

THE WISCONSIN SYNOD MISSION TO POLAND: WAS IT WORTH IT?

by

Mark J. Wenzel

Senior Church History  
Prof. Fredrick  
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Wisconsin Lutheran Seminary Library  
11831 N. Seminary Drive. 65W  
Mequon, Wisconsin

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Mention the year 1924, and you will probably conjure up memories of flappers, prohibition, the "roaring twenties." The war to end all wars was over and life in America was on the upswing. It seemed everyone was concerned with themselves and America. Nobody wanted anything to do with Europe lest we be dragged into another war. Isolationism is the word the history books give to this attitude. We could simply call it sinful greed and materialism.

It seems strange then that at this time the Wisconsin Synod began to broaden its vision in response to Jesus' words, "Go and make disciples of all nations." But broaden its vision it did. In 1924 the first overseas mission of the Wisconsin Synod was begun. It began in the country of Poland. It is the intent of this paper to recount the history of this mission from birth until the present and to answer the question, "Was it worth it?"

### THE YEARS IN POLAND

1923-1939

Why a mission to Poland? To answer this we must look back a little bit in history. For the mission to Poland was not to the Polish people. No, this mission was directed at Germans, more specifically German Lutherans living in Poland. The presence of so many Germans in Poland is explained by two factors. The first is the annexation of former German provinces into the nation of

Poland at the end of World War I. These included the provinces of Posen and East Prussia.

The second source of Lutherans in Poland stems from the desire of the Polish government and land owners to upgrade their level of agricultural development. They induced Germans to settle in Poland by granting them many concessions. These included special grants of land and most importantly the right to practice their Lutheran religion. The government promised to not interfere in regards to religion or language. Thus large communities of Lutherans came into being which endured for many generations. It was, however, difficult for these German Lutherans to find pastors to serve them. Nevertheless they endured these hardships and found ways to keep their religion alive.

As time went on, the vigor and drive of these people started to wane. More and more they were exposed to rationalism and liberalism from the state universities. The Lutheran church of Poland, known as the Augsburg Church left much to be desired.

But things were to get even worse for these Lutherans. When as a result of World War I, the Republic of Poland was formed as a sovereign state, the church faced rough times. This new government revoked the old guarantees of freedom in matters of language and religion. In this the superintendent of the Augsburg Church actual went along with the new policies and neglected the spiritual needs of the church under him. The situation is reflected in this statement by Armin Schlender, a longtime pastor in the Poland mission:

The care for souls (in the Augsburg Church) among the common people left much to be desired. In addition to spiritual indifference the social differences so prevalent in the land were reflected in church life. Pews for Sunday attendance were rented to the more opulent. Tariffs were introduced for baptisms, weddings and burials. This practice of favoring the wealthy aroused much restlessness among the common people, who turned to their own prayer meetings and assembled in private homes to find spiritual help (Durch Kreuz zur Krone, April 1974).

These concerned people looked for help. Their wandering gaze fell upon the Wisconsin Synod. Through relief sent after the war and the concern of some of the synod members, the name of the Wisconsin Synod held a ray of hope for these concerned Christians. In 1923 a request for help was received by the Synod. This request originated from the a Lutheran Free Church formed in Poland by Gustav Maliszewski. He was not a pastor as of yet, and the church did not have any official recognition.

In response to this request, the Synod formed a committee to look into the matter. Their response was to send a man to Poland to see the condition of the church for himself. In this way the Synod could make an informed decision. Pastor Otto Engel of Randolph, Wisconsin was sent to Poland. After spending some time preaching, lecturing and visiting the church in Poland, he reported to the 1923 Synod convention. The situation in Poland was "very sad and depressing;" "many pastors have fallen away from faith and thousands are without shepherds." And the statement which would move anyone to action, "Der Hunger nach Gottes Word sei ueberall gross." The Synod agreed to send \$10,000 for support of this church in Poland.

