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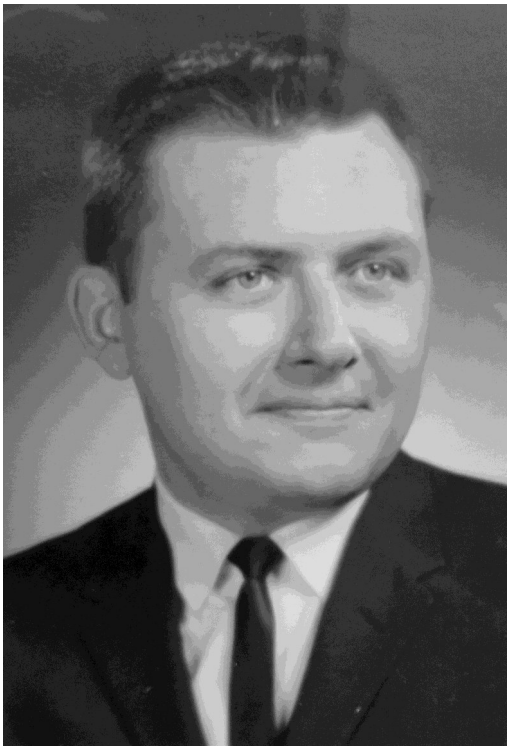

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Cover picture

Missionary John Janosek

Forty Years in the Bush:

A Brief History of John Janosek
Wisconsin Synod missionary to Zambia and Malawi, 1964-2004

by Benjamin J. Tomczak

Preface

Martin Luther described the gospel of God's grace as a passing rain shower. It comes. It pours out waters of life. It leaves.[1] Luther's point? The waters of God's grace are life giving (John 4:10, 7:37-38). But they do not eternally linger in one geographical location. God's grace can depart from a place. As the prophet Amos foretold:

> 'The days are coming,' declares the Sovereign LORD, 'when I will send a famine through the land – not a famine of food or a thirst for water, but a famine of hearing the words of the LORD. Men will stagger from sea to sea and wander from north to east, searching for the word of the LORD, but they will not find it. (Amos 8:11-12)

And Scripture shows us that the reason for the departure is man's rejection of God's gospel message of full and free forgiveness won by the blood of Jesus Christ shed on the cross. History bears this out as we watch the gospel depart from Israel, where Christ lived and breathed, walked and talked. We see the rain shower move to North Africa, to Asia Minor, to Greece, to Europe, to America. We also see it depart from these regions. False religions like Islam brought about such drought. Rationalism stripped the churches of Europe, so that today many lie empty. Liberalism emptied the remaining portions of much of orthodox Christianity, so that we wonder today how many churches are even still Christian.

The continent of Africa is not immune. The mission field of Mark, the bishopric of Augustine, the home of the Ethiopian eunuch all rose and fell as heresies like Arianism, as hordes of barbarians, and finally the demonic sway of Islam assaulted the continent. After early rapid growth, the church in Africa by 1500 had nearly disappeared. The rain shower had seemingly passed.

But, in the early 19th century, the showers of God's grace once again settled over "the dark continent." Missionaries from various church bodies began to work in Africa, spreading the gospel of Jesus along the way. Roman Catholics, Anglicans, and others established missions that soon thrived. By 1972, Ernst Wendland could write that there were 50 million Christians in Africa.[2]

In the twentieth century, the Wisconsin Synod threw its hat into the ring of mission work on the continent of Africa. As a member of the Synodical Conference, the Wisconsin Synod had been assisting in the Nigerian mission. In 1949,

the Wisconsin Synod sent two pastors, Edgar Hoenecke and Arthur Wacker, to do some exploratory work.[3] Where would the synod go? The two men reported that Northern Rhodesia {now known as Zambia} would be a place for the synod to plant a mission. And so it happened. By God's grace the Wisconsin Synod also had the opportunity to open a mission field in the neighboring nation of Malawi. This led to the formation of the Lutheran Church of Central Africa (LCCA). Many missionaries have served these incredible fields and are part of the story of the LCCA. This is the story of one of them – John Mark Gustav Janosek.

