

IMMANUEL LUTHERAN ENGLISH MIDDLE SCHOOL IN HONG KONG:  
AN ORIENTAL AND LUTHERAN GOSPEL-FORM  
by Gregory Schulz

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I am frankly indebted to many people for their contributions to this paper:

Ken and Karen Peterson, former teachers at ILEMS, for their advice and the selected excerpts of their personal correspondences.

Gary Kirschke, missionary and present principle of ILEMS.

*THIS PAPER IS RESPECTFULLY DEDICATED  
TO THE PETERSONS, THE KIRSCHKES, THE  
SCHROEDERS AND ALL THE OTHER MEMBERS  
OF OUR LORD'S FAMILY IN HONG KONG.*

*GPS*

As the gospel of the Son of God returns to the region of the Rising Sun many contradictions arise. One contradiction is that the millenia-old oriental culture begins to immitate the infant occidental culture. Another contradiction is that the heirs of Luther preach to the heirs of Confusius the wisdom of God, Jesus Christ.

In the light of this Sun of Righteousness, though, these contradictions are dispelled. The gospel creates its own forms -- whether in Milwaukee or Hong Kong, by one method or another, the Word is preached.

Hong Kong, as our Lutheran missionaries know it today, traces its immediate origins back to the middle of the last century. In the mid-1800's Hong Kong island and Kowloon peninsula were ceded to Great Britain by China. In 1898 the so-called New Territories and outlying islands (which make up 90% of Hong Kong's total land area) were leased by China to Great Britain for ninety-nine years. This lease expires in June of 1997. And so, though Hong Kong is technically a British colony, it is in effect a dependent territory.<sup>1</sup>

Because this "pearl of the Orient" is an easily accessible corner of Chinese culture for the moment and is committed to

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<sup>1</sup> The factual information in this preface is from the WELS Audio-visual Department's filmstrip, *Grace in Hong Kong*, FS-82-GHK.

a "laissez faire" trade philosophy it is host to more than two and one-half million tourists annually and is the recognized banking and business center for all of South East Asia.

Hong Kong is also home to over five million souls. And though its boundaries embrace about four hundred square miles of land, the vast majority of its people are squeezed into an area of only forty square miles. Consequently, though a tiny percentage of her citizens live as wealthy or middle class people, a large number of Hong Kong's residents live in illegal squatter huts (which are sometimes torn down by the government but always rebuilt by the squatters) or crowded, crowded tenements. In one of these tenement areas, the Wah Fu housing estate, fifty-five thousand people live on a mere twenty-four acres of land. That is the equivalent of one and one-half million people per square mile!

Hong Kong's native population grows more crowded day by day because of the influx of refugees who flee in boats from places such as Vietnam and because of the illegal Chinese emigrants who regularly slip across the single, narrow river which separates Hong Kong from mainland China.

The Hong Kong mission field promises a harvest to burst the barn walls. Not only does this abundance of redeemed souls demand attention, though. Many of the Chinese (who comprise 90% of Hong Kong's population) are all too aware of a future which will almost certainly see the return in 1997 of the

Chinese communists to this dependent territory. As the January, 20, 1982 *Wanderer* reports, there is good cause to labor with great urgency in the Hong Kong field before it is again returned to communist China and its farming practices.

*The severity that is everywhere being invoked since December, 1980 when the new crackdown was decreed, is now being applied to churches. The China News Analysis reports that all Chinese Catholic priests who had been released after they served their sentences for not joining the government church are being sent back to labor camps. And on Nov. 19th of 1981 a group of Jesuits and other priests and laymen close to them were arrested in Shanghai.*

*Freedom of religion is being used as a propaganda facade. A few churches are opened that are particularly accessible to tourists and reporters. Religious personages collaborating with the government are conspicuously honored, giving a false impression of underlying true conditions. Independence from 'foreign intervention' dominates the whole area of religious practice.<sup>2</sup>*

At this moment less than 5% of Hong Kong's five million souls know the Savior who reconciled the world to himself in Christ. For this reason our Wisconsin Lutheran Synod has established a mission among these souls in Hong Kong. According to the strategy statement drafted by our missionaries there, the sole purpose of our mission is,

*to present Jesus Christ in the power of the Holy Spirit, that people shall come to put their trust in God through him, to receive him as their Savior, to serve him as their King in the fellowship of his Church.*

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<sup>2</sup> This is quoted in *Christian News*, February 8, 1982, p. 2.

Our mission headquarters contains several apartments for our missionaries, the administrative offices, the Bible Institute and Seminary and Lihng Yan Tohng, Grace church. In a Christmas, 1981 letter Pastor Gary Kirschke wrote from this, his home in Kowloon,

*Grace Lutheran church, served by missionary Schroeder and a recently engaged Chinese lay evangelist, has recorded a slight increase in membership and an average attendance of 80. Perhaps more significant is the fact that the congregation has become well organized and is assuming more responsibility for its own ministry.*

Our mission also operates a middle school in Gun Tohng, a lower economic zone of Hong Kong. This is Immanuel Lutheran English Middle School (ILEMS), located at 105-119 Hong Ning Road.

The school itself is located on the ground floor of a multi-story residential building. Before the school was started there this ground floor space had been filled with shops. Because of its conversion from all sorts of individual shops into a school, Immanuel Lutheran has no hallways -- the students and staff have to walk outside in order to move from room to room. The school presently has six classrooms and a typing room, various closets and office areas and a church/audio-visual room of which Pastor Kirschke wrote in the letter mentioned above,

*Immanuel Lutheran church, served by a Chinese lay evangelist, has shown little growth during the past year with attendance averaging 25. However, the congregation is preparing for its first evangelism effort in years.*

Immanuel School's Christian students (about half of the student body) attend this church for the most part.



## I. The History of ILEMS

In 1963 Immanuel Lutheran English Middle School was opened by Pastor Peter Chang, a former theological student ordained in the ELS, who is today a prosperous California business man.<sup>3</sup> Pastor Chang functioned as the school's supervisor from 1963 to 1971. Miss Ruth Ruege served as principal for the first year and a half while Pastor Kenneth Seim also taught. In 1964 our synod convention voted to send urgently requested funds to the Chinese Lutheran Church (CELC) which included ILEMS. Executive Secretary for World Missions Edgar Hoenecke included this paragraph in his lengthy "Resume of Development" of the Christian Chinese Lutheran Mission.

*Upon consulting the members of the World Board as well as the Praesidium, and receiving an overwhelming affirmative reply to the question of using \$5000 of the Expansion-Exploration-Holding Fund as a loan to the CCLM, the Board of Trustees consented to release this amount, and the situation was saved.<sup>4</sup>*

After Miss Ruege's term, Pastor Seim served as principal of Immanuel Lutheran until 1969, at which<sup>time</sup> Pastor Chang himself assumed the office. During these early years of the school Pastor Chang wrote a pamphlet about his school titled "The Gospel Work in the Far East" in which he said,

*Immanuel Lutheran English Middle School has now been in operation since 1963. We have already graduated two classes. This year Immanuel has*

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<sup>3</sup> Please see the *Report to the Ten Districts*, May 1964 which is appended to this paper for a fuller picture of Pastor Chang.

<sup>4</sup> *ibid.*, p. 80.



about 280 students and a staff of 8 teachers. Mr. Howard Festerling is serving as principal this year.