The official organization of the Evangelical Lutheran Free Church of Poland took place on May 11, 1924 in the home of Edward Gnauck in Lodz, Poland. On August 3, 1924 Gustav Maliszewski was ordained by Pastor Engel with Director J.P. Koehler of Wisconsin Lutheran Seminary and son Pastor Karl Koehler assisting. The church was called St. Paul Lutheran Church and had 35 adult members. Trinity Church in Andrespol was organized soon thereafter.

The work in Poland got off to a slow start. The money set aside for the mission in the 1923 convention never materialized. The mission board was hampered by lack of funds, the mission field was far away and contact was difficult to keep. Despite these problems the 1925 convention still resolved to undertake the Poland Mission with "utmost energy." They pledged \$15,000 in aid for the next biennium. They also attempted to call a man to take the position of director of the mission. Their attempts failed, so they convinced Pastor Engel to stay in Poland longer. The reported size of the two congregations at this time was 160 members.

By the 1927 convention of the Wisconsin Synod work was progressing in Poland. Pastor Dasler accepted the call to become the superintendent of the Mission in Poland. Pastor August Lerle became pastor of Trinity, Andrespol, and he along with his congregation and the congregation in Lodz were accepted into membership of the Wisconsin Synod. Membership had grown to 269 communicants and five students were enrolled at the Theological

Seminary of the Saxon Free Church, located in Zehlendorf, Germany. This statement was made to the Synodical Convention concerning the mission, "The mission is carried on among German Lutherans who are without proper spiritual care." Already one can sense that there was some opposition to carrying on a mission to Christians instead of heathens.

1929 was the beginning of an exciting time for the church in Poland. From 1929-1939 the mission was served by one very able superintendent, Pastor Wilhelm Bodamer from Scio, Michigan.

Pastor Maliszewski describes Pastor Bodamer:

With the arrival of Pastor Bodamer our young church achieved its real growth, both inwardly and outwardly. All his many God-given gifts, his time and his energy were devoted to the work of our church. Wherever a need existed he jumped in. Work was his desire and his joy. He preached often and willingly. His sermons were deeply grounded in God's Word, accompanied with an inner warmth and deep conviction which one could recognize immediately. He understood how to place the truths of Scripture upon the hearts of his hearers in simple words. Under his leadership our work prospered and took on a real significance both for pastors and congregations. (Durch Kruez zur Krone, May 1974).

The effect of Pastor Bodamer's stay in Poland can best be shown by the growth of the Mission. When he arrived in 1929, there were four congregations and five preaching stations with a total membership of 521 souls. In 1939 there were 12 congregations with a membership of 2818 souls. In 1930 a monthly church paper was started by Pastor Bodamer. It was called Die Evangelisch - Lutherische Freikirche in Polen. This paper was made available to members in the States so they could keep informed of the ongoing struggle of this mission.

This indeed was a time of great growth, both inner and outer growth. For this church never stopped confessing its Lord and Savior despite much opposition. This too can be credited in part to Bodamer. For it was he who in 1929 said, "Unless the Free Church lays stress on the pure doctrine of God's Word and the Lutheran Symbols, both will perish." Pastor Bodamer saw the sick condition of the State Church and pronounced it no longer Lutheran. And he saw the underhanded way the State Church attempted to stop the growth of this small confessional group. It is a terrible thing to see Satan working through the agency of the Church to try to stop God, but that is what he does, and he sure had the church in Poland in his control.

Every report to the Synodical conventions in those early years spoke the same language. One reads of difficult times, persecutions, underhanded dealings, harassment. The State Church would try every means possible to stop this mission. Through the machinations of the State Church, pastors in our mission were not allowed to keep government records. This served to keep some people from joining the Free Church. Also the right to officiate at government cemeteries was denied. "The rude and inconsiderate treatment frightens the timid and keeps them away from the church" (Synodical Proceedings 1931). Imagine the feeling of having to leave the body of a loved one at the gate of the cemetery because you can't go in to hold a funeral.