Pastor Janosek and his wife, Yvonne, returned from Africa in 2004 and settled in Canton, North Carolina. They joined Living Savior Lutheran Church in Asheville, North Carolina. This is the congregation at which I served my vicar year. This paper is based on a video-taped interview I had with Pastor Janosek in July, 2005. We spoke for several hours at his home in Canton. I also had many other opportunities to speak with and get to know Pastor Janosek and his wife.

This essay is not intended to be an exhaustive biography of Missionary Janosek. Nor is it intended to be a complete history of the LCCA. Rather, it is intended to open the door of study of this man who served the African mission field for forty years. I hope to describe something of the life and ministry of Pastor Janosek and the challenges and opportunities that exist in this particular mission field of our synod. Since this is based on a tape-recorded interview of almost five hours, all my quotations from Pastor Janosek will be from that interview. Thus, I will not offer any footnotes when I quote him. References from other sources will be footnoted and full bibliographic citations can be found in the "For further reading and study" portion of this paper.

It is my desired hope and goal that those who read this would be moved to study the African mission field, and perhaps be led to go back to Pastor Janosek and explore in more detail some of the areas discussed, or perhaps go in other directions. The intention of this paper is also to demonstrate that the work being done in Africa is not so radically different from the work our faithful pastors and teachers are doing in other mission fields around the world and in North America. The problem remains the same – sin. The solution never changes – the grace of God revealed in Jesus Christ, the Word become flesh. The showers of God's grace are pouring down on this portion of the world. Let us praise God for it and let us continue to serve as His instruments to water the fertile grounds He has prepared!

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The Lord called to his eternal rest the soul of John Janosek on December 28, 2011. That led me to revisit this paper, originally prepared to fulfill my church history project as a senior at the Wisconsin Lutheran Seminary. Some statistics were updated (the population of Malawi and the size of the church in Malawi, for example, things change between 2005 and 2012) and minor grammatical or syntac-

tical things modified. But, in the main, the work remains as originally presented.

Thanks be to God for the indescribable gift of shepherds like John Janosek to guide and guard his church. I'm thankful that I had a chance to meet him and get to know him this side of heaven, and look forward to our glorious reunion.

The Call to Africa

The day started like any other. Except today was "call day" at Wisconsin Lutheran Seminary in Mequon. John Janosek, a graduate of the class of 1964, was about to receive his first permanent assignment into the pastoral ministry of the Wisconsin Evangelical Lutheran Synod (WELS). He had no special inklings of anything. Though he had mentioned to seminary president, Carl Lawrenz, his desire to serve the church as a world missionary, he had no expectations of receiving such a call. "It was a tremendous surprise. I didn't expect I was going to be a missionary at all."

Yet, as he and his classmates gathered, waiting around as the call meeting took place, his name was called. Pastor Edgar Hoenecke, "Mr. Missions," of the Wisconsin Synod, one of the WELS "Forty-niners," wanted to meet with Janosek. During the meeting, Hoenecke informed Janosek that he was being called to serve the WELS mission in Lusaka, Zambia, as a bush missionary for the Lutheran Church of Central Africa. His instructions: go to Zambia, to the Sala Reserve (about 42 miles west of Lusaka), and preach the gospel of Jesus Christ.

Then, as today, graduates had an opportunity to discuss such a call with family and spouse. Janosek conferred first with his wife, Yvonne. "She was jubilant right off the bat, that's exactly what she wanted." The reaction was not universal. "The rest of the family was not so jubilant. They expected that I would be in the United States."

Such a decision is not an easy one to make. The reality is that committing to overseas service means long periods of time without seeing friends and family. Furloughs only come every couple of years. And Janosek's assignment was before the days of cell-phones, wireless internet, and the nearly instant communication of the twenty-first century. But a decision was required. "We decided to go to Africa. We were both very happy to do that."

