to be moving away from a Synod-controlled attitude toward missions. The intent of the Ablaze movement is to embrace missions (understood as the varied activities of individuals and congregations of the church) for the sake of the mission of the church.

The delegation of mission work to the Synod from its beginnings put financial support of missions as the primary way in which individuals and congregations supported and participated in missions. This pattern continues today. The majority of congregations and individuals support missions by funding the mission and missions. They are “donors” rather than “partners” or “participants.”¹⁷⁵ However, many individuals and congregations are “partners” through support and involvement with a mission agency. Others are “participants” through short term mission trips through the Synod or mission agencies.

From Missouri Synod’s beginnings, individuals funded missions through congregations that forwarded contributions to the Synod and its mission treasury. The Ablaze movement has a funding component to support the effort to reach 100 million by the 500th anniversary of the Reformation. Since the mid-1980s, many individuals and congregations fund mission work through contributions forwarded to the Synod, LCMS World Mission projects, Together In Mission missionary support, Recognized Service Organizations, and mission societies.

ALMA provides resources to aid mission societies and congregations in fund raising or, as one member society’s director says, “faith raising.” At the annual conference, workshops on

¹⁷⁴ Mattson interview.

¹⁷⁵ Interview with Rev. B. Steve Hughey, Director, Mission Response and Involvement, The Lutheran Church—Missouri Synod, International Center, September 16, 2004.

funding the mission, communication tools, newsletters, web site development and maintenance, and brochure and tract design are regularly given by individuals experienced in particular areas. Individual consultation is also available. Several mission societies formed to provide many of these services or to assist others in beginning or improving skills related to funding. LCMS World Mission personnel are sometimes asked for assistance.

Are the societies and World Mission competing with one another for mission dollars? In a 2006 report to the Synod, it was observed that “for 30 years a trend away from the predominantly ‘unified budget’ approach to fundinghas evolved into a predominantly ‘direct giving’ system.”¹⁷⁶ The report indicates this trend is due to several reasons: segments of American society saw institutions negatively in the 60s and 70s; the country faced a 10-20% cost of living increase and an energy crisis; and the theological debates in the Synod impacted the denominational loyalty experienced previously.

Due to selective giving—direct giving—the funding of the Synod is negatively affected. Recommendation #9 of the report “Support from RSOs” states “It is the recommendation of this Task Force that a ‘partnership fee’ be built into each of the RSOs’ annual budgets to be contributed to the support of Synod’s unrestricted budget.”¹⁷⁷ RSOs receive no financial support from the Synod and can be seen as doing Synod’s work but not using Synod dollars. What this will mean in the future for the RSOs (many which are ALMA members), and perhaps non-RSO societies and ALMA itself is yet to be determined.

The societies and LCMS World Mission can be seen as competing with one another for mission dollars. However, in most situations, individuals and congregations support both the Synod and other organizations. Where LCMS World Mission through the Ablaze movement

¹⁷⁶ “Report of the Blue Ribbon Task Force for Funding the Mission,” July 2006, 2.

recognizes the need for congregation funding and support for synodical endeavors, it also recognizes the pattern of congregational and individual giving to support specific mission efforts outside the synodical structure—non-unified budget giving. Where LCMS World Mission says “we can do better together,” the report “Support from RSOs” seems to say we can do better together if the RSOs (and perhaps other agencies) contribute directly to the financial support of Synod’s work in addition to the financial and personnel support they already provide in partnership. (See footnote 178.) The Report of the Blue Ribbon Task Force reflects the continuing tension of competition for missions funding.

Conclusion

Who takes responsibility for missions?

The Lutheran Church—Missouri Synod understands that every baptized Christian is a missionary. Missionaries have different gifts and callings. Missionaries have in common the mission of sharing the Gospel. The Synod, the congregations with mission-minded individuals, the mission societies, and the Association of Lutheran Mission Agencies take their responsibility as God’s missionaries seriously, knowing the will of a loving Father who gave and sent the Son to redeem a sinful world. This is reflected in the mission history of the Synod and the mission statement of The Lutheran Church—Missouri Synod:

‘In grateful response to God’s grace and empowered by the Holy Spirit through Word and Sacraments, the mission of the LCMS is vigorously to make known the love of Christ by word and deed within our churches, communities and the world.

In the founding days of the Synod, congregations out of necessity delegated home and foreign missions to the Synod. The mission department of the Synod took and still takes responsibility for missions as the designated sending entity of the church. However, since World

¹⁷⁷ Report, 19.

War II, social, political, economic, philosophical, and technological changes influenced individuals and congregations of the Synod to desire more responsibility for the work of the church, particularly missions, with the result that many formed mission societies.

The Association of Lutheran Mission Agencies formed to assist the societies through a regularly held educational conference, to help congregations and individuals form societies, to provide networking opportunities, and to provide a forum for the agencies to work alongside and with the Synod. Although not relinquishing its mission responsibility, the Synod recognizes the contribution of the societies and, under the Ablaze initiative, seeks to develop a better working relationship with the societies and their organization, ALMA.

Who takes responsibility for missions? The responsibility is shared by the Synod, congregations, individuals, and mission societies in a relationship distinctive to The Lutheran Church—Missouri Synod. The benefits have been tremendous, both to the church and above all, to the many people around the world who have come to faith in their Savior Jesus Christ. The unique partnership between the Synod, ALMA, and ALMA's member societies and their partners is a clear and wonderful blessing from God.

APPENDIX A

The Synod, ALMA, and the Mission Society Movement: The Missiological Background

The Missouri Synod was organizing during the midst of the great mission century of the Christian Church (1800s). Accordingly, it is wise to consider the developments which led to ALMA in the light of mission thinking from that time to the present—both within the Synod and within Christianity at large.