Another incident no doubt brought about by State Church officials was the sudden revocation of Bodamer's visa. Only

through the intervention of the American ambassador was his visa extended and he was allowed to stay. In the report to the 1935 convention the following incidents were relayed to our people:

It is no unusual thing anymore for the members of our Free Church to experience the sad incident of having their modest chapels padlocked immediately before or after dedication. The enemy is relentless. The officials of the recognized state church have succeeded in persuading the state authorities to collect church taxes from our people covering the past four years. The sheriff forcibly took cows, hogs, etc. It means something to be a confessional Lutheran Christian in Poland, something of which most of our people in this fair and blessed land of ours may not have the faintest conception. (Synodical Proceedings 1935).

Times were indeed rough for this small band of Christians fighting to stay alive amidst the onslaught of the State Church.

A Wisconsin Synod official had this to say:

When one considers the trying circumstances under which our missionaries labor, regards the bitter enemies who oppose their work, their power and might, their intent and purposes, their commanding position and powerful weapons, one must needs be filled with fear and trepidation ( Synodical Proceedings, 1939).

But even under such depressing circumstances the faithfulness of the missionaries and the Lutherans in this mission comes through. They persevered. They continued to fight the good fight of faith in the face of insurmountable odds. As the Israelites facing the hordes of heathen attacking them, they put their trust in God. Pastor Bodamer makes this powerful confession to the 1937 Convention:

My heart is filled with fervent praise and thanks to God, who again in the past year took our mission under his gracious protection, and permitted our work to go on without almost any disturbance... He brought to naught the machinations of the enemy to discredit the work of our Free Church (Synodical Proceedings 1937).



## THE WAR YEARS

1939-1944

As the summer of 1939 approached, it appeared to many people that the mission in Poland had reached a point of relative stability. It had a dozen congregations served by as many pastors. Its membership had grown steadily every year. Opposition from the State Church seemed to be slacking off a bit. Little did anyone suspect the upheaval which was about to take place. Ernst Wendland, having just completed a year of studies at the Zehlendorf Seminary had this to say,

Although there were strange rumblings and occasional incidents on the border between Poland and Germany, and although the verbal hostilities between the Goebbels' propaganda machine and the Polish press were heating up considerably, none of us could have predicted the events which began on September 1, 1939 (WELS Historical Institute Journal, Spring 1984, p.37).

September 1, 1939 marked the day on which Germany declared war on Poland and the Blitzkrieg rolled over the Polish countryside. The world was being thrown into a conflict like none before it, and our mission in Poland was in the middle of it.

Here in the West, news from Poland trickled in slowly through the mail. Pastor Bodamer, who was in the states to report to the 1939 Synodical Convention, was unable to return to Poland. Through 1939-1941 little snatches of what happened to the mission became known. All but one of the congregations had survived the invasion. The congregation at Nury was disbanded. A couple of

other churches had to move, but they continued to hold services. Of course there was a severe loss in membership during the fighting, but after the German government took over many returned and many new people joined the church. Pastor Maliszewski reports, "Our congregations have not only survived, but several show definite progress, having gained in membership" (Synodical Proceedings, 1941).

It was also learned that because of the German occupation, the churches in the mission actually received better treatment. They were allowed to complete their building projects, allowed to hold services and all of the former hinderances were removed. On the negative side, the German army drafted two of the students preparing to enter the ministry of this mission, Alfred Reit, who was killed in action, and Arthur Napp who was never heard from again.

In December of 1941 the United States entered the war and all communication with the mission was cut off. It was a difficult time for the Wisconsin Synod, serving a mission whose members were fighting against our country. The prayers of all still went out on behalf of these beleaguered Christians. At the Synod Convention in 1943 this was said of the mission:

Let us commend our Poland Mission, our missionaries and congregations there, and especially the future of this mission to the gracious care of our Savior-God. God grant that in the very near future we may be privileged to carry on our Poland Mission on a grander scale, with greater opportunities, and with greater zeal (Synodical Proceedings, p.30).