Each school day begins with a devotion; Bible is taught 6 days a week in all classes. This year Parent-Teacher meetings have been instituted which also gives us the opportunity to present the Gospel to the entire family. Many of the students are present in church each Sunday and also attend weekly Bible class taught by Rev. Chang.

Each year we have been able to baptize and confirm many students. Though we cannot hope to retain all of them as members, we are happy to report that from the two graduating classes about 60% are still attending church faithfully. Those that were confirmed have continued in the membership and are becoming active members of the congregation.

It is for this reason that we want to support and maintain our Christian Education program. The results from Immanuel School show that the Christian Education program of our church will be the building stone of our church in Hong Kong.

That the "building stone" of church work in Hong Kong was to be the Christian school -- this is something of which Pastor Chang was obviously convinced. Also in this publication he wrote about two other schools whose identities and resources seem to have merged into ILEMS.

*Spirit of Love roof-top school is the oldest school in our church. In fact, the church began from this roof-top school....Christian International College is our newest venture to help spread the Gospel among the Chinese. This building was purchased by a good friend of the Chinese Church with the wish that we operate a Christian School to help build up the Chinese Church.*

The historical record of ILEMS's (and our Hong Kong mission's) beginning is quite sketchy. This is due in part to the fact

that our Wisconsin Synod had no official on-site presence; some of the teachers and one pastor of our WELS had been called by the Chinese Evangelical Lutheran Church, an "independent" church body, and so were not obligated to report the school's status at any point.

However, from Immanuel's first principal after the supervision of Pastor Chang, Mr. Howard Festerling who was principal from 1971 to 1975, to the present a clearer picture of our Hong Kong school is available. In his November, 1972 report Mr. Festerling wrote about the school's enrollment.

*Immanuel Lutheran English Middle School first opened its doors in September 1963. The quarters were eight ground-level shops, 105-119 Hong Ning Road, Kwun Tong, which had been converted into classroom space. Despite the somewhat spartan conditions, the school served the community of Kwun Tong well, educating at one time as many as 400 of its children.*

*Education Department regulations as to permitted numbers in classrooms eventually reduced the number that could be taught at Immanuel. Student numbers were further reduced as new schools with better facilities sprang up in the neighborhood. On November 30, 1972, the enrollment of Immanuel stood at 120 students.*

Mr. Festerling's report also included the first available report of Immanuel Lutheran's staff and curriculum.

*Recognizing the need for a solid foundation on God's Word, the Chinese Ev. Lutheran Church, from the very beginning, resolved to call Christian teachers to teach in its classrooms. Lacking qualified personnel, the CELC turned to America for teachers. The following have served Immanuel School:*

*Miss Ruth Ruege 1963-66  
Mr. John Schwertfeger 1963-67  
Rev. Kenneth Seim 1963-69*

Vicar Gerald Lange 1966-67  
 Mr. Howard Festerling 1967-  
 Miss Lois Festerling 1969-  
 Miss Linda Festerling 1969-

In addition to the above, Rev. Timothy Lee and Rev. Stephen Chu have also served as religion teachers at Immanuel School during their respective pastorates at Immanuel Lutheran Church. Congregational members, too, have assisted in the CELC's program of Christian education at Immanuel. Miss Christina Wong (English and Music) and Mr. Daniel Lee, a Seminary student (Mathematics), have both contributed their Christian influence in their classes.

Ever since the completion of the science laboratory addition in 1967 the school has offered a complete 'arts and science' curriculum to its students....Immanuel School changed from half-day sessions to whole-day school in September 1970. The school day now consists of six periods in the morning session and three periods in the afternoon, five days a week. Each class has a daily religion period which begins with a devotion conducted by the teacher. The lower-form students (I-III) study Bible History and Catechism while the Form IV and V students' course of study consists of one of the synoptic Gospels and the book of the Acts of the Apostles.

It simply is not possible to determine how many of the earlier teachers at Immanuel were Christian teachers. This same report, under its "Goals" section, stressed the need for acquiring more Christian teachers "so that all that is taught under our auspices is conducive (sic) to Christian growth and wisdom." Under its "Future" section Mr. Festerling's report gives us the clearest of the early indications that Immanuel Lutheran was proving to be far more than another Lutheran school serving the parochial needs of its own members.

*What lies ahead for Immanuel School? How long can it compete (with secular area schools)? How useful is it to the CELC today? In one sentence: It is providing more contacts with non-Christian*

*homes than can be followed up by the present staff, it is providing secondary education for 13 members of the CELC and lists another former 20 students as active members of various CELC congregations, and one of its graduates is in the first graduating class of the Chinese Lutheran Bible School.*

In a land of five million lost souls, in a land whose independence would end inside of three decades, in a land where education is prized but eternal wisdom is shunned -- in this land the gospel was making its own form of outreach: a few congregations, a few Christians and a school.

When Mr. Festerling returned to America in May of 1975 in order to enter our seminary, Mr. Kenric Peterson, who had been teaching at Immanuel since 1973, took over as principal of ILEMS. In his November, 1975 report Mr. Peterson notes that Mr. Gerald Heckmann served as principal after Mr. Festerling's tenure until he too returned to America after accepting a teaching call.

Mr. Peterson recently offered me the following picture of Immanuel School as he saw it shortly before his 1978 return stateside.

*It sometimes seemed that people overlooked the fact that we had a moral obligation to provide these young people with the best education possible at Immanuel. A few years earlier, the school could not keep up with the new modern schools springing up all around it. Attendance and enrollment dropped. In fact, in May 1972 enrollment was down to 120.*

*People were praying for more students. Prayers were answered as each year the enrollment subsequently increased. The school weathered the stormy changes of staff and problems the CELC was facing.*

*A great transition had taken place, one of providing an almost free education via scholarships to all the poor and needy, to charging higher tuition to prove the school was worth the money being paid to attend it. During 1976 and 77 ILEMS was full to the point that classes were being pyramided, some former students were unable to continue and some new applicants had to be turned away.*

*Still, many students continued to come despite the dramatic increases in school fees. They even brought brothers, sisters and friends to Immanuel.*

In 1978, then, Mr. Peterson returned to the states to teach at California Lutheran High School. The May, 1978 Report to the Ten Districts records this change of staff and, in connection with its observations on our entire mission in Hong Kong, includes a "short, but hopeful" note:

*We happily anticipate that within a year to 18 months our Bible School will again reopen with a potential enrollment of four young men of Immanuel congregation, graduates of ILEMS, who are demonstrating both leadership and commitment. (p. 121)*

And so, from its conception by Pastor Chang in the early '60's Immanuel Lutheran grew through its and the CELC's turbulent infancy under principals Festerling, Heckmann and Peterson. After Mr. Peterson's return to America our Friendly Counselor, Pastor John Chorowsky, served as ILEMS principal until his August, 1981 installation as Pastor of our Riverside, California congregation. Our *WELS Reports and Memorials, August 1981* -- which, incidently, summarizes the transition of ILEMS from a CELC to a SALEM institution -- paints the following picture of our school at the conclusion of Pastor Chorowsky's

term as principal and Friendly Counselor to South East Asia.