The immigrants who formed this synod came from what is now Germany and from a Lutheran church with a developed theology and organization. Although the leaders of this emerging church body were focusing on its theology, structure, and function, they were aware of world events. On the frontier, they were concerned about the German immigrants whose main contact with Christianity had been the Methodist¹⁷⁸ circuit riders¹⁷⁹—courageous young men with minimal Biblical instruction, let alone theological training.¹⁸⁰ Missouri Synod's traveling pastor/missionaries were sent to find these immigrants and bring them into the German Lutheran community and correct Biblical and Lutheran teachings.¹⁸¹

Missouri's founding fathers were also aware of the many mission societies in Europe and North America. Always concerned about right doctrine, the early Missourians were skeptical

¹⁷⁸ Carl S. Munding, *Government in the Missouri Synod: The Genesis of Decentralized Government in the Missouri Synod*. Concordia Publishing House, St. Louis, 1947, p.164.

¹⁷⁹ Meyer, *Moving*, 196-197, 238-239.

¹⁸⁰ Munding, *Government*, 197-198.

¹⁸¹ Thomas Manteufel, "Walther and the Methodists," in Robert A. Kolb and Thomas E. Manteufel, editors. *Soli Deo Gloria: Essays on C. F. W. Walther, In Memory of August R. Suelflow*, Concordia Publishing House distributor, 2001, 99-109.

about these societies. They were also aware that many societies, not churches, were sending missionaries to foreign lands. This was contrary to Lutheran thinking. Walther said of this mission zeal and the mission societies in one of his sermons:

The old good books were sought out again, and nearly everywhere, where believing preachers filled the pulpits, the churches that had grown empty were filled. Now what was it, beloved, by which the change for the better made itself known?—Among other things, especially by a newly awakened zeal for missions to the heathen....

But, beloved, the mission societies that had arisen as a sign of the newly awakened Christian life, were also a sign that the whole church was not what it should be. For where things are as they should be, there is no need for small mission societies to be organized within the church, for the whole church must itself be a great mission society....

The Christian Church Itself Is the Proper Mission Society Founded by God Himself.¹⁸²

Mission agencies did reflect a problem within the Protestant churches. Mission societies were formed as a result of individuals wanting to do the Great Commission in foreign lands, but finding the Protestant denominational structures had no means (task or practical structure), and, in some instances, no desire to take the Gospel to the ends of the earth. At the time of the Reformation, the Roman Catholic Church had centuries of structure, organization, and developed theology behind it. The Protestant churches, unlike the Roman Catholic Church with the Franciscan, Dominican, and other missionary orders, had no structure to do mission work beyond the local parish. In addition to lacking an outreach organization, following the Peace of Augsburg (1555) and later the Treaty of Westphalia (1648), Protestant churches were prevented from moving beyond the borders of the nation/state in which a church was established. Also, according to some historians, there was a general understanding at this time

that the Great Commission pertained only to the original apostles ... that if later generations were without the gospel it was their own fault—a judgment of God on

¹⁸² Meyer, *Moving*, 299.

their unbelief.¹⁸³ To take it upon oneself to fulfill it now was presumptuous and carnal; it was taking to oneself the office of the apostle, the very error of the Pope himself.¹⁸⁴

There was also the attitude that “God does not chase us here and there” but “confines us to the place where we have grown up.”¹⁸⁵ The Wittenberg “Opinion,” representing Lutheran orthodoxy of the seventeenth century, gave the reason for the church abstaining from doing missions to pagans because God revealed himself through nature and the teaching of the apostles so “nobody could be excused before God by reason of ignorance.” “If pagan nations were not Christian, it was because of their heedlessness and ingratitude.”¹⁸⁶

It was amidst this mission teaching that Baron Justinian von Wetz challenged the Lutheran church in Austria to assume its missionary responsibilities. He believed the Great Commission continued to be valid for the church.¹⁸⁷ In three pamphlets written about 1664 he stated the missionary obligation of the church, specified organizing a missionary society to get the job done, and recommended opening a training school for missionary candidates. Von Wetz’s colleagues called him a dreamer, fanatic, and heretic and chastised him: “The holy things of God are not to be cast before such dogs and swine.”¹⁸⁸ Von Wetz took his missionary vision to Holland, was ordained as an apostle to the Gentiles, gathered prayer and financial support

¹⁸³ Kane, *Understanding*, 140.

¹⁸⁴ Andrew F. Walls, *Missionary Societies and the Fortunate Subversion of the Church*, originally in *The Missionary Movement in Christian History*. Orbis Books, Maryknoll, New York; as found in *Perspectives on the World Christian Movement: A Reader*. Ed. Ralph E. Winter and Steven C. Hawthorne. Third edition. William Carey Library, Pasadena, 1999, 234.

¹⁸⁵ Bosch, *Transforming*, 250.

¹⁸⁶ Bosch, *Transforming*, 251.

¹⁸⁷ Bosch, *Transforming*, 251.

¹⁸⁸ Kane, *Understanding*, 142.

(formed a mission society), and traveled to Dutch Guiana (now Suriname) on the north east coast of South America where he died planting the Gospel.¹⁸⁹

Political, philosophical, scientific, and economic developments of the mid-to-late eighteenth and early nineteenth centuries brought about changes that affected the church. The apathy and insular posture of the established church were challenged by the mission attitude brought on by the changes and the revivals sweeping Europe and America. Protestant churches were challenged by Pietism, Evangelicalism, or the Evangelical Awakening, in Europe, and the Great Awakening and Second Awakening in America. These movements were characterized by spiritual rebirth, a newness of life coming from a confrontation with the Gospel, a personal commitment to Christ and the authority of the Bible, and prayer for the propagation of the Gospel and for the heathen. A movement of prayer groups sprang up in Scotland in 1723 and by 1746 spread to the U.S. where American Christians were invited to join in the “Concert of Prayer”¹⁹⁰ for missionary work. Jonathan Edwards was so inspired he encouraged all to pray for the spread of the Gospel and the Northamptonshire Ministerial Association proposed that the first Monday of each month be set aside for united intercession for the heathen.¹⁹¹ It has been hinted this prayer movement initiated the mission activity that began soon after.¹⁹²

Along with revived interest in the propagation of the faith came concern for reform of social ills, political systems, and the church. Segments of society, recognizing the need for humanitarian and political reform, looked to the churches for remedies, but found them unable to

¹⁸⁹ Kane, *Understanding*, 142.