In the midst of turmoil the church leaders still felt compelled to worry about the spiritual condition of these Christians, and still felt compelled to care for them physically. This shows the depth of Christian love that crosses all boundaries and barriers.

Years later reports of what had happened to the mission during the war years were finally possible. First we learn of the terrible persecution of Germans living in Poland after the declaration of war. It was open season on all Germans and over 60,000 Germans were murdered. Thankfully the German army's advance was very quick or many more would have lost their lives.

During the period of German occupation the church was stable and relatively safe. Pastor Schlender reports that "we were able to preach the gospel unhindered, administer the sacraments, hold instruction classes, make home visitations and provide pastoral care" (Durch Kruez zur Krone, August 1974). It seemed as if the occupation was turning out to be a blessing in disguise. But then the new year of 1945 came, and with it the Russian offensive. Pastor Schlender writes:

In a spirit of fearful anticipation we still celebrated Christmas and New Year 1945, when the great offensive struck and brought the entire Eastern front into a state of flux. Millions of Germans either upon their own initiative or by way of official order fled and sought refuge in the West. Among these were most of our people. Therewith also our church in the East ceased to exist, this after two decades of visible blessing of the Lord in the activities of his church (Durch Kruez zur Krone, August 1974).

This flight to Germany has been immortalized by these words:

After a long, grueling, never-to-be-forgotten journey --

time and again under the fire of advancing or retreating armies -- the survivors finally reached Germany. In this devastated land they now live as unwelcome guests, scattered throughout the four zones of military occupation (Synodical Proceedings 1947).

Even after this grueling journey, five of the pastors of the mission were able to meet in Zwickau, Saxony to begin to reorganize their church body. The road ahead would be long and difficult, but a beginning was made.

#### THE YEARS IN GERMANY

1945-1975

The war finally ended and the missionaries could really set about doing their work of finding their flock which had been scattered over a whole country. The first step was to officially organize the church body. This was done in 1946 in Memmingen, Germany. The new name of the mission is now the Evangelical Lutheran Refugee Mission in Germany, Wisconsin Synod. The pastors could now officially work in Germany.

There is no better way to relate those early years to you than by way of the very words written by the man who visited the area and saw the devastated land. I quote for you now part of the report Pastor A. Maas, Executive Secretary of the Mission, brought to the 1947 convention. He writes:

The essential work of our mission, unbelievable as this may seem, never was completely disrupted. On the precipitous flight our pastors, as best they could, ministered unto the unfortunate brethren. This ministry, in spite of all discouraging and disheartening difficulties, continued, once they had reached Germany. The members of their former congregations found havens of refuge in the various zones of Germany. Our pastors

are located in three of the zones, the United States, the British, and the Russian. Almost immediately our pastors embarked upon the difficult task of locating the members of their scattered flocks, to serve them with Word and Sacrament. Their labors, though performed under conditions we can not picture to ourselves, much less portray, have not been performed in vain. God's richest blessing in every increasing volume rests upon their work.

Great indeed, are the difficulties under which our missionaries carry on their work. A lay member of our mission writes: "If only you could see us today, who in January of 1945 were still prosperous! In our present condition you would see us ragged, emaciated, unwelcome beggars! Our pastors are carrying on their work, though in great need themselves, without funds, without adequate clothing. They can not continue in this way." In their work, to reach the members of our mission, our pastors must cover great distances. Transportation facilities, hard hit in the war, though improving, have not been restored as yet. Long, trying waits on trains and in stations are inevitable. Hunger and cold must be endured. Very few places for worship are available. They conduct services in homes, in barns, in the open. In many localities available facilities for divine services are denied them. In such localities the State Church is trying to make our work impossible. Her desire is to "swallow up" the members of our mission, Christians who endured much and long to get away from the conditions prevailing in the State Churches. In spite of all the difficulties, time and again as a result of them, our congregations are increasing in members and daily such who are to be saved are being added (Synodical Proceedings, 1947).

