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THE LOCAL CHURCH AND ITS WORLD MISSION

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Wisconsin Lutheran Seminary
Summer Quarter, 1982
E. H. Wendland

PREFACE

This course outline was prepared for a Summer Quarter course at the Wisconsin Lutheran Seminary. The course-topic is "The Local Church and Its World Mission." The purpose of the course is, of course, to suggest ways in which a local congregation can be encouraged to realize that Christ's Great Commission to "go into all the world and preach the gospel to every creature" is a part of its own Christian commitment.

As far as we know, the undertaking of a course like this is a matter of breaking new ground, both for the instructor as well as for the students. There are no previous patterns to follow, no detailed outlines or texts to use as source material. This in itself, perhaps, indicates that the topic deserves much more attention than it has received in the past.

The material which follows, therefore, is in the nature of an initial effort rather than a finished product. For this reason each lesson-presentation is followed by a "discussion sheet," allowing for additional suggestions to flow out of a mutual give-and-take between instructor and class. It is hoped that out of this class discussion other suggestions will evolve which can suggest ways to increase the interest within a local church toward carrying out Christ's first command to his followers.

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I. INTRODUCTORY: The Importance of God's Mission

"Only when we have grasped the fact that the whole purpose of the Bible is the rescue of mankind, only then do theological thought and every type of church work receive their proper direction."

-Georg F. Vicedom, "The Mission of God."

"The Bible in its totality ascribes only one intention to God: to save mankind."

-Ibid.

"The mission of the Church is the evangelization of the world."

-G. Christian Weiss, "The Heart of Missionary Theology."

"That which actually makes Christian men and women become genuine missionaries is their arrival at certain unshakable convictions from the Bible regarding God's world plan and their Christian responsibility toward the world according to that plan."

-Ibid.

"The enterprise known as world-wide missions is simply the carrying into effect of the divine purpose and project from the foundation of the world."

-Robert Hall Glover, "The Bible Basis of Missions."

"Missionary theology is not an appendix to biblical theology; it belongs at its very core."

-George W. Peters, "A Biblical Theology of Missions."

"The flaming center of the Christian message is Jesus, the Christ of God, the Savior of mankind and the Lord of history. Our overriding concern is to remind the church of its task to proclaim this message to all the nations until the end of history."

-Carl E. Braaten, "The Flaming Center."

"A church without a mission is a galvanized corpse."

-Hendrik Kraemer, "Rethinking Missions."

FOR DISCUSSION (Part I)

1. Choose a statement from those quoted in the introductory lesson which struck you as especially thought provoking. Explain why.
2. Why is an appreciation of the importance of God's mission basic for a congregation to support a world mission program as it should?
3. How much out of every dollar given by our WELS people actually goes toward the support of the synod's world mission program? (Check the answer which you consider to be correct.)
 - a. Ten cents _____
 - b. Fifteen cents _____
 - c. Three to four cents _____
4. Which of the following reasons would you consider to be the biggest factor in a congregation's lack of interest in supporting world missions:
 - a. Lack of information _____
 - b. Lack of means to support work both at home and abroad _____
 - c. A lackadaisical attitude on the part of the pastor _____
 - d. The indifferent spirit of the times in which we are living _____
 - e. Lack of availability of information from WELS _____

II. THE BIBLE BASIS OF MISSIONS

God wants all people to be saved (1 Tm 2:4)

This saving purpose of God in Christ was there before the world began (Eph 1:4)

Christ based his Great Commission on "Moses and the Prophets" (Lk 24:47)

Both Old and New Testaments proclaim the same salvation history! (He 13:8)

A. THE OLD TESTAMENT

Was the God of salvation exclusive, particularistic, concerned only about one nation in Old Testament times?

- 1.-The NT clearly teaches God's universal plan of salvation (1 Tm 2:4; Tt 2:11; 1 Jn 2:2; Rm 5:19; 2 Cor 5:15-19; Jn 3:16; Jn 1:29).
 - The Prophet Isaiah proclaims the same message (Is 55:21-22).
2. Before Abraham
 - The protevangel (Gn 3:15) includes all mankind.
 - This was proclaimed by Seth (Gn 4:26), Noah (2 Pe 2:5).
 - The first 5 Toledoth of Genesis (Adam to Shem), which we have in the first 11 chapters of Genesis and which take us up to Abraham, include a period of world history just as long if not longer than the entire time of the rest of the OT. During this early time prior to Abraham God dealt with the human race in general!
3. Through Israel
 - The promise to Abraham included "all peoples on earth" (Gn 12:1-3).
 - The land of Canaan promised to Abraham was strategically placed in the center of the ancient world.
 - Israel's history was involved with Egypt, the world's most powerful nation, over a period of hundreds of years.
 - The preamble to the Sinaitic law code, Ex 19:3-6, declares Israel to be "a kingdom of priests and a holy nation." As a people set apart the Israelites were to be a witness among all nations that the true God was a God of power, of justice, and of salvation.
 - When Israel understood and carried out its unique function, it prospered. When it failed in its purpose, it experienced the Lord's severe chastisement.
 - The OT method of bearing witness was centripetal rather than centrifugal, i.e. drawing inward as a magnet instead of casting outward.
4. Provisions for Strangers in OT Dispensation
 - Those not of Abraham's "offspring" could be circumcised (Gn 17:12-13).
 - Provisions were made for aliens to celebrate Passover (Ex 12:48-49, Nu 9:14).
 - A "mixed multitude" travelled with the Israelites (Ex 12:48).
 - "Aliens" were also considered in the laws of the Pentateuch (Lv 19:33; 24:16; 25:44-53; Nu 15:13-16; Dt 1:16; 10:19; 31:11-12).
 - The Kenites, Moses' relatives were assigned a place in Canaan (Nu 10:29; Jdg 1:16; 4:11).
 - The Gibeonites became "woodcutters and water carriers" for the house of God (Jos 9:23).
 - Non-Israelite women were included in the genealogy of Christ (Gn 38; Jos 2; Ru 4:18-21 and Mt 1:3-6).
 - Solomon included "foreigners" in the prayer of dedication of the temple at Jerusalem (1 Kgs 8:41-43 and 60).
 - Isaiah writes of "foreigners who joined themselves to the Lord" (Is 56:3-7).

5. The Lord's Missiological Declarations in the Psalms and Prophets
-Ps 2:8; 18:49; 22:27-31; 46:10-11; 47:1-9; 48:10; 66:1-4; 67:1-7;
68:31; 72; 82:8; 86:9-10; 87:3-4; 96; 98; 100; 117; 145:11-21; 150.
(There are more than 175 references to the "nations" of this world
in the Psalms.)