¹⁹⁰ Stephen Neill, *A History of Christian Missions*, second edition (London and New York: Penguin Books, 1986), 204.

¹⁹¹ Kane, *Understanding*, 146.

¹⁹² Kane, *Understanding*, 146 and Haystack 06 web site available at <http://www.haystack06.org/blog.main.cfm?mode=cat&catid=733CFF19-802B-2CC2-ECF974E069A0CC99> accessed 7/8/06.

correct the evils.¹⁹³ Societies were formed to address the ills using social reform as a means to bring the Gospel to the unsaved. One such society was the Inner Mission founded in 1833 by Johann Hinrich Wichern, a Pietist from a Lutheran background. His social action and evangelism plan¹⁹⁴ was to gather laymen in associations to minister to mankind's material needs. By bringing the men together for charitable work, he believed a living faith would be awakened in the baptized and nominally Christian by doing this work. In addition, others would be brought to Christ through the efforts of the workers. His Inner Mission inspired other Christian charitable institutions and movements.¹⁹⁵ Loehle refers to Wichern's book in his pamphlet *Something about the German Lutheran Colonies in Saginaw County, Michigan*:

A theme treated at present with especial preference is 'inner mission.' In his latest book, Wichern considers as parts of inner mission (1) the care of the church for the emigrated Germans in North America; (2) the care for those who are about to emigrate."¹⁹⁶

Missouri Synod would call mission outreach to Germans in North America "Inner Missions."

Although mission societies were started before 1792, this is usually the date given for the birth of the Protestant Mission Movement. It was in this year that William Carey, identified by some as the father of modern missions, responded to the question as to whether the church should use "means" for the conversion of the heathen. It is reported a Mr. Ryland told Carey, "When God pleases to convert the heathen, He will do it without your aid or mine."¹⁹⁷ Carey asserted that it should use means, that is guidelines for a society to send a missionary to a

¹⁹³ Kenneth Scott Latourette, *Christianity Through the Ages* (New York: Harper and Row, 1965), 235.

¹⁹⁴ Jeannine E. Olson, *Deacons and Deaconesses Through the Centuries* (revised edition of *One Ministry, Many Roles*) (Saint Louis: Concordia Publishing House, 2005), 209.

¹⁹⁵ Latourette, *Christianity*, 252.

¹⁹⁶ Meyer, *Moving*, 117.

mission field, and refuted the belief that the church had no obligation to reach the heathen in a publication *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens (Enquiry)*. The pamphlet is divided into sections addressing different issues. In the section “An Enquiry Whether the Commission Given by Our Lord to His Disciples Be Not Still Binding On Us,” Carey addresses Ryland's argument with

Our Lord Jesus Christ, a little before his departure, commissioned his apostles to *Go, and teach all nations*.... This commission was as extensive as possible, and laid them under obligation to disperse themselves into every country of the habitable globe, and preach to all the inhabitants, without exception.¹⁹⁸

Carey addressed the means saying prayer, research, and a sending strategy were part of an organizational structure to spread the Gospel. Many mission societies used these guidelines in the years following the *Enquiry's* publication and many, if not all, of the components are part of current mission societies' strategies.

The Baptist Missionary Society—originally “Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen,” founded in 1792 and still in existence today—sent Carey to India. This was one of many mission societies financially supported by individuals rather than a church body although the society was recognized by the church. In fact, Carey based his society denominationally, and encouraged other societies to be based denominationally.¹⁹⁹

¹⁹⁷ Kane, *Understanding*, 146.

¹⁹⁸ William Carey, “An Enquiry Into the Obligations of Christians to Use Means for the Conversion of the Heathens,” New Facsimile Ed. London. Carey Kingsgate Press (1972), 1962, from *Perspectives on the World Christian Movement, A Reader*, ed. Ralph D. Winter and Steven C. Hawthorne, revised edition, (Pasadena, California: William Carey Library, 1981), B- 96.

¹⁹⁹ Carey, “Enquiry,” 235.

Many of the societies were nondenominational. One of the oldest inter- denominationally based societies still in existence is The Mission Society which was formed in 1795 by leaders from independent Anglican and Presbyterian churches “to spread the knowledge of Christ among heathen and other unenlightened nations.”²⁰⁰ In 1818 the restructured society was renamed the London Mission Society (LMS) with a further restructuring in 1977 becoming the Council for World Mission.²⁰¹

Another phase of the mission society movement occurred with James Hudson Taylor and the China Inland Mission.²⁰² He saw the need to penetrate the interiors of Africa and Asia, something not considered earlier. He started a completely voluntary mission society with no attachment to church or state organizations. This mission differed from other societies of the 1860s. It was to be interdenominational but theologically conservative. Missionaries did not have to be professionals, an exception to the policies of other societies.²⁰³ Decisions would be made by missionaries on the mission site, not by the distant society. Missionaries would wear Chinese dress and identify with the Chinese people as far as possible. The missionaries were to be missionaries, not pastors or teachers.²⁰⁴ These missionaries preached the Gospel to anyone who would listen. Some believed these methods to be superficial. Taylor also drew opposition from those who felt that the Gospel should be brought to the scholarly class first, since scholars were held in high esteem and the scholar-converts would make excellent missionaries to other

²⁰⁰ Council for World Mission web page available at <http://www.cwmission.org.uk/about/default.cfm?featureID=11> accessed 7/6/06.