Despite these trying conditions, the work of the Lord went on and prospered. The 1947 convention report showed that the nine missionaries were serving 10,408 souls in 69 places. In the 1951 report there were 16 pastors serving over 17,000 souls in 25 congregations and in over 200(!) preaching stations. The numbers at first may seem to be exaggerated, but there is no reason to believe them to be so. The number of refugees was astounding, and to those must be added the great number of war sufferers in Germany. These people flocked together to receive the essentials

of life being distributed by relief organizations. They also came together to share in the joy of their Savior.

In 1951, recognizing that their church was no longer just for refugees, the mission changed its name to the Ev. Lutheran Bekenntniskirche in der Diaspora, or the Church of the Evangelical Lutheran Confession in the Dispersion. Indeed they were scattered and being scattered. Refugees were constantly being resettled into different areas of Germany, others were leaving the country for the American continents. These were very trying times for our missionaries as they tried to keep a handle on their ever changing churches.

As the decade proceeded, things began to settle down. There were fewer resettlements, more jobs available, less need for outside CARE packages. This affected the church in various ways. It was good that the people were not being uprooted anymore. Now the congregations could begin to build churches and parsonages. The people with jobs could begin to support the church. The down side of all this was the dwindling numbers of people in the church. The CARE package Christians were the first to leave. When the donations stopped, so did they. Then people who moved to industrial areas for jobs left the church, for the church was not in the big cities. So the size of the church gradually fell to an average of about 3000 souls in the West, and slightly fewer in the East.

Now that war is over, and the physical suffering of the people has been alleviated to a great extent, the greatest challenge for

the Bekenntniskirche is the State Church and Ecumenism in the West, and the governmental restrictions in the East. We begin in the East, or the Russian zone. Entrance into the Russian zone was very restricted soon after the war. This made contact with the eastern zone pastors quite difficult. However, it could be accomplished by meeting with them in Berlin. In 1954 Pres. Naumann, Pastor Kraus and Pastor Maas visited the church in Germany. In their report they mention the conditions in the east:

Theirs is a hard lot. Conditions as they described them to us are pitiful. Russian hatred for the Germans is more bitter than ever, because the Russian government has not been able to make much of a dent on the Germans. The Soviets are determined to liquidate religion wherever they are in the saddle. But it is being done by slow and subtle methods. No churches or parsonages can be built. Religious publications are under a strict censorship, with sixty per cent of the material simply deleted. Churches and preaching places are under strict surveillance. Russia is spending huge sums on youth work and organizations, with the intent, of course, of weaning the youth away from the churches. With it all the Russians maintain a friendly face toward the Germans, which reminds one of a smiling serpent. We have only the greatest admiration for our pastors in the eastern Zone; remember them in your prayers! (Synodical Proceedings, 1955).

By 1957 over one million refugees fled the east through Berlin. As we know, a few years later the Russians strangled this flow of refugees by putting up the Berlin wall and clamping down all its borders. The eastern half of the mission was now behind the Iron Curtain. The only way to communicate with and to support it was through the Evangelical Lutheran Free Church and its Leipzig Seminary. In time the mission was absorbed by the Free Church. We will speak more about this later.

Back in the west, the Bekenntniskirche kept on its

confessional struggle against the State Church. The State Church was only a shell of a religious body, having fewer than 10% of its members in church on any given Sunday. But it was a political machine. It required taxes from everyone living in the state. This put an added burden upon the members of the mission church. The church also provided all the social programs one could want. Because of this, it was difficult for the Bekenntniskirche to grow. They couldn't offer what the State Church offered. It was also difficult for the mission to do any evangelism work. One could not look for the unchurched because there weren't any. Everyone belonged to the State Church, and they knew it, and weren't interested in anything else.

As a consequence of the fight against the State Church, the Bekenntniskirche tried to find support in a closer relationship with the other Free Churches in Germany. They had been in fellowship with the Saxon Free Church (Ev. Luth. Free Church of Germany) and the Breslau Church (Old Lutheran) for some time, as had been the Wisconsin Synod. Because of declining membership and slim prospects of gaining new members, the Wisconsin Synod encouraged the mission to attempt to amalgamate with the other free churches of Germany. Of course the understanding was that there would be doctrinal agreement before this took place.