-Is 2:2; 2:4; 9:2-6; 11:9; 12:4-6; 40:1-5; 42:1-4; 43:5-6; 45:22;
52:7-11; 54:1-3; 62:1-5.

(To say that Isaiah wrote of Israel as a witness to the nations
round about without the intention of having this message reach
their ears is to make light of God's concern about the salvation
of the heathen!)

-Jer 3:14-19; 16:19-21; 31:12-14; 33; 34; Ez 36:23; Mi 4:1-5; Hab 2:14;
Hag 2:7; Zech 9:9-10; Mal 1:11.

6. The Lord's OT Missionaries to the Gentiles

-Jonah: "To give the Israelites an insight into the true nature of the
compassion of the Lord, which embraces all nations with equal
love." -Keil

"It demonstrates that Israel had blinded themselves to the truth
that God wanted his grace to shine from Israel upon the nations
roundabout. They wanted it all to themselves." -Franzmann

"A chastisement upon Israel--you aren't concerned about the
promise; I'll take it elsewhere!" -Jeske

"Jonah typifies Israel." -Luther

-Elijah and Elisha: Dealt directly with people outside Israel.

(Syrophenecian woman - 1 Kgs 17:7-24; Naaman 2 Kgs 5; etc.)

-Daniel: Served as the Lord's witness to the Babylonians and Persians,
even during the exile.

-Esther: Postexilic, when under Ahasuerus or Xerxes the Lord used a
Jewish maiden to become the queen of a great world ruler, and
thus a witnessing instrument under God's provident hand.

B. THE NEW TESTAMENT

1. Christ's Ministry (Lk 19:10; Jn 1:29)

-Although the Lord began his ministry among "the lost sheep of Israel"
(Mt 15:24), as promised to the OT believers, the Lord clearly declared
that his saving work of redemption was for ALL.

Even during his ministry he did not restrict his work to his own people
(Mt 15:21-28; 8:5-13; Lk 8:39; Jn 12:20-36; 4:42).

-The Great Commissions:

Mt 28:18-20 - the authority, the method, the goal, the assurance.

Mk 16:16 - the universality, the urgency.

Lk 24:45-49 - the scriptural basis, the objective truth, the
universal scope.

Jn 20:21-23 - the spiritual nature; the power of the ministry.

2. The Book of Acts

-"The handbook par excellence, the authorized Missionary Manual of the
Church," Robert Glover, "The Bible Basis for Missions."

"The dominant note of the Book of Acts is the missionary cause."

3. The Pauline Epistles

-Romans: the natural knowledge of God; the righteousness of God through
faith in Jesus Christ--important missiological questions.

-1 Corinthians: congregational problems in young congregations.

- 2 Corinthians: the agony and the ecstasy of missionary work.
- Galatians: Judaizers, a prime mission problem today.
- Ephesians: a glorious picture of the goal, the Church of Jesus Christ.
- Philippians: the first love, "rejoice in the Lord."
- Colossians: a Pauline summary of the work of missions.
- Pastoral Epistles: a worker-training program for missions.
- Philemon: love and concern for the individual, a basic mission consideration.

4. The Other Epistles

- Hebrews: keeping converts faithful to a way of life foreign to their former traditions.
- General Epistles: the importance of the fruits of faith in a mission field (James); hope to those living as minorities (1 and 2 Peter); the importance of Christ's divinity (1, 2, 3 John); advice against troublemakers (Jude).

5. Revelation: the consummation of God's eternal missionary purpose (Re 11:15; 5:9-10; 15:3-4; 3:7-8; 22:1-5; 22:21).

SUMMARY

From the beginning to the end of Scripture we see how the Lord directs his saving work at the whole of mankind. The God of Genesis is the God of Revelation. He who revealed himself to Israel, who dwelt among us in the person of Jesus Christ, is the Alpha and Omega, the beginning and the ending, "who is, and who was, and who is to come. The Almighty" (Re 1:8). His work embraces "every tribe and language and people and nation" (Re 5:9), and "a great multitude that no one can count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb" (Re 7:9). The primordial history of Genesis points to the eschaton of Revelation.

FOR DISCUSSION (Part II)

1. Was God as equally concerned about the salvation of all people during the OT dispensation as he was in the New?
2. Explain why many Christians perhaps have the idea that a positive answer is NOT the case.
3. State several convincing arguments based upon Scripture that the God of the OT was not "exclusive" or "particularistic" as some people seem to think.
4. Show how the book of Jonah demonstrates Israel's failure to fulfil her purpose as a witness to the nations.
5. Review the emphasis of each of the four Evangelists in their transmission of Christ's Great Commission.
6. In your own opinion which of Paul's letters do you find to be especially inspirational in its mission application. (Give reasons for your choice.)
7. Why is a thorough knowledge of the Holy Scriptures fundamental to a local church's attitude toward world mission work?
8. Which of the following estimates do you consider to be close to accurate?
 - a. Our people have a good grasp of God's mission purpose for all people and appreciate its implications _____
 - b. Our people have a general idea of God's mission purpose for all people but do not appreciate its implications _____
 - c. Our people have little knowledge of God's mission purpose and little concern for its implications _____

III. THE DOCTRINAL BASIS OF MISSIONS

1. Our SOLA SCRIPTURA Approval

We approach mission work with authority ("Thus says the Lord!").
We approach the work with clarity (not a historical-critical approach
which virtually denies the clarity of Scripture).
We approach the work with purpose (to save souls, not society).
CONTRA - WCC, "Christian Presence," "Dialogue" etc.

2. Our SOLA GRATIA, SOLA FIDE Approach

We proclaim man's total depravity on account of sin, and an unconditioned
gospel through a God who justifies the sinner by grace alone.
We do not make faith a conditioning salvation.
CONTRA - Reformed, "Decision" Theology.

3. Our Use of the MEANS OF GRACE

Infant baptism; Real Presence in Lord's Supper.
We have the means, the tools!

4. Our Position on CHURCH and STATE

We preserve a clear distinction of responsibilities between the "Two
Kingdoms."
CONTRA - Social Gospel, Liberation Theology.

If any church has a doctrinal basis for doing world mission work, it is the
Lutheran Church with its emphasis upon sola gratia, sola scriptura, and sola
fide. This is in itself a powerful missio dei!