*(The SALEM, South Asia Lutheran Evangelical Mission) functions chiefly in Grace and Immanuel congregations, conducts a Bible Institute and the 253 pupil Immanuel Lutheran English Middle School. It is our (WELS) mission in Hong Kong.*

*This mission has traveled a tortuous trail from its earliest moments until now. But in spite of sometimes severe travail, God has presented us with a healthy growing mission child. (p. 108)*

At the present time the ILEMS portion of this "healthy growing mission child" has Pastor Gary Kirschke as its principal. In his Christmas, 1981 letter Missionary Kirschke wrote,

*Immanuel Lutheran English Middle School, which I temporarily serve as principal, again has a record enrollment of 250. This year, more than half of the student body attend the weekly meetings of Christians, necessitating the formation of two separate groups. The government also approved the reprovisioning of the school, a decision which brings the dream of a new school building with 1,200 students much closer to reality.*

In a personal letter dated 8 February 1982 he explains a bit more fully that Immanuel Lutheran is indeed growing up from a "mission child" into an outreach adolescent.

*Immanuel has undergone a massive transformation since Ken and Karen left. To illustrate: at the time when the Petersons left, we thought ILEMS had outlived its usefulness and planned to phase it out (the mission outreach was limited and the enrollment was declining); today, we think ILEMS is a real asset to our overall plan here and plan to expand it (enrollment is already over capacity and number of Christians students is at all-time high).<sup>5</sup>*

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<sup>5</sup> Please see the full text of this letter which is appended to this paper.

## II. The Worth of ILEMS

Pastor Kirschke's evaluation of Immanuel Lutheran as a real mission asset is certainly conclusive. He is present in Hong Kong at this moment and brings a missionary's perspective to the question, "How useful as a mission arm is ILEMS?"

In a certain respect, though, most of the school's principals have reported the same answer to the question of ILEMS's worth. By his labor with the Spirit of Love Roof-Top School, Christian International College and Immanuel itself Pastor Chang was showing great insight into a form of evangelism ideally suited to the souls in Hong Kong.

Principals Festerling, Heckmann and Peterson demonstrated this same appreciation for the Lutheran-school-as-mission method in the pearl of the Orient. Each of them reported an urgent need for Christian manpower to evangelize the students and families being opened to Immanuel's witness.

In 1972 Mr. Festerling wrote,

*Manpower shortage has brought it about that the first goal (to reach the non-Christians of the community) has never been fully realized. The young who sit in the classrooms daily are being reached. However, the homes from which these young come have never effectively or intensively been reached....more manpower must be devoted to following up the contacts made via the school program.*

With the same theme, Mr. Heckmann wrote in 1973, "If ILEMS is ever going to justify its reason for existing, manpower must be devoted to following up the record number of contacts being

made available." Mr. Peterson explained, "By 1977 the Wisconsin Synod was indicating its desire to support the school with American mission teachers, but prior to that teachers had to use all of their time in the classroom without even the time to speak with students on a small group witnessing basis."

In his February, 1982 letter, Pastor Kirschke writes that this manpower situation has been greatly improved -- an improvement which has begun to realize Immanuel's potential for our Hong Kong mission.

*What accounts for the transformation (of ILEMS from a doubtful project to a major mission asset)? A minor reason: in the past, funds were limited and, consequently, teachers unqualified and materials scarce; today, more funds are available and, consequently, qualified teachers can be hired and good materials purchased. A major reason: in the past, not all the teachers were Christian (some were Buddhists, others atheists); today, the entire staff are Christians.*

Pastor Kirschke goes on to explain how the method of preaching Christ through the school is the primary reason for the school's recognized success as a mission arm.

*When students begin their five years of study at ILEMS, virtually all of them are not Christians ...and a number of them are anti-Christian. In other words, ILEMS cannot be compared to any school operated by the WELS in the U.S. To provide a Christian setting, we have brief (5 min.) devotions every morning and Bible classes two times a week for each class. Because we feel we have a truly captive audience at these times, we use a very 'soft-sell' approach, gradually introducing basic Christian concepts. Inside and outside of class, we do our best to show our love and concern for the students, thereby establishing relationships of trust with them. For example, we may not cover all the necessary teaching material, but we do solve a lot of students' personal problems in the course of a year. Once a*



teacher has a relationship with a student -- and this takes months -- he/she simply tells the student about the Savior and then invites him/her to the weekly meeting of all Christian students on Friday afternoons. At these meetings, the students learn more about their Savior and experience the love of fellow believers.

Because students leave ILEMS after 5 years (at most) of study, we must encourage Christian students to become involved in local congregations. This is a major problem because of the parents' antagonism (and parents, in Chinese culture, are staunchly obeyed). So, we usually invite the younger students to a (Bible) class at the church on Sunday, but not to a worship service. We wait until they are older before inviting them to a worship service. To date, this has worked out fairly well....Approximately,  $\frac{1}{2}$  of the students are Christian or express an interest in Christianity.

In the view of the harvesters, then, Immanuel Lutheran School has grown in quite a wonderful way to produce the fruit of the gospel. But the fruit itself, a growing number of Chinese Christians from ILEMS and our Hong Kong mission, has much to say about the worth of this unique Lutheran school in the far east. In his Christmas, 1981 letter to the Petersons Mr. Herbert Funz, the former church secretary at Immanuel, wrote with such Christian concern about two graduates of ILEMS and the younger Chinese generation that one cannot help but rejoice at the fruit of the gospel so evident in Hong Kong:

*This year we have re-opened Bible discussion class without the leading by a pastor....Annette and Gordon Mak are being trained to be Sunday School teachers. Since Gordon is working in Immanuel School as Lab. Assistant, he has close contact with the lower form students and convinces them to attend church services and other activities. This method seems to work out....With good cooperation, we believe the Lord's name will be glorified. Nowadays, doing mission work in the midst of teenager group is not easy...*

Another fruit of the gospel from ILEMS is Mr. Albert Szeto. This year, as he himself explains in a personal letter dated February 20, 1982, Albert is preparing to share with others the good news which came to him through Immanuel.

*I had never heard of the Gospel before I went to study in Immanuel Lutheran English Middle School. I was too young to have any personal knowledge of any religion. My family is one of the many families who worship ancestors and idols, practices common among Chinese. I started to go to youth fellowship meetings and church services during my second year in Immanuel, even though my family didn't approve of my doing so. Their opposition continued but I insisted on what I was doing. As time went on, their opposition weakened and I was able to have more contact with the Lord's words which have completely changed my life.*

*It was in Immanuel that I first heard of Jesus and His saving grace. It was there that I was baptized and confirmed. It was in Immanuel that I realized that as a child of His I had the responsibility to be His servant and preach His words. And that is the reason why I am studying here at Dr. Martin Luther College to prepare myself as a Christian teacher. The name 'Immanuel Lutheran English Middle School' has a special meaning to me because it has become part of me. I love the school and the church and I know this will remain true for the rest of my life.<sup>6</sup>*

Certainly, our brother in Christ's words are worth a thousand pictures!

As seen in its fruit and as seen in the eyes of our harvesters in that field today, Immanuel Lutheran is a unique Lutheran vehicle for the gospel in Hong Kong. Pastor Kirschke writes,

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<sup>6</sup> Please see the entire text of this letter which is appended to this paper.

*I have one observation. I do not think that factors which obtain at ILEMS can be generalized and applied to other churches/schools in the U.S. or other nations. Hong Kong is unique: the Chinese desire and respect for education coupled with a need to obtain educational qualifications ...means that schools, such as ILEMS, play an integral part in the community. ILEMS is unique: because ILEMS is small and personal in a very large and very impersonal community, it can meet some very basic human emotional needs. Even here in Asia, the situation is unique and is not duplicated in any of the other mission fields.*

But while ILEMS's exact circumstances in the middle of the Chinese culture may be unique, it is not surprising that we Lutheran Christians should be using a school as an important evangelism tool.