The sixties was a trying decade for the Wisconsin Synod and for its mission. The Wisconsin Synod was embroiled in the controversy with the Missouri Synod and the break-up of the Synodical Conference. During this time, people really began to



question the wisdom of continuing to support the church in Germany. It didn't seem to have much of a future, and it certainly wasn't growing anymore. The report in 1963 seems to be very negative and seems to put a distance between the WELS and the Church of the Evangelical Confession. The only viable alternative to completely closing the mission seemed to be the joining of the Bekenntniskirche with the Free Church in Germany.

This planned merger was a complicated endeavor for the undertaking. The first complication with joining the Free Church was that the Free Church was getting very close to joining with the Independant Lutheran Church. This church body was not in fellowship with Wisconsin nor with the Bekenntniskirche by reason of their denial of inspiration, their blatant unionism and other unscriptural practices. The second complication to union among the Free Churches was the fact that the Free Church was supported by Missouri. After the break-up of the Synodical Conference, they did not want anything to do with the Wisconsin supported Church of the Ev. Lutheran Confession.

Negotiations were at a standstill until 1966. At this time two pastors defected from the Bekenntniskirche and joined the Territorial (State) Church. This was a severe blow to the church. This defection was a symptom of a general spirit of defeatism in the Church of the Ev. Lutheran Confession. In order to deal with the sudden lack of manpower, the church cut a deal with the Free Church to combine several pastorates in the same city into one. The general opinion of the Free Church at this time was one of a

doctrinally sound church. The Church of the Ev. Lutheran Confession felt a brief resurgence. "The renewed zeal with which the brethren left their last convention in 1966 has continued unabated. They are laboring unremittingly, not only to hold the line, but to extend it" (Report to the Districts, 1968).

In spite of this renewed zeal, the 1969 Synodical Convention resolved:

That we encourage and urge the Church of the Ev. Lutheran Confession in Germany, in consultation with the Commission on Doctrinal Matters and the Board for World Missions, to strive for closer relationships and eventual amalgamation with other Lutheran Free Churches in Germany and other European countries (Synodical Proceedings, 1969).

This resolution was made with the knowledge that the time for merger was not yet on hand, but that significant progress had been made in talking with the bodies involved. Talks with the Independent Church were just beginning, but the outlook at first looked good for a merger. However, one of the congregations, the one in Oldenburg, jumped the gun and merged with the Independent Church in the same city.

In 1973, the merger of Free Churches took place. Those involved were the Saxon Free Church, the Breslau (Old Lutheran) Church and the Independent Lutheran Church. The body formed was called the Independent Ev. Lutheran Church or SELK. This caused immediate concern in the Wisconsin Synod, for they were in fellowship with the Free Church and the Breslau Church, but not with the Independent Church. Talks were immediately set up between the Commission on Doctrinal Matters of the WELS and

representatives of the newly formed church body. At the meeting in Mequon Wisconsin, it seemed that agreement was reached on all points of doctrine that had been in question. Unfortunately, the leadership of SELK in Germany refused to recognize this agreement, and even repudiated any claim of agreement.

During these discussions, there were also discussions between the Church of the Evangelical Lutheran Confession (CELC) and SELK concerning merger. By the time the WELS made the determination that it was not possible to declare fellowship with SELK at this time, the Bekenntniskirche (CELC) had already progressed quite far in merger talks and did not feel like breaking off these discussions. Consequently, in June of 1975, the CELC unanimously resolved to declare fellowship and organic union with SELK. The Wisconsin Synod was thereby forced to break fellowship with the Bekenntniskirche on January 1, 1976. Our association with this church body was over. Only the support of retired pastors and widows was continued by WELS.