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FOR DISCUSSION (Part III)

1. Most of Protestantism today has adopted the historical-critical approach to the Holy Scriptures. Why does this place Protestant missionaries at a distinct disadvantage when proclaiming the Christian Gospel in an un-Christian area?
2. In spite of their unquestioned zeal for planting Christian churches throughout the world Evangelical missionaries with a Reformed background are far less equipped to do mission work than Lutheran missionaries. Why?
3. What explanation would you give for the fact that most mission endeavors these days seem more concerned about promoting social values than Scriptural truths?
4. Why do we, however, have little to boast about when it comes to carrying out Christ's mission command? Can you think of possible reasons for comparative lack of zeal, such as:
 - Lack of information among our people
 - A late start
 - Historical background
 - Overemphasis on "pure" doctrine
 - Overemphasis on Christian education
 - Selfishness
 - _____
 - _____

IV. THE WORLDWIDE MISSION SITUATION IN GENERAL

A. The GENERAL SITUATION

- Nearly 3/4 of the world's 4 billion people have never heard a clear presentation of the gospel. (e.g. Japan: ½ of 1 per cent Christian!).
- There are 80,500 evangelical "missionaries" in the world today, 55,000 of these from the US and Canada.
- Only 9 per cent of these world missionaries are working among the people in the far East where the need is the greatest (Chinese, Muslims, Hindus, Buddhists, etc.).
- Only half of the 9 per cent are directly engaged in pioneer mission work (Bible translation, evangelism). The others are involved in health and social programs. This comes to about 1 missionary for every 1 million people!

B. The US SITUATION (55,000 "missionaries")

- 5,500 missionaries are connected with the Department of Overseas Missions of the National Council of Churches (DOC-NCC). Most of these represent the social gospel school of thought based on the humanistic philosophy of the WCC.
- 10,000 US missionaries are of "evangelical" persuasion, associated with the Evangelical Fellowship Missions Association (EFMA). While as conservative as "Christianity Today," they represent a conditioned gospel which works without the full use of the means of grace.
- 7,000 US missionaries work with interdenominational mission agencies (IFMA). Confessionally these are neither fish nor fowl.
- The rest are a "mixed bag," mostly sects who seem to have an unusual zeal for missionary work. They prefer to work independently and not with any of the above organizational structures.

FOR DISCUSSION (Part IV)

1. Which statistics are especially revealing when we consider the world mission needs still confronting the Christian Church of today?
2. Which Protestant mission organizations are especially prominent in reaching out to these world mission needs?
3. Why are these statistics pertaining to Protestant mission outreach not as impressive as they may seem when we consider the need confronting us?
4. What effect should this have upon our own church body?

V. THE WORLDWIDE MISSION SITUATION IN WELS

A. TWO TYPES OF ACTIVITY

1. Mission Fields in which we work directly through expatriate missionaries:
Apache and Spanish in SW USA; Puerto Rico, Colombia, Malawi, Zambia, Japan, Hong Kong, Indonesia, Taiwan.
(Because of government regulations we supervise work in Mexico, Cameroon, and India from other areas.)
2. Young overseas confessional churches:
Sweden, Nigeria, Brazil.

B. HISTORICAL DEVELOPMENT

1. Apache Indian Mission - 1893
2. Mission in Poland, later Church of the Evangelical Lutheran Confession, now a member of SELK - 1924
3. Nigerian Mission (taken over by LC-MS in 1963) - 1936
4. Spanish Mission, Tucson - 1948
5. Japanese Mission - 1952 (reorganized 1957)
6. Northern Rhodesian Mission (now LCCA) - 1953
7. Nyasaland Mission (now LCCA) - 1962
8. Puerto Rico Mission - 1963
9. Hong Kong Mission - 1964
10. Spanish Mission (El Paso) - 1966
11. Taiwan Mission - 1968
12. Indonesian Mission - 1969
13. Mission in India - 1969
14. Appeal from Christ the King, Nigeria - 1969
15. Appeal from Cameroon - 1970
16. Contact with Sweden - 1971
17. Colombia - 1973
18. Request from Brazil - 1975

C. ADMINISTRATION - BWM

-Five 3-man executive committees (2 pastors and 1 layman each):

1. Lutheran Apache Mission
2. Lutheran Church of Central Africa
3. Lutheran Evangelical Christian Church in Japan
4. Southeast Asian Missions

5. Latin American Missions

- A 5-man Interim Committee (Sweden, Nigeria, Brazil, new appeals).
- A Chairman of the Board for World Missions (elected every 2 years).
- An Executive Secretary of the Board (a called worker).