When asked in the last century, "To what do you attribute the tremendous growth of Lutheranism in America?" Franz Pieper replied by pointing across the St. Louis street to the Lutheran day school. When asked, "How do you plan to be making disciples of all nations?" our synod has been inclined to point to its worker training schools, where almost two-thirds of our mission dollars are invested. And so, when asked, "And how do you plan to reach out with the gospel to five million Chinese whose doors are closed to Christianity?" it is not surprising that we point to our ILEMS and gratefully say of this portion of our Hong Kong mission, "Here is Immanuel, God is with us."

these materials to personal use they are used by Africans in various places to conduct worship services and to teach Sunday school classes. The mailing list includes the names of 293 persons. It is estimated that 10 times this number benefit from the materials which are mailed from Blantyre-Limbe.

#### Blantyre

The preaching station at Blantyre-Limbe numbers seven communicants. Services were held at the Nelson home, Lutherans from the States who are taking an active interest in our mission. Because of a lack of space, the arrangements have been made to conduct services at the Colby Community Center in the African township of Soche midway between Blantyre and Limbe. This location is easily accessible to the Blantyre congregation and also to a larger number of Africans. The average attendance is 28.

#### Our Staff

We thank God that in a period of transition in Northern Rhodesia and Nyasaland and during the tense atmosphere of the elections our missionaries could carry on their work undisturbed. We pray God to keep them and their families in His protecting care and continue to bless their work.

A. L. Mennicke, Chairman                      A. W. Tacke, M.D., Secretary  
W. R. Hoyer

#### REPORT OF THE EXECUTIVE COMMITTEE FOR JAPAN

In 1957 a grain of mustard seed was planted in Japan by our Synod which has already become a small tree with branches spreading out in all directions.

At present we are working in Tokyo and the two prefectures to the north of the world's largest city, Tochigi and Ibaragi. We are the only Lutheran church in these prefectures.

Pastor Richard Seeger of Tokyo has Japanese Christians meeting in his house for worship and instructions. In Tochigi he is serving old and opening new preaching stations. He also conducts services for many of our Wisconsin Synod people in the armed forces. Another radio broadcast is available to our Synod at Utsunomiya in Tochigi. After the problem of a good location in Tokyo had been carefully weighed, we decided to build on the Kurume site, a little northwest of Tokyo. A parsonage-chapel will soon be erected for Pastor Seeger.

Pastor Luther Weindorf of Tsuchiura in Ibaragi is in charge of radio broadcasting in Japan. From this city he is branching out in other directions, starting new preaching stations. He will be home on furlough this month and will return to Japan in August. We are grateful to the Lord for keeping him in our Japan field.

Pastor Richard Poetter of Mito in Ibaragi is serving several places in and around that city. The broadcast at Mito is an added branch of the mustard plant with a potential of millions of listeners.

A young Japanese man of Mito, Mr. Yoshida, desires to enter the holy ministry. The missionaries intend to teach him theology under a schedule suggested by our Mequon Seminary. If Mr. Yoshida decides to remain in the ministry we have promised to help him finish his college training because Japan has high educational standards.

Mr. Igarashi is still rendering invaluable service to us in our mission program, preparing pamphlets and sermonettes for mailing under the direction of the missionary.

Pastor Yamada is a special gift of God to us. He is a Japanese pastor who came to us from The Lutheran Church—Missouri Synod because of his convictions. He is 35 years old, has two children, and the Japanese Church has assumed one third of his support. If we are to have an indigenous church we will need more Japanese men who will be willing to serve the Savior as missionaries.

We are grateful to the committee which went to Hong Kong and, at our request, visited the Japan field. They report of the faithfulness of our collaborators and of the conscientious work being done.

Regretfully we report that, to date, we have been unable to get a fourth man for Japan. We are confident the Lord will find him for us.

One of our unsolved problems remains with us, the education of the children of our expatriate missionaries.

Once again we wish to express our thanks to the students of the Wisconsin Lutheran High School and the Milwaukee Lutheran Teachers College who paid for one year radio broadcasting at Mito (\$1400) and gave another \$1000 to our Japan Chapel Fund.

May the mustard tree continue to grow! Our missionaries report these figures — 700 names are on our mailing list, we have 72 Japanese souls and 52 communicants, add the missionaries and their families and the 14 in the Tokyo English Church and there are over 100 baptized souls and over 200 others attending our services. We might add this note: there are 84 in Sunday school classes conducted by 12 teachers in five different locations.

Harry Shiley, Chairman                      Marlyn Schroeder, Secretary  
Mr. Clarence Krause

#### CHRISTIAN CHINESE LUTHERAN MISSION

Kowloon, Hong Kong

#### I. RESUME OF DEVELOPMENT

##### A. Pastor Peter Chang

###### 1. Personalialia:

Born at Kowloon, Hong Kong, February 2, 1931 (Family now Lutheran Christian)

Baptized and confirmed in Hong Kong Lutheran Mission (Missouri Synod) 1950.

Married; Christian wife, two little girls, one son.

Despite earlier impressions, these traits are apparent in Peter Chang today. Attitude: courteous, friendly, earnest, unassuming, hospitable, generous, enthusiastic. Aptitude: Intelligent, competent to organize and lead, enterprising, inspiring confidence, speaks English with strong accent. Confession: Is determined to keep CCLM confessionally sound and in fellowship with ELS and WELS, subscribing to entire Brief Statement and expressing willingness to clarify unclear or misleading statements, evidences spiritual growth and depth (as compared with 1960), exercises strength in discipline, shows dedication to Christian witnessing and willingness to accept sound guidance from others.

2. Schooling: Elementary school at Kowloon; Scowtow High School — graduate, 1949; Canton College — graduate, 1958. Attended: 1951-53, 56-58. Major: education; Minor: social studies. Concordia Bible School H. K. (Mo. Synod), pretheological work 1½ years, 1953-1955, left because of disagreement with professor and with Mo.

Synod mission policy. Swedish Lutheran Bible Institute, Seattle, endeavoring to further theology, ¼ year 1960, left for conscience' sake early in 1961. Bethany Lutheran Seminary, Mankato (ELS) 1½ years; earned two years credit, graduated with B.D. June 1, 1962. Thesis: "Comparison of Religions of China with Religion of the Bible."

#### B. Christian Chinese Lutheran Mission

Statistics: (1964)

Hong Kong population almost 4,000,000; estimated nominal Christian population, under 10%.

##### Christian Chinese Lutheran Mission

Founder and president: Pastor Peter Chang. Expatriate helpers, supported by the CCLM: Pastor Kenneth Seim, Mr. John Schwertfeger, teacher; Miss Ruth Ruege, teacher.

Three congregations (Chinese) Baptized Membership

Spirit of Love Church, 758 souls; Spirit of Grace Church, 324 souls; Immanuel Church, 100 souls.

Three schools — Spirit of Love Roof-top School, 276; Spirit of Grace Fourth Floor School, ???; Immanuel Lutheran English Middle School, 250.

Seminary (formerly Bible Institute). Enrolled in theological course, 5. The cost per student per month, \$20-25.