²⁰¹ Mundus web site available at <http://www.mundus.ac.uk/cats/71/1261.htm> accessed 7/6/06.

²⁰² James Hudson Taylor, *China's Spiritual Needs and Claims*. 1895 as quoted in *Perspectives on the World Christian Movement, A Reader*, ed. Ralph D. Winter and Steven C. Hawthorne, third edition (Pasadena, California: William Carey Library, 1999), 305-308.

²⁰³ This also differs from the LCMS. See section on sending responsibilities.

²⁰⁴ Neill, *History*, 283.

Chinese.²⁰⁵ Many of Taylor's principles and strategies are current mission practices—to identify with the local people, to plant the Gospel and let the indigenous church take over, and to allow the mission to be field-driven.

From the mid to late nineteenth century, many new mission societies were established as needs arose in America as well as Europe. Education and language were concerns and orphanages, schools, agriculture, literature, medicine, and other kinds of missions emerged. The interdenominational characteristic of these societies was possible because of the unity of all Christians in Christ and His in-dwelling Spirit.²⁰⁶ It was also during the early 1800s that mission boards appeared and formed mission societies such as the American Baptist Missionary Union (1814) and the Foreign Missionary Society of the Evangelical Lutheran Church of the U.S.A (1841).²⁰⁷

From the formation of the earliest societies, tensions arose with the institutional church. They were voluntary societies not controlled by the church, which saw itself as the only entity which could even talk about mission.²⁰⁸ They were a new form or institution developing alongside, outside, but sometimes inside, the denominational structure with the purpose of spreading the Gospel.²⁰⁹ They were altering the power base of the church from bishops and clergy to lay and clergy—to the common person.²¹⁰ Many denominations continue to consolidate control in a centralized headquarters—“a problem that accounts for declining donor dollars,

²⁰⁵ Neill, *History*, 284.

²⁰⁶ Lueking, *Mission*, 9.

²⁰⁷ Lueking, *Mission*, 9.

²⁰⁸ Bosch, *Transforming*, 328.

²⁰⁹ Walls, *Societies*, 249.

²¹⁰ Walls, *Societies*, 249.

strained church relationships, and demoralized missionaries on the field.”²¹¹ After World War II, congregations and individuals indicated they wanted more control of where their contributions were used; they wanted to designate funds and send their own missionaries.²¹² Denominations saw the mission society as inexperienced and reinventing the process—sometimes at the expense of the denomination.²¹³ Although tensions still exist, the churches and societies respect the missions of each other.

The Lutheran Church—Missouri Synod has and continues to experience these tensions with the mission societies and ALMA. However, beginning with the last decades of the twentieth and into the twenty-first centuries, the LCMS recognizes the work contributed by ALMA and works to accommodate the changes in the church. In 1998, it was noted that LCMS World Mission

“opened a seat at the table to the congregation, accommodating fueling [mission] enthusiasm at the local level without washing their hands of ‘upstart entrepreneurs’ who may be a bit quick to repeat the blunders of their forerunners.”²¹⁴

It was also noted

A most conspicuous feature in this transition (to decentralization of global missions) with the LCMS World Mission is their intentional advocacy of starting new mission societies that are linked in varying degrees with LCMS World Mission.²¹⁵

²¹¹ Robert A. Blincoe, “The Strange Structure of Mission Agencies: Part 1: Still Two Structures after all these Years?” *International Journal of Frontier Missions*, U.S. Center for World Missions, Pasadena, vol. 19:2 (spring 2002) 5.

²¹² Robert A. Blincoe, “The Strange Structure of Mission Agencies: Part II: How Denominational and Mission Agency Offices Can Do More by Doing Less,” *International Journal of Frontier Missions*, US Center for World Missions, Pasadena CA, vol. 19:2 (summer 2002) 5.

²¹³ Jack Chapin, “Local Church and Mission Agency-What is the Best Relationship,” *Mission Frontiers*, U.S. Center for World Missions web site available at <http://www.missionfrontiers.org/1998/0102/jf9810.htm> accessed 12/4/2003.

²¹⁴ Russell G. Shubin, “Fueling the Passion in the Pew,” *New Horizons in Mission*, September 1998, USCWM, Pasadena CA, 6.

²¹⁵ Shubin, “Fueling,” 7.

The model of the LCMS and ALMA was recognized in an article in the *International Journal of Frontier Missions*:

The Lutheran Church Missouri Synod (LCMS), famously unified in its doctrine and form of worship, has permitted a galaxy of de-centralized mission agencies to spring up from among its membership. In fact, we would have to say that the variety of mission initiatives calling themselves Lutheran—but neither inspired by nor directed by the church headquarters—is phenomenal.²¹⁶

In The Lutheran Church—Missouri Synod, individuals and congregations continue to form mission societies. In 1996 when ALMA was still an idea, there were approximately 26 mission agencies. Ten years later, at least 125 societies are identified, with 90 societies members of ALMA.

Walther's understanding that the whole church was a mission society expressed a theological concern which is still to be addressed by The Lutheran Church—Missouri Synod. The mission board that refused opening a mission to China expressed a practical concern—there were no funds. They also stated that the Synod was responsible for foreign missions. *With the changing circumstances of the mid-to-late 1900s, mission societies have become one of the structures in which the church at large and the Missouri Synod proclaim the Gospel worldwide. Although tensions, both theological and practical, exist, there seems to be a mutual respect and understanding on the part of both structures as they address the mutual goal of reaching the unreached and unchurched with the Gospel.*

²¹⁶ Robert A. Blincoe, "The Strange Structure of Mission Agencies: Part III: Desired Symbiosis: Church and Mission Structures." *International Journal of Frontier Missions*, US Center for World Missions, Pasadena CA, vol. 19:3 (fall 2002) 5.