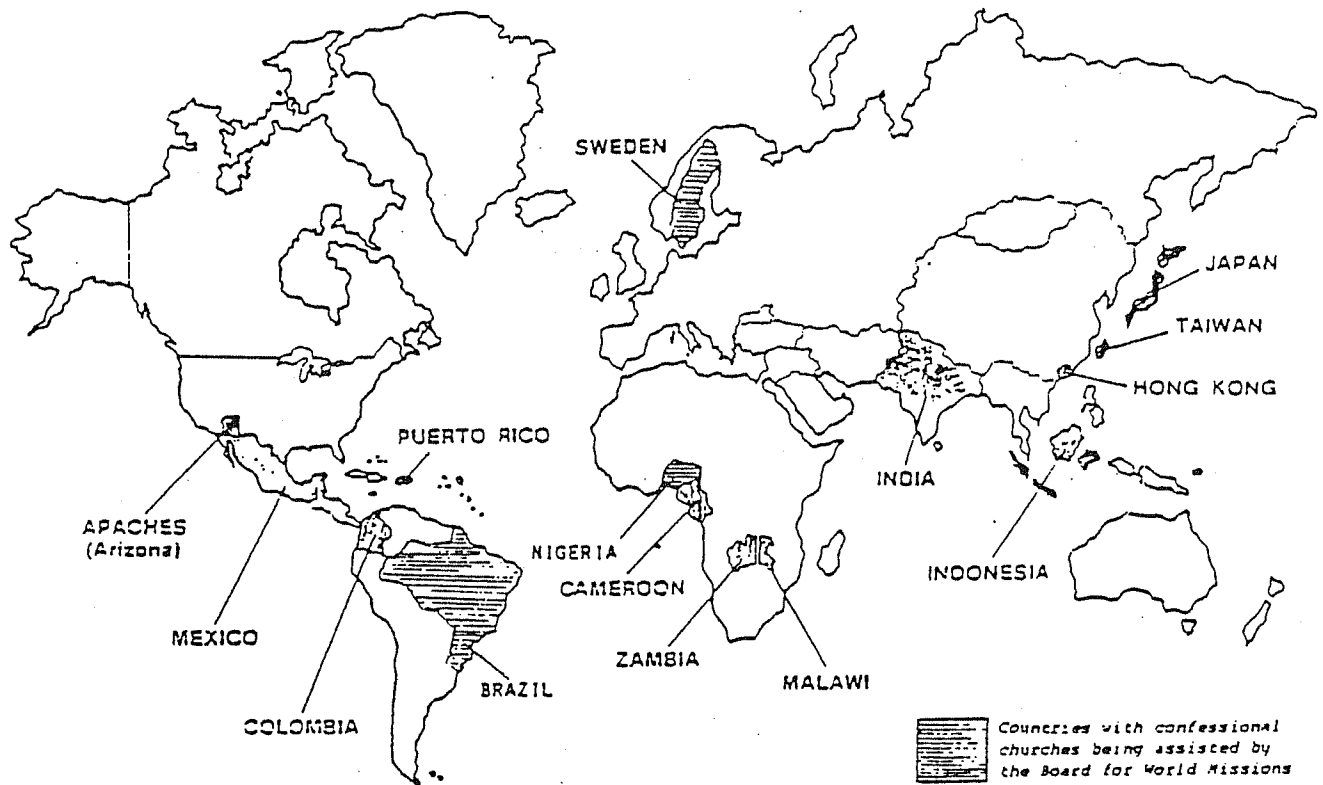
D. PRESENT DAY SITUATION

In order to keep abreast with the progress in our various world mission fields, it is important that the local pastor keep himself informed through sources of information available to him (Synodical Reports and Proceedings, Church Periodicals, Newsletters, etc.).

In spite of a constant flow of information through these channels, it's surprising how precious little of this seems to filter down to our people, and even how little our pastors seem to know about what's going on outside of his own little bailiwick!

WORLD MISSION STATIONS

OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD



Summary of Statistics - 1/1/80

<u>Mission</u>	<u>Missionaries</u>	<u>Souls</u>	<u>Communi- cants</u>	<u>National Pastors</u>	<u>National Evangel- ists</u>	<u>Mission Teachers</u>
S.W. U.S.A	2	121	40			1
Mexico	2	266	68	5		
Puerto Rico	3	180	57			
Colombia	5	208	44		1	
Apache	7	3,013	1,262	(1)		21
Malawi	5	3,705	2,111	2	16	
Zambia	10	3,569	1,731	5	17	
Cameroon	0	2,642	825	4	2	
Japan	7	267	165	3		1
Hong Kong	3	214	96		4	1
India	0	55	4	1		
Indonesia	3	61	25	1	1	
Taiwan	3	99	67	1	1	
TOTALS	50	14,400	6,495	22	42	24

Overseas Confessional Churches

Sweden	312	218	12
Nigeria	886	701	3
Brazil	c. 25	c. 16	1

Missionary Vacancies as of June 16, 1980

Zambia - 1 Mexican Mission - 1
 Colombia - 1
 Indonesia - 1 missionary has not yet obtained entry visa for Indonesia

FOR DISCUSSION (Part V)

1. What is your reaction when you consider our Synod's world mission program:
 - a. In its geographic outreach (worldwide extent)
 - b. In its demographic outreach (number of souls gained)
 - c. In its historical development (years when we began each field)
change
2. What effect has the /from colonialism to national independence had upon world mission outreach?
3. What effect have changing economic and social conditions had upon world mission outreach, especially in Third World countries?
4. What has become especially important, therefore, in helping to establish national churches?
5. Why is it important for every congregation in the Synod to be aware of these changing world conditions?
6. Do you feel that our Synod's world mission program is:
 - a. Less than adequate? _____
 - b. Adequate? _____
 - c. Overextended? _____

VI. THE LOCAL CONGREGATION AND WORLD MISSIONS

Are our congregations, with all their meetings, organizations and activities a reflection of Christ's first command to his church?

-If we use the Book of Acts as a paradigm, we must say that the early Christian church "did more," as Dr. John R. Mott says, "to accomplish the world's evangelism than any succeeding generation."

-How so? By unusual methods? By impressive numbers? By social programs? By modern instruments of communication?

-The apostolic church:

1. knew its place in the world,
2. had a high conception of Christian discipleship, and
3. was motivated by clear and certain convictions of truth.

-A good barometer of the extent to which a church of today follows the above-mentioned guidelines is shown in its attitude toward mission work. A church without mission outreach and concern is dead.

-The key to following these standards lies with the home pastor! He can be a "bottleneck," blocking the flow of information and thus stifling all local interest in the congregation, or he can be a catalyst, supplying his people with information and inspiration to be alive with the Gospel message which has been entrusted to the church as a treasure not to bury in the ground, but to put to use and gather the rich dividends which the Lord looks for (cf. Parable of the Pounds, Luke 19; Parable of the Talents, Matthew 25).

FOR DISCUSSION (Part VI)

1. The thrust of this lesson is to encourage each congregation to analyze itself in the light of Christ's Great Commission.

How would you rate your congregation (Good/Fair/Poor) on the three points mentioned in the lesson:

- a. Knows its place in the world _____
 - b. Has a high conception of Christian discipleship _____
 - c. Is motivated by clear and certain convictions of truth _____
2. Through what means do you feel a congregation can best be encouraged and informed toward a better motivation in world mission outreach?
 - a. Sermons _____
 - b. Organizations _____
 - c. Parish Education on all levels _____
 - d. Involvement in special projects with direct contact with world mission fields _____
 - e. (Other - specify) _____

VII. THE LOCAL PASTOR AND WORLD MISSIONS

- "Missions will not take its rightful place in the program of the local churches until pastors and other church leaders understand the primary work of their churches to be missions."

S. R. Warburton, "Making a Missionary Church."

- "A missionary-hearted pastor whose missionary zeal is revealing itself in his pulpit will certainly draw his people into full sympathy with his missionary arms."

E. W. Smith, "The Desire of All Nations."

- At the 1982 Mission Seminar of the Wisconsin Lutheran Seminary, District President George Boldt outlined the following suggestions to pastors for:

Encouraging a Congregation for Missions

- A. Preparation:
 1. Pray
 2. Study so you know your message
- B. Motivation:
 1. Start with the love God has shown to us
 2. Depend on the gospel alone for willing hearts
- C. Participation:
 1. The choice isn't yours
 2. Personal involvement - set an example
- D. Education:
 1. Remind a congregation of its own blessings
 2. Present the opportunities
- E. (Avoid) Deflation:
 1. Makeshift measures for Synodical offerings
 2. A concern only for local issues
 3. A protective attitude over against wider opportunities
 4. A griping attitude over against Synodical programs
 5. A negative presentation for Synodical offerings
- F. (Practice) Elation:
 1. Enjoy the opportunities to encourage the congregation toward greater interests and activities
 2. See Synodical work in the framework of a family
 3. Do something!
 4. Rely on the Lord's blessings.