Beginnings: During Concordia days (1953-55) Peter Chang was asked to conduct roof-top Sunday School under auspices of Missouri Synod. After leaving Concordia he continued teaching and eventually preaching (largely through James Lo, evangelist) at Spirit of Love and Spirit of Grace Lutheran churches and schools; Miss Gertrude Simon, Missouri Synod deaconess, assisting and helping to raise funds in U.S.

Aware of his theological deficiencies, Peter Chang seeks more training and eventual ordination, to that end also appealing to WELS early in 1960.

Board for World Missions urges Chairman to keep in touch with Peter Chang, but also to investigate his status with Missouri Synod (May 10, 1960). Then authorizes Chairman Hoenecke and Japan Mission Chairman Shiley to visit Hong Kong on Japan tour (Aug. 1, 1960). Hong Kong visit Aug. 24-30, 1960.

Result of Visit: Chang is urged to return with CCLM to Missouri Synod and to continue theological studies at Concordia, H.K. He refuses. On urging of Miss Simon and with grant of \$900 from U.S. he enrolls at Seattle (Bible Institute) late in 1960, but leaves for conscience' sake early in 1961.

Finally, he studies one and a half years, 1961-1962, at Bethany, Mankato (ELS), graduating with two years' credit and B.D. on June 1, 1962.

Upon a call from Spirit of Love and Spirits of Grace churches, Hong Kong, and assurance of Missouri Synod Mission Board that no obstacle exists, Chang is ordained by ELS at Mt. Olive, Mankato, on May 30, 1962.

Pastor Peter Chang returns to Kowloon June 8, 1962, and resumes work of CCLM.

With his colleagues he carries on intensive evangelistic work, especially with sermons and tracts among large refugee groups waiting at Refugee Registration Center in Kowloon (20-40,000).

Support continues to be solicited from U.S., and with school tuition makes the CCLM self-supporting.

#### C. Termination of Fellowship With Missouri

The break of ELS, then WELS, with Missouri Synod changes this. Purchase of Immanuel Lutheran English Middle School in January 1963

for \$827,000 (HK) (\$145,000 U.S.) puts too heavy strain upon reduced resources and revenues due to break.

Pastor Chang wants to stay with ELS and therefore negotiates with committee (Dorr and Otto) in March 1963 to help with a man and funds. When ELS is unable to assume full support, although willing to send man to help CCLM to establish sound theological and organizational footing, CCLM rejects the offer, because Chang fears he cannot survive without other sources of help.

ELS advises WELS Board for World Missions of this through Field Secretary Dorr: "3) Much of Chang's way of operating is not according to the best Lutheran traditions; but it was our impression that he wishes to be a Lutheran conservative, in practice as well as doctrine, that he would be willing to learn.

4) It would seem a pity for his work to be abandoned for lack of support, financial and otherwise on the part of conservative Lutherans. For one thing there is room in Hong Kong for also his mission; he can work for many years without beginning to do all the work needed to be done there." (May 11, 1963.)

This was followed by another letter from Dorr: "Since, therefore, our Synod was not in a position to guarantee all his financial needs, we at present are doing nothing with regard to Hong Kong. We have no hold on it; should you or someone else wish to work with Chang, that would not be interfering with us." (July 24, 1963.)

The World Board thereupon invited President Aaberg, Vice-Pres. Petersen, and Prof. Teigen of the ELS to a discussion on August 8, 1963. Result: "The ELS would be happy if the WELS would send missionaries to Hong Kong."

At a meeting on August 14, 1963, Pastor H. Schwertfeger reported to the World Board that his son, John, Pastor Kenneth Seim, and Miss Ruth Ruege, all of the WELS, had accepted calls to the CCLM and urged us to keep in touch with them and the CCLM. The World Board resolved, "to ask our Chairman to write to the three members of our Synod in Hong Kong so that we keep in contact with them as well as with the CCLM."

An appeal was received in reply from the three and the CCLM that we continue to regard them as being in doctrinal fellowship with the WELS. Personal letters from the three individuals underscored the importance of this to help them keep the CCLM on a sound doctrinal basis. (In fact, we learned at Hong Kong, that the three were even then building a sound doctrinal basis on the Brief Statement with Pastor Chang and his colleagues for the CCLM.)

The World Board resolved on October 17, 1963, "to ask the Conference of Presidents to clarify the fellowship status of Peter Chang as well as of the three Wisconsin Synod workers at Hong Kong. — We must have the answer on their fellowship before we can proceed any further with the Hong Kong appeal."

The November 20 meeting again resolved that help for Hong Kong could not be considered until the fellowship status had been established; that then the administrative setup and financial condition of the CCLM could be considered in order. (November 22.)

In the meantime, on November 18, the staff of the CCLM had mailed a further statement of intention to remain in fellowship with the WELS and of turning the control of the CCLM over to the WELS.

The same letter stated that the CCLM would face a crisis on December 12, 1963, when \$5000 (US) was due to certain firms (esp. electrical). If more money were borrowed at Kong Kong, this would involve taking the creditor into the Immanuel School venture to run it for profit.

Upon consulting the members of the World Board as well as the Praesidium, and receiving an overwhelmingly affirmative reply to the question of using \$5000 of the Expansion-Exploration-Holding Fund (\$12,500 this year) as a loan to the CCLM, the Board of Trustees consented to release this amount, and the situation was saved.

That this was the right thing to do became evident from a letter from the CCLM (Dec. 11) enclosing 1) the CCLM Confessional Statement, based on the Brief Statement, 2) the Articles of Association of the CCLM, and 3) a detailed financial report of the CCLM from July 1962 to November 1963. The letter also stated over the signature of the CCLM Board of Directors and Mission Board that a) the CCLM desired to remain in fellowship with the ELS and WELS, b) was willing to accept the guidance and control of the WELS to build a sound Church and Theological Seminary program in Hong Kong, and c) to turn over the entire CCLM, if desired by the WELS.

The Doctrinal Statement and Articles of Association were turned over to the Commission on Doctrinal Matters for evaluation. With minor uncertainties excepted, the statement was found to be acceptable although it was suggested that the points in question ought to be discussed with the CCLM for clarification. The Commission on Doctrinal Matters, after hearing President O. Naumann's report on May 10, declared to the Synodical Council on May 20 that it is satisfied with the confessional position of the CCLM.

In order to keep the CCLM solvent until a visitation could be made, the Board for World Missions voted to use the balance of the Expansion Fund to provide three further loans of \$1800 (US) for February, March, and April, 1964. (Jan. 29, 1964.)

The same meeting asked the Executive Secretary and President Naumann to visit the CCLM during Lent, and to request the member of the Committee on Relief designated to check into Hong Kong relief matters to join the two men in dealing with the CCLM.

## II. VISITATION OF CCLM

The visit to Hong Kong was made from March 13-19. The following matters were discussed in five meetings: 1. Confessional Statement, 2. Articles of Association, 3. Administrative setup, 4. Financial matters, 5. Theological seminary plans, 6. Relief work and the CCLM.

Led by President Naumann the thorough discussion of the confessional position and the Articles of Association (incorporation) resulted in establishing clarity and the fact that the leaders of the CCLM are in full doctrinal agreement with the Wisconsin Synod. Although the omission and alteration of certain points in the Brief Statement were satisfactorily explained, the CCLM Board of Directors and its spiritual leaders declared their intention (later carried out by resolution) to make the entire Brief Statement their confessional declaration.