APPENDIX B

Mission Affirmations

Affirmations of God's Mission

RESOLUTIONS

Note: Reports and overtures treated in the resolutions are referred to according to the following code:

- *CW* Convention Workbook, mailed to all pastors, teachers and lay delegates 8 weeks before the convention.
- *URO* Unpublished Reports and Overtures, 64-page printed supplement to the Convention Workbook, distributed at the convention and reprinted in the PROCEEDINGS; page references are to the original printing.
- *TB* Today's Business, mimeographed material distributed every day of the convention.
- *Un* "Unpublished," designates reports and overtures in URO.
- *M* "Mimeographed," designates mimeographed overtures distributed at the convention as the first 36 pages of Today's Business, also printed in the PROCEEDINGS; page references are to TB.

Prayer Read at the Beginning of the Report of the Floor Committee on Missions

O God the Father, who didst send Thy Son into the world to redeem the world, which Thou didst create for Thy glory;

O God the Son, who hast redeemed the whole world to God by Thy blood, who art Lord over all things and Head of Thy body, the church;

O God the Holy Spirit, who art the Comforter sent by the Father and the Son to lead us into all truth and to send and guide us on Thy saving mission to a lost world;

We beseech Thee, O holy triune God, to pardon us for our sins of disobedience against Thy Law and for our littleness of faith in Thy Gospel. Do not cast us aside because of our unfaithfulness, but for Thy mercy's sake be faithful to Thy promise of full pardon to all who fully confess their sins to Thee.

Lord, we have nothing to bring to Thee but our sins and our emptiness. Forgive us for Jesus' sake, and fill us with Thy grace. We praise Thee and Thee only for the fruits of the Holy Spirit

manifest in the life and work of Thy church. We are not worthy of the least of all Thy mercies, but Thou art worthy to receive blessing and glory and wisdom and thanksgiving and honor and might.

Help us to see ourselves as Thy mission to men in their every need, to society in all its tensions, to the church in all its tribulation and to the whole world in all its futile struggles to find its peace without Thee. Give us, who are Thy sent ones, Thy compassion for Thy lost ones.

Teach us to remember that we are but the dust into which Thy Spirit breathes the breath of life, the earthen vessels Thou hast selected to be the treasures of Thy grace, and ambassadors of Thy kingdom, which Thou alone canst establish in the hearts of men.

Keep us as a Synod from becoming so preoccupied with ourselves that we lose our sense and purpose of being Thy mission. Preserve us from that pride which thanks Thee that we are not as other men are, lest we leave this place proud of our heritage but unmindful of that heritage to which we have been begotten by the resurrection of Jesus Christ from the dead. Help us to glory in nothing save in the Cross of our Lord Jesus, by whom the world is crucified unto us and we unto the world. Let Thy Word be a lamp unto our feet and a light unto our path. Preserve us from the paralysis of fear. Grant instead Thy promised gifts of power and love and a sound mind. Cause us all to walk together as saints of God who know they are yet sinners; who deal with one another not as the good or the bad but as the forgiven, who love much because they are forgiven much by Thee.

Hear our prayer for the sake of Him who ever liveth to make intercession for us, Jesus Christ, our Savior and Lord. Amen.

The following six resolutions (1-01 A to 1-01 F) refer to "Report of Mission Self-Study and Survey, I. Theological Basis of the Mission of the Church" (CW, pp.113-123).

The Church Is God's Mission

RESOLUTION 1-01 A

WHEREAS, The Father sent forth His Word to create and preserve the world; and

WHEREAS, Upon man's revolt the Father sent His Son into the world to redeem the world; and

WHEREAS, The Son in obedience to His Father's commission laid aside His glory, became a man to serve men, and died on the cross to reconcile all things unto God; and

WHEREAS, The risen and victorious Lord sent forth His church on His mission when He appeared to His disciples on the day of resurrection, declaring: "Peace be unto you; as My Father hath sent Me, even so send I you"; and

WHEREAS, The Father and the Son together sent the Holy Spirit into the world as the great Missionary until our Lord's return; therefore be it

Resolved, That we affirm in faith, humility, and joy that the mission is the Lord's; He is the great Doer and Sender; and be it further

Resolved, That we affirm that the mission is not an optional activity in the church, but the church is caught up in the manifold and dynamic mission of God; and be it further

Resolved, That we thank the Lord of the church for all the ways in which He has graciously used us and our church body in His mission, blessing us and making us a blessing unto many; and be it further

Resolved, That we repent of our individual and corporate self-centeredness and disobedience, whenever it has caused us to regard our local congregations or our Synod as ends in themselves and moved us to give self-preservation priority over God's mission; and be it finally

Resolved, That we affirm that the church is God's mission. The church's ministries of worship, service, fellowship, and nurture all have a missionary dimension. We rejoice that for Christ's sake God forgives us our sins of self-centered disobedience, and we place ourselves, our congregations, and our Synod into His loving hand as willing instruments of His great mission to the world.

Action: This resolution was adopted.