FOR DISCUSSION (Part VII)

In the lesson we list six points suggested by Pastor George Boldt whereby a pastor can encourage a congregation toward a more positive attitude for supporting the synodical mission program.

Use the rest of this sheet to elaborate on the point (A, B, C, D, E, or F) which you feel deserves special emphasis.

VIII. WORLD MISSION SERMONS

A. Throughout the Church Year

If "the whole purpose of the Bible is the rescue of mankind," and if "the mission of the Church is the evangelization of the world" (cf. Chapter I, INTRODUCTORY), it goes without saying that world mission applications will occur in sermons not only on Mission Festival, but throughout the Christian church year:

1. Advent - Christ came as the Savior of the world.

Christ comes today through the means of grace, intended for all people.

In the light of Christ's second coming our world mission task is all the more urgent.

2. Christmas - "Joy to the world, the Lord is come!"

The universality of Christmas!

"Savior of the nations, come!"

3. Epiphany - "Arise, shine, for your light is come!"

Christ is manifested as true Son of God and Savior of the world.

4. Lent - "Behold the Lamb of God, who takes away the sins of the world."

5. Easter - The message of the Risen Lord is particularly needed by a world hopelessly enslaved by the forces of sin, Satan, and death.
The Risen Lord's Great Commission!

6. Ascension - Christ, at the right hand of the Father, rules over all things for the interests of his Church.

7. Pentecost - The Holy Spirit gives power to the first disciples to speak to people of every language, proclaiming "the wonderful works of God."

8. Trinity - The Great Commission contains Scriptures clearest direct expression of the Triune God.

The Trinity Season proclaims the Church's response to the mighty acts of God in behalf of mankind's salvation. This response is incomplete if it does not include a real concern for those still without the blessings of the gospel.

9. Reformation - "Then I saw another angel flying in mid air, and he had the eternal gospel to proclaim to those who live on the earth - to every nation, tribe, language and people..." (Rev 14:6)

B. Texts on World Missions

1. Old Testament

- | | |
|---------------------|---|
| Genesis 3:15 | - "The Ongoing Battle" |
| 12:1-3 | - "A Blessing for All People" |
| Exodus 14:15 | - "Tell the Israelites to Move On!" |
| 19:6 | - "A Kingdom of Priests - A Holy Nation" |
| Numbers 10:35 | - "The Church's Marching Orders" |
| Deuteronomy 28:9-10 | - "All the Peoples on Earth Will See!" |
| Joshua 1:6-9 | - "Be Strong and Courageous!" |
| 23:9-11 | - "One of ^{you} Routs a Thousand!" |
| Judges 7:1-8 | - "Against All Odds" |
| 16:21 | - "Samson's Hair Grew Again" |
| 1 Samuel 17:45 | - "I Come in the Name of the Lord!" |
| 2 Samuel 22:47-51 | - "Praise Be to the Rock of Salvation!" |

- 1 Kings 8:41-43 - "As for the Foreigner..."
17:12 - "A Hand full of Flour - A Little Oil"
18:36-39 - "The Lord, He is God!"
19:11-13 - "The Power of a Gentle Whisper"
- 2 Kings 5:2-3 - "The Witness of a Little Girl"
6:1-7 - "An Ax head Floats"
6:15-17 - "Surrounded by Angel Hosts"
- Psalms 2:8 - "Our Rightful Inheritance"
18:46-50 - "He who Subdues the Nations under Us"
47 - "God Is the King of All the Earth"
66:5 - "Come and See What God Has Done!"
68:31 - "Cush will Submit Herself to God"
87:4 - "This One Was Born in Zion!"
96:10 - "Say among the Nations, 'The Lord Reigns'"
107:2 - "Let the Redeemed of the Lord Say So!"
117:1 - "Praise the Lord, All You Nations!"
- Proverbs 30:24-28 - "The Wisdom of a Little Strength"
- Isaiah 2:1-4 - "Many Peoples Will Come..."
6:1-8 - "Whom Shall I Send?"
9:2-6 - "From Darkness to Light"
40:1-11 - "Light up Your Voice with a Shout!"
42:1-4 - "He Will Bring Justice to the Nations!"
43:11 - "Apart from Me No Savior!"
45:22 - "Turn to Me and Be Saved!"
49:22-23 - "See, I Will Beckon to the Gentiles!"
52:7 - "How Beautiful on the Mountains..."
54:1-3 - "Enlarge the Place of Your Tent!"
55:10-13 - "My Word Will Not Return to Me Empty!"
60:1-7 - "Arise, Shine..."
61:1-6 - "Beauty instead of Ashes"
62:1-5 - "The Nations Will See Your Righteousness"
- Jeremiah 16:19-21 - "Then the Nations Will Know..."
31:10-14 - "Hear the Word of the Lord, O Nations!"
31:31-34 - "A New Covenant"
- Ezekiel 36:23 - "I Will Show Myself through You!"
37:1-14 - "Dry Bones Made Alive"
- Jonah 3:1-10 - "Go to the Great City of Ninevah!"
4:1-11 - "Have You Any Right to Be Angry?"
- Habakkuk 2:14 - "The Earth Will Be Filled..."
- Micah 4:1-5 - "Come, Let Us Go Up to the Mountain of the Lord!"
- Zechariah 9:9-10 - "His Rule Will Extend from Sea to Sea"
- Malachi 1:11 - "My Name Will Be Great among the Nations"
2. New Testament
- Matthew 5:13-14 - "Salt and Light"
6:10 - "Your Kingdom Come!"
9:35-38 - "The Harvest and the Workers"
13:31-33 - "Like Mustard Seed - Like Leaven"
24:14 - "The Gospel in All the World"
28:18-20 - "Go into All the World!"
- Mark 16:16 - "The Good News to All Creation"
- Luke 15:7.10.32 - "Lost and Found"
19:1-10 - "The Seeking Savior"
24:45-48 - "Beginning at Jerusalem..."