The discussion on administrative and financial matters of the CCLM was led by Executive Secretary Hoenecke. The administrative and organizational setup was found to be most inadequate. However the CCLM gave assurances (and the financial administrative matters were put in order before the departure of the Visiting Committee) that these details would be carefully set up and submitted to the WELS for their approval, inasmuch as WELS funds were involved in the CCLM for which funds complete, detailed accounting would be required. The financial picture was just as sketchy. Only after patient and exhaustive questioning the complete financial picture was finally evolved:

## Statement of Assets — March 15, 1964

Immanuel Lutheran Church and School Bldg.....	\$144,833
Immanuel Additions, laboratory and furnace.....	38,529
Spirit of Love Furnishings (rented bldg.).....	3,502
Spirit of Grace Furnishings (rented bldg.).....	1,751
Mission bus (new VW Omnibus).....	3,064
Mission car (new).....	1,313
Immanuel Chapel Furniture.....	105
Air Conditioner (13 Tak Hing St. Office).....	910
<b>Total Assets</b> .....	<b>\$194,007</b>

## Statements of Debts — March 15, 1964

<b>1. FOR BUYING IMMANUEL BUILDING</b>	
Original cost of building .....	\$109,808
Paid down January 28, 1963 .....	\$7,004
Paid down February 8, 1963 .....	3,502
Total paid down at purchase .....	10,506
Balance owed on building .....	99,302
Interest, @ 8¾% (96 months) .....	68,500
<b>Total Building Debt</b> .....	<b>167,802</b>
(to be repaid @ \$1800.00)	
Less three payments from WELS	
(\$1800×3=\$5400)	
Balance of debt, April 15, 1964 .....	\$162,402
<b>2. FOR FINISHING AND FURNISHING IMMANUEL</b>	
a) Borrowed from Mr. Cheung's family.....	\$ 13,132
From Youk Kai Cheung .....	5,253
From Yen Ming Cheung .....	5,253
From Kee Chan .....	2,626
b) Borrowed from Bernice Lee's family .....	15,416
From Mrs. Cheung Ben Mak .....	\$7,004
From Mrs. Chan Yung Lee .....	3,159
From Lam King Tak .....	1,751
From Chu Chung Lee .....	3,502
c) Borrowed under Peter Chang's name .....	8,755
From Mee Chun Ho @ 12%, three months	
<b>Total borrowed from relatives</b> .....	<b>\$ 37,303</b>
<b>3. Short Term — for Current Deficits</b> .....	<b>\$ 2,053</b>
January 1964 .....	@ 12% \$614
February 1964 .....	@ 12% 614
March 1964 .....	@ 12% 825
<b>TOTAL HONG KONG DEBT, April 15, 1964</b> .....	<b>\$201,768</b>
<b>4. Wisconsin Synod Loans</b> .....	<b>\$ 10,400</b>
December 12, 1963 .....	\$5,000
February 17, 1964 .....	1,800
March 12, 1964 .....	1,800
April 1964 .....	1,800
<b>GRAND TOTAL OF DEBT, April 15, 1964</b> .....	<b>\$212,168</b>

Statement of Operation Costs — 1964

Running expenses per month .....	\$ 1,140
Salaries (less than \$100 average) .....	980
Rents .....	484
Teacher Salary (formerly paid M. Sim) .....	210
<b>Total monthly expense .....</b>	<b>\$ 2,814</b>
<b>Present monthly receipts .....</b>	<b>\$ 1,371</b>
From tuition .....	\$1,323
From gifts .....	48
<b>SHORTAGE FOR RUNNING EXPENSES .....</b>	<b>\$ 1,500</b>

Statement of Proposed WELS Help

Actually, the 12% interest notes ought to be retired as soon as possible; however, no provision is made for these at present: Items 2c and 3

2c) Owed to Mee Chun Ho .....	\$ 8,756
3) Short Term notes .....	2,049
	<b>\$ 10,805</b>

Note: The World Board has requested the Board of Trustees to loan the CCLM \$3,300 for May 1964 to cover BUYING IMMANUEL BUILDING for \$1,800, and MONTHLY OPERATING DEFICIT of \$1,500.

Inasmuch as the World Board has not used \$60,000 of the amount allocated to Nigeria, this might be used in part to help the CCLM.

Seminary Matters

Pastor Leonard Koening was asked to prepare a statement on this subject:

- A. Present enrollment — 5
- B. Curriculum — 1) Bible History — Pastor K. Seim; 2) Dogmatics — Pastor P. Chang (Chinese translation of Koehler's Small Catechism); 3) English — Mr. John Schwertfeger. Each week 25 theological terms are learned.

Note: Classes each morning, five days per week, plus secular courses at college. Previous work includes Introduction to the Bible: Old Testament, Gospels, I and II Corinthians, Galatians. Seminary students receive training by teaching S.S. classes and conducting services under direction of pastors.

C. Site — At present in room of Immanuel School; but shortage of space compels removal to Spirit of Grace Church (4th floor).

D. Library — Practically nonexistent, excepting theological books owned by staff of CCLM. Note: World Board has released \$687.95 in "Hong Kong Fund" for this purpose. Appeal: CCLM would appreciate good books from U.S., also Bibles and Hymnals.

E. The Problem — Little has been done by the men of CCLM to set up schedule, curriculum goals for the Seminary because of lack of knowledge and ability. They have been marking time waiting for counsel from WELS, yet realizing that a Seminary and well-trained theologians are most critically essential needs of their church!

Relief Matters

Hong Kong, "fragrant harbor," is far from that on its many waterways and hillsides. Out of 3½ million, over one half are refugees, living in shocking conditions (cf. pictures and film). Average income less than \$30 a month. Medical care is 800% below Western standards!

Since 1954 British government has made frantic efforts to cope with problem, building H-shaped resettlement blocks, six or seven stories high, with 10x12 ft. cubicles for every five people. A new block is completed every nine days. Across from Immanuel School one is going up which will house 100,000 (!) people.

The staff of the CCLM expressed full agreement with aims and objectives of our Committee for Relief and promised to carry out our relief programs to be channeled through Executive Secretary Hoenecke.

Most pressing needs: Scholarship funds to give refugee children a Christian education. There are long waiting lists. Cost per child: \$36-60 HK per month or \$6-10 US.

Medical relief is acute, but complications of properly licensed staff suggest postponement of this form of relief for our Synod at this time.

Committee on Relief Action

Our Committee on Relief has released \$1000 to purchase commodities; \$100 per month for three months for Scholarship Fund; another \$100 for Contingency Fund to loan small sums to refugee members. A complete program will await action by CCLM, sanction by the World Board and the WELS.

III. SUGGESTED HELP FOR CCLM IN FUTURE

A. Spiritual Guidance

The greatest need of the CCLM, recognized by both the Visiting Committee and the CCLM leaders, is for mature counsel in building a confessionally sound, indigenous Chinese Lutheran Church and establishing a proper theological seminary for the training of future pastors and Christians.