Who was this happy missionary? John Mark Gustav Janosek was born in Minneapolis, Minnesota in 1936. He was baptized and confirmed in the Missouri Synod (a member of the Synodical Conference at that time and in fellowship with the Wisconsin Synod). His mother, who had grown up as a member of the Augustana Synod, had joined the Missouri Synod when she married. Janosek attended a public high school, graduating in 1954. He began studies at the university in Omaha, Nebraska. He spent one year there before deciding to attend Northwestern College in Watertown, Wisconsin, following his own desires and the encouragement of his pastors. He was graduated from Northwestern in 1960 and matriculated to Wisconsin Lutheran Seminary in Mequon. He was graduated from the seminary in 1964.

Along the way he met his wife, Yvonne, at Dr. Martin Luther College in New Ulm, Minnesota, where she was a student and he was serving for a year as an instructor. They were married in 1962. She taught at St. Marcus Lutheran School in Milwaukee, while Janosek finished his studies at the seminary. During this time, they were much like every other young seminary family (the first of six children was born in 1963). Their decorative motif was "old attic," as Janosek said. Brick and boards made for shelves, the rest of the furniture was hand-me-downs from others. During this time Janosek served as a student assistant at Grace Lutheran Church in Milwaukee and also as a driver for the *Milwaukee Journal*. Africa, then, certainly presented a change of life for this WELS family.

As noted, Janosek's original call was to serve in Zambia. He arrived in 1964 and served in Zambia until 1966. During this time he worked with Missionaries Schweppe, Cox, Sawall, and Wendland. At the same time, work had begun in Malawi. Already in 1962 trips were being made from Zambia to Malawi in answer to a Macedonian call from their neighbor to the east. Students from Malawi had been in Zambia and upon return had called for missionaries. The WELS responded, and in June of 1963, worship services began in Blantyre, Malawi. Missionaries Cox and Mueller served the Malawi field. In 1965, Mueller was called back to Zambia and Janosek received a call to Malawi. He accepted. The rest of Janosek's ministry (1966-2004) was spent in Malawi.[4]

The Mission Field

Janosek was called to serve as a bush missionary. A bush missionary and his family live in a mission compound or in town. On the weekends he makes the rounds of his congregations. The Janoseks lived for thirty-eight years in the city of Blantyre, a major city in southern Malawi (over 725,000 inhabitants), in the house built for Missionary Mueller.

Malawi itself is a "tremendously poor country." About the size of the state of Pennsylvania, it is landlocked, surrounded by Zambia, Tanzania, and Mozambique. It is a sub-tropical nation with few natural resources.[5] The seasons are essentially the reverse of the United States, with a "cold" season from May to August (though the cold there is nothing like the Midwest). Currently the population is over 16,000,000 (July 2012 est.). It has been an independent nation since 1964, but previously was a colony of England called Nyasaland. It "ranks among the world's . . . least developed countries."[6] Malawi relies on agricultural pursuits and tourism. Politically, Malawi is a multiparty democracy, though there are still political killings and much corruption. The first president of independent Malawi, Dr. Banda, was a president for life, but was not an overly corrupt ruler. Since his departure from office, law and order have regressed.

Culturally, Malawians hold family relationships to be very important. Cousins are brothers. People seem to be tolerant of others in Malawi, even more so than in America. As a rule, Janosek pointed out, they are helpful and wonderful people. If you have a problem with someone, "It's quite a bit your fault." "We

[Americans] talk a good talk, but very often we don't follow through as we should. I don't think we basically understand even Europe, as the Malawians do." Janosek noted, "I think they were far better at adapting to us than we to them."

One of the aspects of Malawian culture that Janosek noted was what he called "Malawi time." "If [the Africans] come one hour late, they're on time." Africans don't make decisions quickly, or after talking things over just once. Africans "have learned to go along with the meeting." However, things are still often changed after a vote has been taken. Or, "you might have to keep opening up the same subject you thought was already finished."