John 1:42 - "He Brought Him to Jesus"
 6:1-14 - "Sharing the Bread of Life"
 9:4 - "While It Is Day"
 10:16 - "Other Sheep"
 12:32 - "I Will Draw All Men to Myself"
 14:6 - "The Way, the Truth, the Life"
 20:19-23 - "I Am Sending You!"
 Acts 2:1-13 - "World Communications"
 4:12 - "Salvation in No One Else!"
 4:18-21 - "We Cannot Help Speaking..."
 13:6-12 - "The Power Struggle in World Missions"
 14:26-27 - "Reporting on All that God Has Done"
 16:6-10 - "Come and Help Us!"
 26:25-32 - "It Was Not Done in a Corner!"
 Romans 1:16 - "Not Ashamed of the Gospel of Christ"
 10:15 - "Unless They Are Sent..."
 1 Corinthians 16:9 - "A Great and Effectual Door Is Opened to Me"
 2 Corinthians 4:6 - "The Glorious Light of the Lord's Epiphany"
 4:13-14 - "We Believe - And Therefore Speak"
 5:14-15 - "We Try to Persuade Men"
 5:18-20 - "God Has Done It All!"
 Ephesians 3:8 - "The Heart of a Missionary"
 Philippians 1:12-18 - "The Important Thing Is That Christ Is Preached!"
 Colossians 4:3 - "Pray that God May Open a Door!"
 2 Thessalonians 3:1 - "Pray that the Message May Spread!"
 1 Timothy 2:4 - "God Our Savior Wants All Men to Be Saved"
 2 Timothy 2:1-2 - "A Worker-Training Program"
 Hebrews 11:1 - "A Work of Faith"
 Revelation 3:8 - "A Little Strength - An Open Door"
 7:13-17 - "Let's Prepare for Heaven!"
 14:6-7 - "The Reformation's Mission Heritage"
 22:17 - "The Spirit and the Bride say 'Come!'"

FOR DISCUSSION (Part VIII)

1. Choose a Mission Festival text for world missions (either from the list in this lesson or one of your own). _____
2. Prepare a basic outline for this text (theme and chief parts).
3. Show how you would give a specific application to each part of your outline, relating this also to the more general goal expressed in your theme.

IX. MAKING THE BEST USE OF OUR ORGANIZATIONS

If mission work is truly the first business of the church, it should be self-evident that world mission information will be carried out through a program of parish education.

A. BIBLE CLASS

The following courses are available through NWPB:

1. Jonah, the Unwilling Missionary, by Norbert R. Meier
2. The Gospel Banners Forward Go, by Werner H. Franzmann
3. The Open Door for the Gentiles, by Werner H. Franzmann
4. The Word Is Not Bound, by Werner H. Franzmann

The last three courses referred to above take through the Book of Acts, portraying the growth of Christianity as this was carried out through the early church and especially through the work of the Apostle Paul.

B. CHURCH ORGANIZATIONS (Ladies' Aid, Men's Club, Young People, etc.)

In organizational meetings it would seem that presenting the cause of world missions through visual aids would be the best approach.

If one is serious about this method, it would seem that a congregation would want to subscribe to the "Unlimited Use" offer of NPH Audio Visual Aids, whereby unlimited use of their library is available for an entire year by payment of an annual use fee for the congregation. This would allow for advance previewing, setting up an overall program, and in the end not turn out to be too expensive. The various organizations can chip in to share the cost of the annual fee.

The 1981/82 Audio Visual Aids Catalog of NPH lists the following films, filmstrips, and slides, most of which come with sound or tape-cassette:

1. Apache Mission - 2 films, 2 filmstrips
2. Spanish Missions - 1 film, 4 filmstrips
3. African Missions - 1 film, 2 filmstrips
4. Japan Mission - 2 filmstrips (latest not listed in catalog)
5. Hong Kong - 1 filmstrip
6. General, Board for World Missions - 1 filmstrip

(Other filmstrips of a general nature relating to the geography and culture of our synod's world mission fields are also available through AVA-NPH.)

The NPH Audio Visual Aids Catalog offers an important list of advice on page 1:

C. USE OF AUDIO VISUAL AIDS

Visual aids are as old as the world. Some forms have been in use for many years: such as chalkboards, maps, graphs. Of late, visual aids have come to mean projected materials with the use of opaque filmstrip and slide, or motion picture projectors. It should be remembered that these are only aids, and if they are to be used wisely, they will require thorough preparation.

There are certain tested principles which can make the presentation with visual aids more effective. We suggest the following five formal steps:

1. Aim: Ask yourself: "What is to be accomplished in this showing?"
When this question is answered, the selection of the appropriate visual material will be obvious.

2. Preparation: This is two-fold. The leader must prepare himself, preview the visual materials, prepare room and equipment for showing. The leader must also prepare the group, state the purpose of the film or filmstrip before its use, ask questions to sharpen observation, and cultivate discussion.
3. Presentation: Make it as concise and functional as possible. Delays irritate.
4. Penetration: Questions used in preparation might well be repeated after the showing. In the case of a filmstrip, a second showing with pauses at points of emphasis is usually effective.
5. Application: This could be called follow-through. As in all learning, new information must be applied to the life of the learner.

D. SPECIAL WOMENS' GROUPS

Two special organizations in our Synod for women interested in the cause of helping world mission work are the "Medical Mission for Central Africa" and the "Lutheran Women's Missionary Society." Since these organizations are often confused in our synodical circles, the woman-in-charge of each organization was requested to outline briefly the purpose and work of her group. The following information was received:

1. MEDICAL MISSION FOR CENTRAL AFRICA

Policy - Program - Procedure

POLICY

The Medical Mission in Central Africa approved by the Synod in it's 1957 convention - PROCEEDINGS August 7-14 1957 page 52.

"Mrs. Wackers work in Northern Rhodesia indicated the great need for medical activities...an appeal is being addressed to all Ladies Aids of our congregations for an annual pledge to indicate whether the Synod can place medical aid on a permanent basis."

NOTE: offerings were gathered in 1960- The Dispensary at Lumano was dedicated in November 1961.

PROGRAM

A Contact Woman service was initiated in January 1961, by the Executive Committee For Central Africa.

A nucleus of twelve women were appointed by the Synodical District Presidents. This number increased to 125 by 1981, to cover all of the Circuits in the Conferences of the Synod. These Contact Women are now appointed by the Circuit Pastors and instructed for their service by the Medical Mission Committee. Circuit Pastors are informed annually of the Contact Women working in their area (C.W. Directory enclosed).

PROCEDURES

The Contact Women are trained to inform their local congregations about the medical program in Zambia and Malawi:

- a. Promote regular funds for the operation of the medical services in both fields.
- b. Presentations of audio visual materials and brochures provided by the Medical Mission Committee.
- c. Information regarding practical projects which are provided by the various local groups and sent to Africa on a regular basis.

Recruitment of Nurses:

Recruiting nurses for service in Africa is an on-going program of the Medical Mission Committee through the Medical Director and the secretary of the Committee. Two nurses are necessary on each field at all times. Potential nurses are interviewed for service and prepared with pertinent information applying to the work.

Special training for some nurses is done at Seneca College in Toronto Canada. Others take two week courses at the University Child Institute in England enroute to Africa. The Medical Director determines the training for each potential nurse. The Medical Mission Committee is responsible for making the arrangements for the courses.