The Church Is Christ's Mission to the Whole World

RESOLUTION 1-01 B

WHEREAS, God so loved the world that He gave His only-begotten Son that whosoever believes in Him should not perish but have everlasting life; and

WHEREAS, Christ has sent His disciples out into all the world, saying: "Go ye and make disciples of all nations"; therefore be it

Resolved, That we affirm that the church is Christ's mission to the whole world. Christians will approach men of other faiths in humility and love. They joyfully acknowledge that God is active in the lives of all men through His continued creative and providential concern, through the Law written in their hearts, and through God's revelation of Himself in creation and nature. Christians affirm a common humanity with all men. They confess a common sinfulness. They rejoice over a universal redemption won for all in Jesus Christ; and be it further

Resolved, That we reconsecrate ourselves with everything we are and have to the task of witnessing Christ in deed and word to all the world, thankfully making full use also of the communication tools which God is offering to the church through science and technology for this age of the population explosion; and be it further

Resolved, That in the face of the great unfinished task we rejoice over all faithful Christian efforts to witness Christ to all the world; and be it finally

Resolved, That we recognize that our sister mission churches in other lands have been placed by God into other circumstances and are subservient not to us but to the Lord, who makes His church His mission to the whole world.

Action: This resolution was adopted.

The Church Is Christ's Mission to the Church

RESOLUTION 1-01 C

WHEREAS, Every Christian by virtue of the saving faith which the Holy Spirit creates in his heart is bound to His Lord and enters into a real and living unity with every other member of Christ's holy body, the church; and

WHEREAS, The same Word of Christ that bids Christians to go and teach all nations also instructs them to teach their fellow Christians all things whatsoever Christ has commanded them; therefore be it

Resolved, That we affirm that the church is Christ's mission to the church. In obedience to the church's Head and in sanctified loyalty to his congregation and his church body, a Christian will be ready with good conscience both to witness and to listen to all Christians. Like the Bereans, the Christian will search the Scriptures to test the truth of what he hears and what he says; and be it further

Resolved, That we affirm as Lutheran Christians that the Evangelical Lutheran Church is chiefly a confessional movement within the total body of Christ rather than a denomination emphasizing institutional barriers of separation. The Lutheran Christian uses the Lutheran Confessions for the primary purpose for which they were framed: to confess Christ and His Gospel boldly and lovingly to all Christians. While the Confessions seek to repel all attacks against the Gospel, they are not intended to be a kind of Berlin wall to stop communication with other Christians; and be it further

Resolved, That we affirm that by virtue of our unity with other Christians in the body of Christ, we should work together when it will edify Christ's body and advance His mission, refusing cooperation, however, on such occasions when it would deny God's Word; and be it finally

Resolved, That we affirm that because the church is Christ's mission to the church, Christians should speak the Word of God to one another as they nurture, edify, and educate one another for Christian faith and life. Therefore as a Synod we value our strong tradition of Christian education and seek to extend it throughout life, for laity and clergy. Far from employing agencies of Christian education primarily in our own institutional self-interest, we will endeavor to make them ever more effective tools in equipping God's people for His mission.

Action: This resolution was adopted.

The Church Is Christ's Mission to the Whole Society

RESOLUTION 1-01 D

WHEREAS, Jesus Christ is Lord of all the world and in every area of life; and

WHEREAS, The Christian recognizes no area of life that may be termed "secular" in the sense that it is removed from the lordship of Jesus Christ, though it may not be under the control of the institutional church; and

WHEREAS, The Christian does God's work in the world through various vocations in the home, church, and state as distinguished by Dr. Martin Luther; therefore be it

Resolved, That we affirm that the church is Christ's mission to the whole society; and be it further

Resolved, That we recognize the difficulty of understanding in every instance whether God desires Christians to act corporately or individually or both in His mission to the whole society; they will, however, seek His will through prayer and mutual study; and be it further

Resolved, That Christians be exhorted to serve God in every honest occupation, recognizing that all of life is the arena of a Christian's ministry to God and man; and be it further

Resolved, That Christians be encouraged to seek the peace of the city, as God commands, working together with their fellow citizens of the nation and of the world, whatever their race, class, or belief; and be it finally

Resolved, That Christians be encouraged as they attempt, under the judgment and forgiveness of God, to discover and further His good purposes in every area of life, to extend justice, social acceptance, and a full share in God's bounty to all people who are discriminated against and oppressed by reason of race, class, creed, or other unwarranted distinctions. Christians recognize that all their fellowmen come from the Father's creating band and that His Son's nail-pierced hands reach out in love to all of them.

Action: This resolution was adopted.

The Church Is Christ's Mission to the Whole Man

RESOLUTION 1-01 E

WHEREAS, The Scriptures teach us that God's love reaches out to the whole man, for God the

Father lovingly creates and preserves man; the Son redeemed him in body, soul, and mind; the Holy Spirit brings him to faith and moves him to use body, soul, and mind in God's great mission; and

WHEREAS, Our Lord became a man and ministered to the needs of the whole man, forgiving sins, healing the sick, feeding the hungry, and even providing wine for a marriage feast; and

WHEREAS, Our Lord at His return will solemnly report whether or not we fed, clothed, and visited Him in the least of His hungry, naked, and forsaken brethren; therefore be it

Resolved, That we affirm that the church is God's mission to the whole man. Wherever a Christian as God's witness encounters the man to whom God sends him, he meets someone whose body, soul, and mind are related in one totality. Therefore Christians, individually and corporately, prayerfully seek to serve the needs of the total man. Christians bring the Good News of the living Christ to dying men. They bring men instruction in all useful knowledge. They help and befriend their neighbor on our small planet in every bodily need. They help their neighbor to improve and protect his property and business by bringing him economic help and enabling him to earn his daily bread in dignity and self-respect. Christians minister to the needs of the whole man, not because they have forgotten the witness of the Gospel but because they remember it. They know that the demonstration of their faith in Christ adds power to its proclamation.

Action: This resolution was adopted.