The portion of the former Poland mission which continued to survive in East Germany still needed and wanted the support of the WELS. Since early after the war, the congregations in the East had become part of the German Free Church, residing in the Diaspora District. When the merger in the West took place between the Free Churches, the Free Church in the East did not partake. They kept their identity separate, taking the name, the Evangelical Lutheran Free Church of East Germany.

This body continued and still continues its confessional

struggle against liberalism in the Lutheran Church. The Wisconsin Synod has continued to support this church body and has continued in discussions with them concerning the doctrinal problems of SELK. They have not joined SELK, and have even gone to the step of breaking fellowship with the Breslau (Old Lutheran) Church. The WELS stands behind this tiny church body striving to sustain confessional Lutheranism behind the Iron Curtain.

#### IN CONCLUSION

We have just looked at sixty-four years of history from the beginning of a mission to Germans in Poland, followed them through the war to Germany, and watched as they grew, then shrank, and then completely leave our fellowship. We cried with them, we rejoiced with them. Many in our fellowship built lasting friendships with this church and members of it. They were family.

But now, for the most part, its over. The church in the East is not really ours. The original mission, and refugee church, is no longer in existence. The question remains, was it worth it? Was it worth the hundreds of thousands of dollars sent to support this mission? Was it worth the time spent in meetings trying to determine what to do now? Was it worth the time of the men who struggled to keep a congregation going through the worst of times, only to see it dry up and blow away when prosperity reappeared?

There is no question that there were very dissapointing times in connection with this mission. There definitely were many

hardships put on all involved. But even in the face of it all, I think everyone who was involved with this mission would answer the question with an unequivocal YES! Throughout the reports on this mission, the hardships were related to us, but alongside of and taking precedence over the hardship reports, were the reports about growth, about baptisms, marriages, and funerals. The Gospel was spread to thousands of people in Poland and Germany who might not have heard it before or understood its import before. There is no counting the number of souls saved through this mission. But is not the saving of just one soul from Hell reason enough to carry on such a mission?

The first overseas mission of the Wisconsin Synod was indeed worth all the time, talents, and money poured into it. It was a response to Christ's command to us to spread the Gospel. "It was," as Prof. Wendland wrote, "a work of Christian love in a very real sense" (WELS Historical Institute Journal, Spring 1984). With this we agree, and humbly thank our God for giving us the opportunity to serve our brothers, anywhere, who are in need both spiritually and physically.

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# POLAND MISSION

1939

## CONGREGATION

## PASTOR

## SOULS

1.	St. Paul's	G. Maliszewski	210
2.	Trinity	A.E. Patzer	146
3.	St. John's	A. Wagner	131
4.	St. Peter	H. Mueller	148
5.	Trinity	A. Schlender	520
6.	Immanuel	A. Schlender	286
7.	Our Savior	H. Schlender	46
8.	St. Matthew	A. Lerle	561
9.		A. Schlender	46
10.		L. Zielke	511
11.		G. Maliszewski	229
12.		A. Lerle	44

2818



## CITY

## CONGREGATION

## YR FND

1.	Lodz	St. Paul's	1924
2.	Andrespol	Trinity	1924
3.*	Piskory-Danowiec	St. John's	1928
4.	Lodz	St. Peter	1928
5.	Skrzypkowo	Trinity	1928
6.	Brudnowo	Immanuel	1928
7.	Piotrkow	Our Savior	1931
8.	Wola Mlocka	St. Matthew	1931
9.	Siemiatkowo		1931
10.*	Karolinow		1931
11.	Wygorzele		1936
12.	Nury		1936

\* 3. Location Not Known - Piskory-Danowiec in Kalischer Land

10. Location Uncertain - Near Russian Border in

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## CONGREGATION

## PASTOR

## SOULS

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5. Skrzypkovo	Trinity	1928
6. Brudnowo	Immanuel	1928
7. Piotrkow	Our Savior	1931
8. Wola Mlocka	St. Matthew	1931
9. Siemiatkowo		1931
10.* Karolinow		1931
11. Wygorzele		1936
12. Nury		1936

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# MEMBERSHIP IN THE POLAND MISSION