While speaking of African time, Janosek recalled that when he was in Zambia with Schweppe they would go into Lusaka once a week, usually on Friday mornings. They would also take with them village representatives who needed to go to town. Everyone had something for the missionaries to pick up for them. The missionaries themselves had a number of things to accomplish as well. Each village representative had compiled his list– usually thirty things or so that had come up during the week – things to get or people to see. "If you got ten of them done . . . You would probably see all thirty people necessary. But if you got ten of them done, you probably thought you were successful." "It was very stressful, at the very least. Dr. Schweppe was very stressed out by this thing."

Understanding this concept of Malawi time was key for the missionary according to Janosek, especially in decision making. Over the years, Janosek learned to be patient, to avoid the quick decision, especially the quick "no." "If you say 'no' right off the bat it means you haven't even thought the thing over, you're not placing any consideration in the request they have, and really what they're trying to tell you doesn't make any difference to you. It isn't even worth thinking about." It's worth going through the "hassle" of multiple meetings, discussions, and talks, because in the end it brings respect and understanding. It creates good working relationships. Janosek apparently made his peace with Malawi time, as it was said to and of him, "You won't have any trouble living in eternity, because you're living in it already."

The major focus of the Malawian's life is getting enough food. While missionaries would be considered lower-middle class in the United States, they are fairly well off compared to the Africans, considering they have a house, a car, decent clothes, and a monthly salary, and the Africans have almost no money. Making $200 per year is typical. People get up very early in Malawi, 4:30 or 5 in the morning to hoe, weed, or harvest their tiny fields (one-quarter or one-half of an acre is considered sizeable). Many also work for various businesses in town, either in factories or as domestic servants for Europeans. "People lack the education they have in other countries," Janosek noted. He explained that even if they received an education, there is nothing they can do with it. Malawi has one of the worst economies in the world with little medical help available (HIV/AIDS is a major problem) and a low standard of education.

Thus, much of the Malawians' life is focused on taking care of their families.

Malawians will do anything to take care of the family. “They are not shy in asking for loans.” The reasons? “My mother/father is sick.” This is the reason, no matter what has happened. This bothers Europeans and Americans, ruffling the feathers of the missionaries, but it’s part of the African culture.

None of this spoiled Janosek’s view of Malawi. “I think of it as a beautiful country. . . I think of the people as beautiful. They have a good sense of humor. They are friendly and cooperative as a rule.”

The Mission Work

Janosek’s orientation to the field was a crash-course. “There wasn’t all that much teaching or orientation of a missionary before going over there. My orientation was basically sitting down with Pastor Edgar Hoenecke, ‘Mr. Missionary,’ and talking with him about the things there.” Janosek also consulted with Pastor Theodore “Tate” Sauer, a veteran of the field for half an hour! Once you arrived in the field, you had “bull” sessions with field missionaries. “You were either a self-starter or you died on the vine.”

That meant trying to meet often with other American missionaries for the “bull” sessions. Janosek noted that veterans often felt that these meetings were a pain but the new men wanted to have these meetings to get into the field and know what’s going on. For the veterans, Janosek says, you’re talking about the same things over and over again. But these meetings were important, not just for discussing doctrinal and practical issues of ministry, but as vital opportunities for social contact and the mutual encouragement so vital to keeping up the spirits of a lonely missionary, or any parish pastor for that matter.

While serving on the Sala Reserve in Zambia from 1964-1966, Janosek had the opportunity to work with Missionary William Schweppe for a year. Schweppe had been one of the Wisconsin Synod men working in the Synodical Conference’s Nigerian field. Tragically, Schweppe was killed in an automobile accident in 1968.