The Whole Church Is Christ's Mission

RESOLUTION 1-01 F

WHEREAS, Every Christian is commissioned a missionary through baptism, for through the selfsame water and Word the Holy Spirit makes us both God's children and His witnesses to the world when He says: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you"; and

WHEREAS, All who are baptized into Christ are baptized into His death and resurrection, into His mission, and into His body; therefore be it

Resolved, That we affirm that the whole church is Christ's mission. Therefore we deplore anything that seeks to divide what God has joined together. We deplore the clericalism that views a congregation primarily as God's instrument to sustain the ordained ministry, thus smothering the diverse gifts of the Holy Spirit to His people. Equally we deplore the laicism that chafes under the shepherding by which a loving God seeks to equip His children for His mission. We deplore the racism which refuses to repent of its sin and denies the unity of all Christians in Christ and His mission. We deplore the desecration of Christianity by the multiplication of sects as though the Gospel were a religion of human design instead of God's outreach after men in the giving of Himself. The divisions in the institutional church are as real as the unity in Christ's body which joins all Christians together. We deplore the wars and political struggles that set

Christians and other people in one nation against those in another. We recognize that the Christian lives in the tension between his own imperfect understanding of God's truth and his knowledge that in spite of errors and divisions he is joined together in Christ's body with all who truly believe in its Head. The Christian lives in the tension between Christ's lordship, which is perfect, and his own disciple-ship, which is not. The Christian rejoices over the existence of every fellow believer in Christ his Savior, because thereby Christ is preached and His mission is implemented, for the whole church is Christ's mission.

Action: This resolution was adopted.

**Proceedings of the 46th Regular Convention of the LCMS, Concordia Publishing House,
St. Louis, 1965 79-81.**

APPENDIX C

Board for Mission Services as a Sending Agency

K. Board for Mission Services as Sending Agency (Bylaw 2.213)

Some confusion has also existed in the past when Districts and other entities have sent missionaries (clergymen, teachers, or others) to foreign mission fields at their expense. It has always been assumed that this is to be done through the synodical Board for Mission Services. The commission holds that this should be specifically stated in the Bylaws and therefore suggests that the following paragraph be inserted among the paragraphs denoting the functions of the Board for Mission Services:

2.213 Functions

c. serve as the only sending agency through which Districts and other entities send at their expense workers to the mission areas of the Synod.

From Convention Workbook, Reports and Overtures, The Lutheran Church—Missouri Synod, 1983, 195.

Members of the Commission on Structure

Revs.: August Mennicke, William Huener; Teacher: Arthur Ahlschwede; Laypersons: John Daniel, Earl Kuhl, Advisory: Herbert Mueller, John Schuelke

APPENDIX D

Association of Lutheran Mission Agencies Membership as of

2007 Annual Conference

- Acts 1:8 Mission Society, 1126 S. Kingshighway Blvd., St. Louis, MO 63110
- Advancing Grace, 600 Valley Road, B-58, Warrington, PA 18976
- Advancing Renewal Ministries Inc., 11616 Sir Francis Drake Drive, Charlotte, NC 28277
- African Christian Mission Society, P. O. Box 83, Algoma, WI 54201
- Alaska Mission for Christ, 8100 Artic Blvd., Anchorage, AK 99518
- Alive in Missions, 45160 Van Dyke, Utica, MI 48317-5578
- Apple of His Eye Mission Society, 300 Bitmore Dr., Ste 348, Fenton, MO 63026
- ASSIST'EM, 719 5th Street, Columbus, IN 47201-6306
- Atlantic District Mission Society, 171 White Plains Road, Bronxville, NY 10708
- BC Mission Boat Society, 795 West Island Highway, Parksville, BC, Canada V9P 1B9
- Bethesda Lutheran Homes and Services, Inc., 600 Hoffmann Drive, Watertown, WI 53094
- Brazil Mission Society, P. O. Box 5086, Georgetown, TX 78628
- Christians Reaching Out & Serving Society, P. O. Box 3442, Carmel, IN 46082
- Can-Do Missions, 3400 I H 35, Austin, TX 78705
- Center for Asian Missions & Evangelism, 6315 Grovedale Drive, Alexandria, VA 22310-2501
- Central American Lutheran Mission Society, 18220 Upper Bay Road, Houston, TX 77058
- Central American Lutheran Missions, 3201 Bimini Dr. Corpus Christi, TX 78418
- Children's Christian Concern Society, 1000 SW Tenth Avenue, Topeka, KS 66604
- Christian Friends of New Americans, c/o St. John's Lutheran Church, 3738 Morganford, St. Louis, MO 63116
- Concordia Gospel Outreach, P. O. Box 201, St. Louis, MO 63166-0201, 3558 S. Jefferson Avenue, St. Louis, MO 63118

Concordia Mission Society, P. O. Box 8555, 9235 Mountain Ash Trail, St. Louis, MO 63126

Council for Lutheran American Indian Ministries, P. O. Box 235, Fairfax, SD 57335

Creator's Praise Ministries, Inc., 117 Crauns Beach, Quincy, MI 49082

Cross Country Mission Society, 290 7th Street, Idaho Falls, ID 83401

Crossways International, 7930 Computer Avenue South, Minneapolis, MN 55435-5415

Cuban Lutheran Fellowship, Inc., 9149 N. Pearlette Lane, Brown Deer, WI 53223

Deaf Lutheran Mission Society, P. O. Box 1795, Janesville, WI 53546

East European Missions Network, 9072 Lyndale Avenue South, Suite 165, Bloomington, MN 55420

Evangelical Lutheran Church of Nicaragua, 1400 N. Texas Blvd., Alice, TX 78332

Friends of Indonesia, 719 5th Street, Columbus, IN 47201

God's Word to the Nations, P. O. Box 30699, 17520 Engle Lake Drive, Cleveland, OH 44130-0699