The Medical Mission Committee is responsible for preparation of the official documents needed to enter Africa as an expatriate nurse - Employment Permit - Nursing License, etc.

All expenses for recruitment of nurses - preparation for Africa - special training - shipping of goods - Salary, including vacations - health insurance - travel to and from Africa - are paid from the local congregation offerings. Christian Day Schools, Young People groups and LWMS groups sometimes supply offerings, but the regular basic support is from the ladies groups in the congregations of the Synod.

The entire program is a non-budgetary mission arm of the Synod. The responsibility of gathering these regular funds is in the province of the official Contact Women in each area of the Synod.

The entire program is funded by local funds without any assistance from synodical funds.

(Supplied by Mrs. Herbert Speckin, Executive Secretary of MMCA)

2. LUTHERAN WOMEN'S MISSIONARY SOCIETY

Membership in LWMS is achieved through the payment of an annual membership fee. Upon payment of this fee, all women who are members of the participating congregation automatically become LWMS members. Of course, participation is not always that large.

The over 800 congregations that have thus become members are called the local organizations. They may meet in three different ways as described in the constitution.

Several congregations within an area may then join together to form a circuit. Circuits generally arrange to meet twice a year in what we call rallies. There is no membership fee in joining a circuit, but a freewill offering is taken or a small registration fee is charged of each person in order to establish and maintain a working fund.

All congregations paying the fee are members of the national organization. Its activity is an annual convention which is hosted by a circuit.

The local congregations can elect whatever officers they feel they need to effectively run their organizations. National does require the name of a "reporter" who will receive all mailings and will relay all information to her congregation.

Circuit boards are usually composed of nine members, though some may have more or fewer depending on the size of their memberships and the workload of the officers.

The National Board is nine members: president, vice-president, secretary, treasurer, pastoral advisor, 2 spiritual growth laywoman and 2 spiritual growth pastors. They are responsible in various ways for record keeping, dissemination of information, education and encouragement in mission support, and arrangements for conventions.

The purpose of the organization is to "increase interest in and support mission endeavors" of the WELS. The policy of the organization is to support non-budgetary projects which are essential to the spreading of the Word and Sacraments. Obviously, it is difficult at times to decide whether or not a project falls within our guidelines. We refrain from supporting library funds for synod schools, likewise, scholarships. Nor do we support charitable organizations such as WLCFS or the home at Belle Plaine, MN.

We do, however, lend support to the World Seminary Conference, the WELS World Mission Film Fund, the furlough house, and the Home Mission Furnishings Fund because we feel that these various activities have an impact on the spread of the Word and Sacraments.

One of the efforts which we frequently give support is the African Medical Mission Fund. Though it is an organization separate from LWMS, it is still active in reaching out for souls for Christ through a concern for the bodies of people.

Are you now thoroughly confused about what is and what is not a suitable project? Even we on the Board sometimes debate over the desirability of supporting a cause.

Our monies are derived by freewill offerings. The local organizations may support any mission project which they wish. Then, in addition, twice a year they are asked to submit mission monies to their circuit treasurers. Of those monies collected, 25% is submitted to the national organization to be divided equally between a world mission and a home mission project as selected by the previous convention. 75% is retained by the circuit to be split evenly between its two selected projects.

Last year nearly \$30,000 was transmitted to National, which means that about \$120,000 was expended by the circuits. We have no way of knowing how many more thousands were given by local organizations in order to support mission causes.

So with our monies, our prayers, and our time we endeavor to aid the synod in its efforts to follow Christ's command to go and teach.

(Supplied by Kathryn A. Banbury, President of LWMS)

Both organizations supplied detailed information concerning their structure and work.

FOR DISCUSSION (Part IX)

1. Which organization (excluding Bible Class) have you found to lend itself best for promoting the cause of world missions? Why?

2. Which method (audio-visual, lecture, guest speakers, etc.) have you found to be most effective in carrying out this purpose?

3. Is there any special program or project which you have carried out through an organization (excluding a mission fair, treated separately elsewhere) which you would like to share?

4. How do you feel your program for promoting world missions could be improved?

X. THE MISSION FESTIVAL

Years ago Mission Festivals were accompanied with celebrations and customs peculiar to the times. The festival itself was a day for visiting between neighboring congregations and pastors, for morning, afternoon and evening services, for mission festival dinners. In some cases the synodical mission "quota" was achieved in the day's offerings.

While many of these customs have passed away, other ways of increasing interest in mission work at home and abroad have replaced them. Perhaps the most effective of these has been:

A. THE MISSION FAIR

- A survey of congregations which have held successful mission fairs reveals that they are variously organized, depending upon wherever the pastor feels he can find some force within the congregation through which he can realize the best support and enthusiasm to work on displays. Options suggested are:
1. Through Organizations (Church Council, PTA, Stewardship Committee, Ladies', Men's, Youth Groups, etc.). Each group is assigned responsibility for a particular display - Africa, Japan, Spanish, SE Asia, Apache - or for some type of function in the program, working together under the chairmanship of a layman.
 2. Through Christian Day School and/or Sunday School. Various classes are assigned responsibility for displays, etc., under the chairmanship of the school principal or SS superintendent.
 3. Through the Church Choir, developing a song service with instrumental accompaniment on the evening of mission festival, with a guest speaker and displays by assisting organizations.
 4. Combinations of any of the above.

Various sources for display materials have been suggested:

1. Publicity materials from the office of the Executive Secretary, Board for World Missions, WELS.
2. Mission Kits from the Chairmen of the Executive Committees, Board for World Missions, WELS.
3. Medical Mission Display from Mrs. Tetzlaff, wife of Pastor David Tetzlaff, Milwaukee, WI.
4. Japanese Display from Garden Homes Lutheran Church, Milwaukee, WI.
5. African Display from St. Johns Lutheran Church, Wauwatosa, WI.
6. The Public Museum, Milwaukee, WI.

Notes:

1. It is advisable to begin planning and working on a program of this kind months in advance of the day.
2. A filmstrip on Mission's Weekend Fair with suggestions on how to organize a Mission Fair is available through the Audio Visual Aids, NWPH.
3. Congregations which have held mission fairs and who can supply additional suggestions: Gethsemane, Garden Homes, St. Matthews, Resurrection (Milwaukee); St. Johns (Wauwatosa); Woodlawn (West Allis); Emanuel (New London).

FOR DISCUSSION (Part X)

1. Have you had previous experience with Mission Fairs?
 - a. If YES, with what results?

 - b. If NO, do you plan to organize one? Why?