Janosek served in Malawi from 1966-2004. As a bush missionary, he was responsible for several congregations, sometimes as many as thirty-five at one time! When Janosek arrived, there was only one other man on the field, Missionary Raymond Cox. At the time, the work was centered in Blantyre. The work in Malawi also centered on fostering congregations, over against the Zambian focus on medical missions and the running of schools. This allowed the work in Malawi to spread throughout the whole country, even into the capital, Lilongwe. “Basically we concentrated on having congregations there.” The goals were to build big, strong congregations, not many little fifteen and twenty member groups. In 2011 the mission field in Malawi boasted 45,000 members in 132 established congregations. There were twenty-six national pastors, seven national evangelists and vicars, sixteen pre-seminary or seminary students, and six expatriate missionaries.[7] Pastor Janosek estimated that during his time in Malawi he baptized about 15,000 people! As the statistics above indicate, the rain showers of God certainly poured upon the work in Malawi!

All of this work was accomplished with very little government interference. President Banda was a Christian man and usually did not interfere. There was one rule: you could only work in an area where you had already worked. Other church bodies had come into Malawi earlier and were spread all over the country. These included the Presbyterians, the Anglicans, and the Seventh-Day Adventists. The WELS, on the other hand, was basically confined to the Blantyre area. The only way to open a new area to WELS work was to "infuse money into education or medical." Hence the genesis of the mobile medical operations in the African mission field. Both the Zambian and Malawian missions undertook mobile medical operations. The danger is that this kind of work can either wag the tail of the mission or come to overtake the mission work. The Zambian field struggled with this more, according to Janosek. It took until 2004 for the Zambian mission field to move out from Mwembhezi. They also had to disentangle themselves from operating public schools (where they could teach Christian doctrine).[8] In Malawi, on the other hand, the mission went with mobile medical clinics (rather than the static operation in Zambia). They built buildings at the sites, but they were only staffed when the mobile clinics came to town. They kept supplies there and the teams came once a week. The rationale was that "the medical work was serving the mission" and not the other way around. An African national chaplain was also sent with the medical team to serve the people. The focus of the medical work was not curative, but "basically teaching them how to be healthy, how to take care of their children." On Sundays these clinics became the worship spaces.

What was the typical day like for Janosek? "Really there wasn't any typical day." "Yes, you planned things. . ." Missionary Janosek would get up between 5 and 6 am (about the same time as his daughters got up for their piano lessons), go over his schedule for the day, go over notes for classes to be taught that day and meetings to be held, then go out and teach. In the late afternoon or evening he would return home and do other things for the home and for his family, or prepare for the next day – if nothing came up during the day.[9]

Part of Janosek's typical day was also being a father. Starting in 1963, the Janosek family grew and grew and grew, until it included eight people: John, Yvonne, and six daughters. These daughters all lived in Malawi until it was time to head to college. They attended the international school in Blantyre, which was operated according to the British system. The Janosek children attended these schools to an equivalent of what we would call junior college. They then enrolled in college in the United States.[10] Since the family did not live in the bush, *per se*, but in a major city, they were not really raised "as Africans." They were at school with other expatriate children from 7:15 until lunch. In the afternoon, they had extracurricular activities until 4:00. That took up pretty much the whole day. By that time, father Janosek was home, and the family could enjoy a meal together, and perhaps play some board games. Meanwhile, Yvonne, while also serving as an able and capable mother at home, used her DMLC training to teach at St. Andrew's Secondary School in Blantyre.

The family also was able to spend time together vacationing in Malawi and back home in America on furlough. In Malawi, one of the favorite destinations was Lake Malawi (365 miles long, 52 miles wide, freshwater). Everyone in the family loved swimming and diving. They would also go climbing and hiking in the mountains and plateaus of Malawi.

Furloughs occurred every couple of years. Early in his African experience, Janosek was able to take the last six-month furlough (which meant dedicating two months to lecturing, preaching, and visiting schools). After 1968, every two years of service allowed for a two-month furlough. You could also stay three years or four years and get a three or four-month furlough, but most missionaries opted for the two-year stretch. Of that time, you gave two weeks to preaching, teaching, and lecturing about the mission. "In reality it never happened that way," Janosek said. Missionaries on furlough would often spend far more time preaching and visiting and lecturing. "You look almost with fear and trepidation towards furlough." Why? "It's almost like a rat race. You're visiting all these people, you're living out of a suitcase…Pretty much you're on the run all the time…It's very difficult to say no." Furloughs were also times to pick up things that you needed back in Africa but could not get there. Not to mention, it was time to see family and friends. And, perhaps also, to sit down and rest a little from the work of the church.