Good Samaritan Missions, 1400 N. Texas Blvd., Alice, TX 78332

Haiti Lutheran Mission Society—USA, P. O. Box 22544, Lincoln, NE 68542

Harvest Mission International, Inc., 1145 S. Barr St., Fort Wayne, IN 46802

Hope Seeds, 5174 CR 675 E, Brandenton, FL 34221

International Student Ministry, P. O. Box 22, Stevens Point, WI 54481-0022

International Studies America, 2070 Pebblewood Dr., Sacramento, CA 95833

Jamaica Lutheran Mission Society, P. O. Box 99, Sterling, NE 68443

Koinoneo Independent Mission Agency, 109 Noel, Waxahachie, TX 75165

Latin American Lutheran Mission, 3519 Salinas Ave. Laredo, TX 78041

LATINO Mission Society, 7725 W. Vernor Highway, Detroit, MI 48209

Lone Star Bible Outreach, P. O. Box 155, Copperas Cove, TX 76522-0155

Luther Study Center, #8-21-17, 3rd Lane, Seetharama Nagar, Guntur-522001, India

Lutheran Association of Missionaries and Pilots, 3525 N. 124th Street, Brookfield, WI 53005

Lutheran Association of Missionaries and Pilots, Canada, 4966 92 Ave. NW, Edmonton, AB,
Canada T6B 2V4

Lutheran Bible Translators, P. O. Box 2050, 303 N. Lake Street, Aurora, IL 60507-2050

Lutheran Blind Mission Society, 7550 Watson Road, St. Louis, MO 63119-4409

Lutheran Braille Workers, Inc., P. O. Box 5000, 13471 California Street, Yucaipa, CA 92399

Lutheran Campus Mission Association, c/o Martin Luther Chapel, 444 Abbott Rd., East Lansing,
MI 48823

Lutheran City Ministries, Inc., 15700 E. Warren, Detroit, MI 48224

Lutheran Heritage Foundation, 51474 Romeo Plank Road, Macomb, MI 48042

International Lutheran Hour Ministries, 660 Mason Ridge Center Dr., St. Louis, MO 63141-8557

Lutheran Mission Association, 1324 9th Street, International Falls, MN 56649

Lutheran Mission of the Good Shepherd, P. O. Box 412594, 1755 Jefferson Street, Kansas City,
MO 64141-2594

Lutheran Partners in Global Ministry, 122 West Franklin Avenue, Suite 518B, Minneapolis, MN
55404

Lutheran Prison Ministries, P. O. Box 168, Concordia, MO 64020

Lutheran Society for Missiology, 801 Seminary Place, St. Louis, MO 63105

Lutheran Urban Missions International, 6709 Ficus Drive, Miramar, FL 33023

Lutheran Youth Encounter, 3490 Lexington Ave. N, Suite 300, St. Paul, MN 55126

Lutherans in Jewish Evangelism, 6327 Clayton Ave., St. Louis, MO 63139

Lutherans in Medical Missions, P. O. Box 766, Concordia, MO 64020

Midwest Chinese Ministries, 1145 South Barr, Ft. Wayne, IN 46802

Mill Neck Foundation, Frost Mill Road, Box 12, Mill Neck, NY 11765

Mission: Haiti, 7601 SW 39th St., Davie, FL 33328

Mission Outreach to Siberia, 567 PCR 341, Frohna, MO 63746

Mission Planting Advocates, Inc., c/o Peace Lutheran Church, 218 S. Bloomington, Greencastle,
IN 46135

MOST Ministries, P. O. Box 130678, Ann Arbor, MI 48113

Mountain Movers International, 2550 Post Oak road, Corinth, TX 76210

Open Door Ministries of the High Plains, Holy Cross Lutheran Church, 1105 Court Street, Scott City, KS 67871

Orphan Grain Train, Inc., P. O. Box 1466, Norfolk, NE 68702-1466

Oswald Hoffmann School of Christian Outreach, Concordia University, 275 Syndicate Street North, St. Paul, MN 55104

Papua New Guinea Mission Society, P. O. Box 28356, Oakdale, MN 55128

Pastoral Leadership Institute, 550 N. park Center Dr., Suite 204, Santa Ana, CA 92705

Peace Officer Ministries, P. O. Box 1436, Caldwell, ID 83606-1436

People of the Book Lutheran Outreach, 922 N. Beech Daly Road, Dearborn, MI 48127

Pittsburgh Area Lutheran Ministries, c/o first Trinity Evangelical Lutheran Church, 531 North Neville, St., Pittsburgh, PA 15213-2812

Russian Far East Mission, 3634 Soundview Avenue, Homer, AK 99603

Sudanese Lutheran Mission Society, Zion Lutheran Church, 924 Bridge Ave., Albert Lea, MN 56007

The East Africa Mission Society, 505 S. Kirkwood Rd., Kirkwood, MO 63122

The Garuna Foundation, 3221 E. Tonto Lane, Phoenix, AZ 85050

The Sending Place, 4764 Duckhorn Drive, Sacramento, CA 95834

The Servants Heart, P. O. Box 537, Schererville, IN 46375

Tian Shan Mission Society, c/o Our Saviors Church, 1020 East Ramon Road, Palm Springs, CA 92264

United Evangelical Mission International, 9167 E. Floyd Pl., Denver, CO 80231

Venezuela Lutheran Mission Partnership, 3089 Leyland Trail, Woodbury, MN 55125

With God's Little Ones, 428 Julian Place, St. Louis, MO 63122

Wittenberg English Ministries, c/o Grace Lutheran Church, 1601 Prince William Parkway, Woodbridge, VA 22191

World Mission Prayer League, 232 Clifton Avenue, Minneapolis, MN 55403-3497

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Interview with Dr. Daniel Mattson, Associate Executive Director, Planning and Administration Mission Team, Board for Mission Services, The Lutheran –Church Missouri Synod World Mission, International Center, September 7, 2005.

Interview with Carol Mittelstadt, Atlantic District Mission Society coordinator, April 27, 2006.

Interview with Jim Pressnell, former executive director of CALMS, April 26, 2006.

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