This is reflected in the following APPEAL of the Board of Directors and the Staff of the CCLM in March of 1964:

"To the Wisconsin Ev. Lutheran Synod  
c/o Board for World Missions

The Rev. Edgar Hoenecke, Ex. Secretary

At a special meeting held on March 18, 1964, the Board of Directors of the Christian Chinese Lutheran Mission unanimously passed the following resolution:

'Be it resolved, that the Christian Chinese Lutheran Mission request the Wisconsin Evangelical Lutheran Synod through its World Mission Board to supply a pastor for the Christian Chinese Lutheran Mission for the special purpose of establishing a Seminary for the Christian Chinese Lutheran Mission and also to serve as a liaison between the Christian Chinese Lutheran Mission and the Wisconsin Evangelical Lutheran Synod. Respectfully submitted,

Board of Directors, C.C.L.M.

Rev. Peter Chang, Timothy Lee, Chan Yan Wah, Matthew Cheung, John Schwertfeger, Rev. Kenneth Seim.'

B. Financial Assistance

While the CCLM was still free to solicit support from all the synods of the Synodical Conference, and thus could look forward to expansion of its school facilities which more than pay for themselves, this body expected to be able to handle its own financial affairs and commitments.

This has now changed radically since the CCLM has taken a solid confessional stand, and contributions have dwindled to almost nothing. Still, the CCLM has resolved to remain loyal to its confessional position with the ELS and the WELS.

The CCLM has not requested any definite financial assistance from the WELS for the future, leaving this to our decision.

WISCONSIN LUTHERAN SEMINARY

Library

6633 W. WARTBURG CIRCLE  
MEQUON, WISCONSIN 53092

It has also furnished the WELS with a note for the \$10,400 LOAN made by the WELS thus far and a repayment schedule providing for monthly installments of \$300, the first payment due June 15, 1964.

On May 3, 1964, Pastor Peter Chang wrote to the Executive Secretary: "... we are very grateful! As far as a mortgage is concerned we, too, think it would be advantageous for the Synod to carry a mortgage on our property but we don't think it is possible at this time. We actually haven't property of our own since we owe and are paying for everything. As soon as some of this is paid for we should be able to write a mortgage.

But is it possible for us to write a promise signed by all the members of the Board of Directors of the CCLM guaranteeing the Synod that if the CCLM would be dissolved for any purpose they would receive the monies on the sale of all properties involved? We can take care of this matter at our next meeting, if you think this is all right. If you have other suggestions, please let us know as soon as possible so we can take action on the matter."

#### C. Board for World Missions Proposals

##### Suggestion of Board

The following paragraphs are quoted from the minutes of the Board for World Missions of April 21, 1964:

"1. We resolve to go on record in favor of entering the Hong Kong Mission field through the CCLM.

"2. And further resolve to ask the Synodical Council in their May meeting to endorse our stand on Hong Kong, and help us find ways and means of holding this field until it may be presented to the Synod in convention in 1965 for final action.

"3. We ask our Executive Secretary to present the financial need of the CCLM to the Synodical Council in the May meeting.

"4. The Board encourages the Executive Secretary to include in his presentation on Hong Kong the argument for the placement on the field of a man from our Synod to exercise control and friendly guidance to the CCLM.

"5. We resolve to suggest to the Synodical Council that an announcement appear in our official church paper that we have been, on a monthly basis, supporting the CCLM by means of loans.

"6. We further resolve to suggest that any personal gifts for the CCLM are to be channeled through the District treasurers and designated for the CCLM.

"7. We resolve to approach the Board of Trustees for a \$3,300 May loan to the CCLM. We have been advised to approach the Board of Trustees and to ask them to release this money from the Nigeria budget as this at present is not being used.

"8. Relative to this same matter we resolve to ask President Naumann to appear before the Board of Trustees and present the Hong Kong doctrinal and financial picture to them."

#### D. Our Motivation

It is remarkable that in the very year in which our contributions for the work in Nigeria were made impossible, the Lord should open a new door into a mission field which has a total potential of 750 million souls, or one-fourth of earth's people, to our Synod!

While otherwise doors are being closed on Christ and His mission, we are before a wide open door at Hong Kong. Not only do the people of the CCLM ask us to help them, but they assure us that they are determined

under God to hold to the Spiritual confession with us, to that end inviting, above all, our friendly counsel and guidance to achieve this purpose by the grace of God!

HONG KONG IS AN OPEN DOOR in every sense of the word. And the Lord said through Isaiah: "GO THROUGH, GO THROUGH THE GATES; prepare ye the way of the people; cast up, cast up the highway; gather out the stones, lift up a standard\* for the people!" (Isa. 62:10.)

\* This standard or ensign is spoken of in 11:10: "And in that day there shall be a root of Jesse (The Christ, cf. 11:1,2), which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious!"

Edgar Hoenecke, Executive Secretary  
Board of World Missions

#### RESOLUTIONS OF THE BOARD FOR WORLD MISSIONS ADDRESSED TO THE SYNODICAL COUNCIL RE THE C.C.L.M., HONG KONG

WHEREAS, An open door has beckoned our Synod in the Christian Chinese Lutheran Mission at Hong Kong for the past five years to enter a vast, new mission field with an ultimate potential of 750 million Chinese people, and

WHEREAS, The C.C.L.M. is an already established indigenous Church which is not only very active in Christian mission work, having baptized 72 individuals last Christmas alone, and already comprising three churches and schools, and

WHEREAS, This C.C.L.M. has declared its intention to build a confessionally sound Lutheran Church and to remain in full doctrinal fellowship with the ELS and the WELS, and

WHEREAS, The Board of Directors of the C.C.L.M. have addressed a request to the WELS through the Board for World Missions as follows:

"TO THE WISCONSIN EV. LUTHERAN SYNOD  
c/o THE BOARD FOR WORLD MISSIONS

The Rev. Edgar Hoenecke, Ex. Sec'y

At a special meeting held on March 18, 1964, the Board of Directors of the C.C.L.M. unanimously passed the following resolution:

*Be It Resolved*, That the C.C.L.M. request the Wisconsin Ev. Lutheran Synod through its World Mission Board to supply a pastor for the C.C.L.M. for the special purpose of establishing a Seminary for the C.C.L.M. and also to serve as a liaison between the C.C.L.M. and the W.E.L.S.

Respectfully submitted, THE BOARD OF DIRECTORS, C.C.L.M.  
Rev. Peter Chang, Timothy Lee, Chan Yan Wah, Matthew Cheung, John Schwertfeger, Rev. Kenneth Seim.", and

WHEREAS, Our Commission on Doctrinal Matters through exhaustive study and a personal visitation has examined the confessional position of the C.C.L.M. and found it satisfactory, and

WHEREAS, The C.C.L.M. feels itself still incapable in its leadership to develop a confessionally sound Church and Seminary program and has therefore appealed to our Synod for such guidance, and

WHEREAS, It is extremely important that competent spiritual and administrative guidance be given in the formative years that lie ahead for the C.C.L.M., and



WHEREAS, Good stewardship demands that the Synod's financial interest already invested and to be invested in the C.C.L.M. be safeguarded through on-the-spot supervision, and

WHEREAS, With a competent man on the field the Synod at its 1965 convention would have more accurate and complete information on which to base its decision than on the findings available at this time from a short visitation and correspondence; therefore be it

*Resolved*, That the Synodical Council join the Board for World Missions in requesting the Board of Trustees to release sufficient funds (perhaps by a diversion of the funds budgeted for Nigeria) to permit the C.C.L.M. to exist until the matter may be presented to the Synod in convention in 1965, and be it further

*Resolved*, That the Synodical Council encourage the Board for World Missions to find ways and means to make a competent man available to provide guidance and supervision for the C.C.L.M. for the interim period.