2. Do you think that all the time and effort expended on a Mission Fair project is worth it? (Explain your answer)

3. Which aspect of a Mission Fair do you think is most profitable?
 - a. Informative
 - b. Inspirational
 - c. Cooperative effort

4. What other suggestions do you have for using a Mission Festival to promote the cause of world missions?

XI. USING PARISH EDUCATIONAL AGENCIES FOR WORLD MISSIONS

The two pages which follow give an exchange of letters which took place in March and April of this year.

Since my request to the WELS Board for Parish Education for suggestions as to how the cause of world missions can be promoted through parish education agencies has failed to produce any results, I have decided to see what kind of suggestions can be brought forward in a class discussion. .

If you have anything to offer in this regard, please outline your thoughts below for class presentation.

(Cf. also THE GREAT COMMISSION, A Supplement to Luther's Small Catechism, by Morris Watikins, All Nations Frontier Missions, P.O. Box 303, Paradise, CA, 95969)

WISCONSIN LUTHERAN SEMINARY

WISCONSIN EVANGELICAL LUTHERAN SYNOD

March 22, 1982

11831 N Seminary Drive '65 W
Mequon, Wisconsin 53092

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Old Testament
Symbolics

HEINRICH J. VOGEL
Systematic Theology
Old Testament

MARTIN ALBRECHT
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Christian Education

TILBERT R. GAWRISCH
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IRWIN J. HABECK
New Testament
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Financial Aids Officer
New Testament
Church History

ERNST H. WENDLAND
Homiletics
Old Testament

Mr. Donald Zimmerman, Executive Secretary
Board for Parish Education, WELS
3614 West North Avenue
Milwaukee, WI 53208

Dear Mr. Zimmerman,

I have been assigned a Summer Quarter course at our Seminary this June entitled "The Local Church and Its World Mission."

Obviously the matter of parish education plays an important role in discussing a topic of this kind, particularly in the areas of Christian Day Schools, Sunday Schools, Vacation Bible Schools, Bible Classes etc.

I don't expect to go into a lot of detail in discussing these things, but I would like to be able to offer suggestions concerning types of programs which can be carried out through these agencies to promote the cause of world missions. I would also be interested in knowing where to find source materials for the same.

I'm especially interested in what can be done through the Christian Day School.

Do you know of any conference papers or articles in "The Lutheran Educator" which have dealt with this subject? I would appreciate any information that can be supplied through your office.

Sincerely yours,

E. H. Wendland

WISCONSIN Evangelical Lutheran SYNOD



BOARD FOR PARISH EDUCATION

3614 West North Avenue, Milwaukee, Wisconsin 53208, Phone (414)445-4030

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April 21, 1982

Professor E. Wendland
Wisconsin Lutheran Seminary
11831 N. Seminary Drive 65W
Mequon, Wisconsin 53092

Dear Professor Wendland:

I am at this moment filled with embarrassment. The letter you addressed to me reached our office on March 24. Please accept my apologies.

On top of the lateness of this reply, I feel we can be of little help in supplying you with information or materials which show what can be done through the Christian day school to promote the cause of world missions.

There are a few things that the faculties and children of the schools do to promote world missions. Besides discussion at appropriate class times, they do such things as making bulletin board displays, having mission fairs, developing mission themes through weekly children's worship services and designating offerings for specific mission projects.

We wish you the Lord's blessings as you develop your topic for this summer.

Yours in Christ,

Donald H. Zimmerman

DHZ:vk

XII. SUMMARY : THE LOCAL CHURCH AND ITS WORLD MISSION

1. A local church will be interested in supporting world missions in proportion to its appreciation for the fact that the whole purpose of God's revelation in the Holy Scriptures is the rescue of mankind from sin, death, and from the power of the devil. It needs to be strengthened in the truth that the primary purpose of the Christian Church is therefore the task of proclaiming the saving gospel message in all the world and to all nations.
2. From beginning to end the Holy Scriptures show how the Lord directs his saving plan and work at the whole of mankind. The God of Genesis is the God of Revelation. He wants all people to be saved and to come to a knowledge of his saving truth. It is important that our people are strengthened in this conviction on the basis of the Bible if they are to be a church with an "open door" placed before it and aware of that door.
3. If any church has a doctrinal basis for doing world mission work, it is the Lutheran Church with its emphasis upon SOLA GRATIA, SOLA SCRIPTURA, and SOLA FIDE. This, too, is a fact which needs to be impressed upon our people. Somehow we as Lutherans seem to fail to appreciate this as much as we should!
4. A consideration of the worldwide mission situation clearly shows the overwhelming need still existing in the world today for the spread of the saving gospel.....It also indicates that most mission work today is carried on by churches and mission agencies operating with a social or a conditioned gospel, or one lacking in confessional soundness.....If we are really so convinced that we have the truth in all its purity, we surely ought to demonstrate this conviction more zealously than we do!
5. As we review the world mission program in WELS, we see its extent, its opportunities, and its problems. As our familiarity with these matters grows, so does our interest in the work itself. How important, therefore, that this information be channeled to our people by every possible means!
6. A local church without an interest in mission work is like a dead corpse. Every congregation ought to feel its pulse and analyze its own situation in the light of Christ's Great Commission. It should also explore ways in which it can grow in its concept of discipleship on the basis of the holy Scriptures.
7. The key to growth in Christian knowledge and inspiration lies primarily with the home pastor. He should therefore be the first to analyze himself as to his attitude toward world missions, also exploring ways in which he can better encourage his people to be a part of Christ's world mission program.
8. The pulpit is still the best means for propagandizing the cause of world missions and for inspiring God's people to be living instruments for a Lord who came to save all people. Scriptural preaching will proclaim mission work not as an appendix to biblical theology, rather how it belongs at its very core.
9. Our various church organizations serve their purpose best when they are

busy about the first business of the Church of Jesus Christ. Ways for getting mission information to our people through these organizations are unlimited. Opportunities for using organizations to engage in worthwhile mission projects are many. None of this, of course, happens by itself; careful planning and hard work are necessary. Again the pastor must be the prime mover.

10. Making the most of an Annual Mission Festival is another excellent way of increasing interest in mission work both at home as well as abroad. The Mission Fair has served as an effective means of creating a greater appreciation for world mission work.
11. The use of parish education agencies for increasing interest in the cause of missions is apparently an area in our Synod which needs to be developed. It would seem that the Christian Day School, the Sunday School, the Vacation Bible School, and instruction classes could place greater emphasis upon this most important function of the Church than appears to be the case at present. We encourage the members of this class to explore the use of their talents in this direction!
12. There is much to do. The time is short. May the Savior of the world encourage us even as he did his first disciples: "As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work. While I am in the world, I am the light of the world."

(John 9: 4-5)