This highlights one of the difficulties of world mission work: the distance and the separation/isolation from family and friends. "There is always the desire to want to see your mother and father," Janosek noted. Usually, mission coordinators were able to be flexible enough to allow missionaries to return home if emergencies came up. This time would just be counted against later furloughs or holiday time. However, things did not always work that way and sometimes important events or family deaths and emergencies were missed.

How did all this affect family life for the Janoseks? "As long as we were all together in Africa, it's not so bad." At school, the children were with other international kids, who were in the same boat – living out of their home country, and many of them children of missionaries. The problems came when the children returned to the United States, both for the parents and the children. For the parents, it is often difficult to let kids go away to college a state away, let alone across continents and oceans. For this reason, Janosek always desired that his children remain in Africa as long as possible, and he encouraged the other missionaries to do the same. For the children, "They have a hard time relating to American kids." This makes perfect sense when you consider the time children are returning to the United States – about age 16-18. Some children struggle with adjusting to the different culture in the United States. For that reason, missionary children tend to gravitate towards other children from situations like they were in. They even tend to marry one another. "They can relate."

All of these things were part of the tapestry of life in the mission field. It is what makes things interesting. It is also to be noted that while these are challenges to be faced, they are in many ways similar to challenges most families of called

workers face. Moving long distances from where one grew up, going off to school in Saginaw, Watertown, New Ulm, Mequon, or to a secular campus, can be challenging for families that are close knit.

While the previous paragraphs are something of a digression from the subject heading of this portion, it cannot be argued that families do not constitute an important part of the life of a pastor or teacher, and so it is important to see how family life fits into the work of the ministry.

As mentioned above, Janosek's call was to be a bush missionary. He was not a pastor in the traditional sense of the word. While Janosek did preach, teach, and administer the sacraments, it would be a mistake to think of your local parish pastor and assume that was exactly how Janosek was serving the church. "A missionary is not a pastor as you think of a pastor." "Missionaries are not role modelers of what pastors should be in Africa or in any other place." Why? Recall that there were times when Janosek had oversight of thirty-five congregations! This did not allow him to have the same kind of daily contact with his people and his parishes as a man who is serving one, two, or even three parishes in the United States. Missionaries tended to be base-touchers. They had to be. "In one month, what can you do with thirty-five congregations?" Worship services were held several times during the week so that every congregation could be visited. "We would be lucky perhaps to meet with the elders and the congregations in classes two or three times a month, depending on how many congregations you have." The irony however, was that while this was how missionaries were serving the African people, they were trying to teach the African national pastors to be like American pastors, that is, "Be with your people!"

Because missionaries tended to be base-touchers, the Board for World Missions started calling pastors from the United States who were shepherding large, urban congregations. The purpose of this was to provide true role models for the African national pastors, to show them how to be in close and constant contact with their one, two, or three congregations. Despite all this, missionaries generally could not establish the same rapport with their people as a pastor in the United States.

Janosek sought to preach and teach the Word of God faithfully. He would begin at the local level not with worship, but with classes. The LCCA came to be known as a teaching church. And this fit with the culture of Malawi. Chiefs and headmen, whole villages would come and feel you out. Groups would come to the missionaries, ask questions, and let them explain what it means to be Lutheran. The missionaries told them, "We teach the Word of God." Then the groups would decide if they wanted to be Lutheran. Janosek explained,

> Now this is very strange for someone from the United States, because you go out and try to find people one at a time, but that's not the usual thing here. What usually happens is groups come. You either go to a village and find a group and you teach them something about the church, and they want to find out all about your church. Or they come to you and say, 'We

would like you to come to our village now and we want to talk to you about establishing a Lutheran Church of Central Africa.