#### THE BOARD FOR WORLD MISSIONS

Marlyn A. Schroeder, Secretary

## IV.

### BENEVOLENCES AND PENSIONS

#### HOME FOR THE AGED, BELLE PLAINE, MINNESOTA

"Bless the Lord, O my soul, and forget not all His benefits!" These words of the psalmist, and those which follow, can well serve as a summary statement of the operation of our Home for the Aged during the past year. Our Home has been blessed in such a singular way for so many years that the admonition to be mindful of "His benefits" is surely needed, lest we begin to take His blessings for granted.

The year now drawing to a close—the first year of operation on a non-budgetary basis, is no exception to the rule. "His benefits" have been spiritual, first of all. His Word was proclaimed weekly in chapel services, in daily devotions, and at the bedside of the infirm. The wholesome Christian atmosphere that prevails when fellow believers can worship with a united heart has been a distinct characteristic and the outstanding blessing of our Home, this year, as it has been during the many decades of its existence.

The material blessings have likewise been manifold. "His benefits" during the past year are evident in every area, in the health of our residents and staff, in our fiscal success, in the continuing interest of our Synod's members in our Home, and in the desire of so many to enter our Home as revealed in the lengthening list of applicants for nursing care. We have witnessed the amazing and tremendously gratifying success of our newly initiated Occupational Therapy program, and deeply appreciate a Minnesota State Board of Health ruling which raises our total number of licensed beds for both boarding and nursing care to 86.

We would call upon our fellow members of Synod to rejoice with us at the many evidences of God's wonderful goodness, as we gratefully sum up our year of operation with a return to the words of David: "Bless the Lord, O my soul, and forget not all His benefits!"

C. F. Bolle, Chairman	John Raabe	G. A. Fuerstenau, Secretary
M. J. Wehausen	Mark Hinnenthal	Louis G. Leiske
Clarence Neuman		R. W. Schlicht

#### EAST FORK LUTHERAN NURSERY

Whiteriver, Arizona

September 1963 marked the fifth anniversary of the time when the Orphanage at East Fork was separated, budgetwise, from the operation of the Apache Indian Mission. At this time the local board, in whose hands the operation of the Nursery was placed, chose the name: East Fork Lutheran Nursery, and began soliciting funds from the members of the Wisconsin Ev. Lutheran Synod for the operation of the Nursery. By February 1964 the total gifts had reached the \$100,000.00 mark.

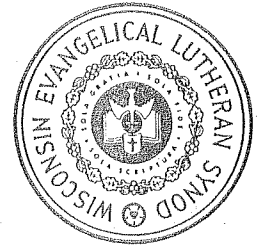
During the year 1963 receipts continued to exceed expenditures by a safe amount. Payments received for child care totaled \$12,108.50; and gifts from the members of our churches and societies, plus a small amount of returns and credits from exchanges, totaled \$18,694.33, bringing the total receipts for the year to \$30,802.83, an increase of \$254.07 over the previous year. Requisitioned expenses for the year amounted to \$25,087.95, a decrease of \$1,128.30 over the previous year.



## THE REV. GARY A. KIRSCHKE

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8 February 1982

Dear Greg,

Greetings from Hong Kong!

I'm writing in response to your letter which I received this morning. I think it best that I respond immediately, both to enable you to meet your deadline and to prevent me from putting the letter aside and losing it in the backlog of work that never seems to get done.

Immanuel has undergone a massive transformation since Ken and Karen left. To illustrate: at the time when the Petersons left, we thought ILEMS had outlived its usefulness and planned to phase it out (the mission outreach was limited and the enrolment was declining); today, we think ILEMS is a real asset to our over-all plan here and plan to expand it (enrolment is over capacity and number of Christians students is at all-time high).

What accounts for the transformation? A minor reason: in the past, funds were limited and, consequently, teachers unqualified and materials scarce; today, more funds are available and, consequently, qualified teachers can be hired and good materials purchased. A major reason: in the past, not all the teachers were Christians (some were Buddhists, others, atheists); today, the entire staff are Christians. The primary reason: we have found--by trial and error--a method of evangelism which seems to be working in the Hong Kong context.

Let me explain briefly. When students begin their five years of study at ILEMS, virtually all of them are not Christians...and a number are anti-Christian. In other words, ILEMS cannot be compared to any school operated by the WELS in the U.S. To provide a Christian setting, we have brief (5 min.) devotions every morning and Bible classes two times a week for each class. Because we feel that we have a truly captive audience at these times, we use a very 'soft-sell' approach, gradually introducing basic Christian concepts. Inside and outside of class, we do our best to show our love and concern for the students, thereby establishing relationships of trust with them. For example, we may not cover all the necessary teaching material, but we do solve a lot of students' personal problems in the course of a year. Once a teacher has a relationship with a student--and this takes months--he/she simply tells the student about the Savior and invited him/her to the weekly meeting of all Christian students on Friday afternoons. At these meetings, the students learn more about their Savior and experience the love of fellow believers.

Because students leave ILEMS after 5 years (at most) of study, we must encourage Christian students to become involved in local congregations. This is a major problem because of the parents' antagonism (and parents, in Chinese culture, are staunchly obeyed). So, we usually invite the younger students to a (Bible) class at the church on Sunday, but not to a worship service. We wait until they are older before inviting them to a worship service. To date, this has worked out fairly well.

At present, ILEMS has 250 students (capacity: 217) and 13 teachers, plus 4 minor staff. Approximately,  $\frac{1}{2}$  of the students are Christian or express an interest in Christianity. Such a large number has necessitated dividing our meetings of Christian students on Friday afternoons into two groups.

*We are ambassadors for Christ*

p.t.o.

February 20, 1982

Dear Gregory,

I was a little surprised to receive your letter because we didn't really know each other. Yet on the other hand, we are really connected to each other because we are brothers in Christ. I'll be glad to tell you of my experience in Immanuel School in Hong Kong, and I hope the information I give you here will be useful to your paper.

I had never heard of the Gospel before I went to study in Immanuel Lutheran English Middle School. I was too young to have any personal knowledge of any religion. My family is one of the many families who worship ancestor and idols, practices common among Chinese. I started to go to youth fellowship meetings and church services during my second year in Immanuel, even though my family didn't approve of my doing so. Their opposition continued but I insisted on what I was doing. As time went on, their opposition weakened and I was able to have more contact with the Lord's words which have completely changed my life.

It was in Immanuel that I first heard of Jesus and His saving grace. It was there that I was baptized and confirmed. It was in Immanuel that I realized that as a child of His I had the responsibility to be His servant and preach His words. And that is the reason why I am studying here at Dr. Martin Luther College to prepare myself as a Christian teacher. The name 'Immanuel Lutheran English Middle School' has a special meaning to me because it has become part of me. I love the school and the church and I know this will remain true for the rest of my life.

Sorry I don't have a lot of time to really organize my past experience. This is just a brief, and I mean brief, summary of what Immanuel Lutheran has meant to me. I can really do a paper on this topic myself, but I just don't have the time to do it now. I have six tests and one paper due next week, so I must quit here and go back to my studies.

Sure hope this little bit of information here is useful to you. Should you need any other information in the future, I shall be most glad to help in ways I can. I am interested in the paper that you are working on. Do you think it is possible to send me a copy of your paper when you have finished it?

May our Lord continue to bless you.

In Christ



Albert K.P. Szeto.