During this time of testing, after you had started worship services, the people might "try things" on you. They might bring in an outside choir and see what you do. Eventually, as time went on these kinds of tests would tail off, unless you had a "chief" in the group.[11] If you had a chief who wanted to run things, then you would be forced to call his bluff and say, "Go ahead, leave." Sometimes groups split off.[12]

What happened next? More thorough instruction. When people decided that they liked this Lutheran church, they would be taken through a catechism course much like ours in America. This was no six-week wonder course either. After determining why someone desired to join (to assure that they were not simply fleeing sins or theological troubles of another church), they were instructed deeply in the six chief parts of the catechism and the key passages of Scripture that went along with them. There were four basic courses, and then what Janosek called "the test." This all took about a year (compare that to our 14-week adult instruction course). "We were sticklers on people who enrolled getting all the classes." They discussed all the major doctrines that we deal with as well, including the Lord's Supper, fellowship, and close communion. The issues in Africa are the same as America. The people are coming from heathen or unionist backgrounds, just as in America, and need to be taught the whole counsel of God. And Janosek and the LCCA did that admirably. "Our church did get the reputation of being a teaching church."

At first the LCCA missionaries faced some resistance to all this teaching (the sinful nature is the same everywhere). In 1966-1967 they lost large groups of people over all the required instruction courses. The main reason is that the other churches weren't doing such thorough instruction, and the people chafed at having to go through so much to join this Lutheran church. But the missionaries' attitude was: "I don't care what your other church did. You will learn Christian doctrine first, before you are baptized, especially before you are confirmed." This is a problem we sometimes face in America as well. In a society that demands instant gratification, some people don't want to sit through so many courses in order to join a church.

Janosek estimated they would lose about one-third of the people who began a given class. But this was rarely because people got angry at the teachings or disagreed doctrinally. Often, the problem was illiteracy. Probably about a third of people in a given class could not read or write. People had to retake courses or wait to take a course at another time. Those who could go to school struggled because, although school was free, class sizes were enormous and there were not a lot of supplies. "They learn what they can." People also dropped out because they moved, or had financial issues, sickness, or pregnancy.

On a typical Sunday when Pastor Janosek arrived in a town or village all the

women would come out and start to dance and sing: "Here's Pastor Janosek, he's come all the way from Blantyre to teach us the Word of God." The worship was structured, that is, liturgical. They had the liturgy translated into Chichewa. And they sang much of it. "They loved to sing. You almost had to hold them down to keep them from singing." Then came the preaching and teaching, the Lord's Supper, and usually some baptisms. Janosek said that some Sundays there were one-hundred baptisms at a congregation. There would be many confirmations too.

A major feature of worship in Malawi is the choir. As the choir began to sing, they would get up from their seats and make their way to the chancel area, dancing. Even two songs could be stretched out for quite some time. The congregation takes part in the dancing at the same time. Janosek said, "I never hold them back. I let them go, it's part of their worship." So, while the worship is much the same in form and order as our worship in the United States, it might not look exactly the same, or last the same amount of time. Janosek elaborated,

> The structure of the service we have is more open, open-ended. . . In the US if a sermon goes over twenty minutes, or the service goes over an hour, people are disturbed. But in Africa they have no television; they have no major league baseball teams, or basketball teams, or football teams, or whatever they are. This is their social and religious thing for the whole day. And they don't care if it goes on for six hours.

Because of the potential length of services, Janosek had to limit himself to three services a Sunday. He tried for a time to have four, but that just did not work. It was too much for him, and too late for the people. It was very draining, not just the preaching, but all the traveling (hazardous traveling no less).[13]

The Challenges in the Field

The student of Lutheran history notes that there are problems that Lutheran churches (and the church at large) have faced throughout the world and throughout history. The church has always struggled to answer the question: "Who will preach the Word? Where will we get workers?" The church has also always struggled with doctrinal and disciplinary issues. And the church has struggled with language issues: "How will we preach and teach these people?"

Training Workers with the Word

In the early days of the mission in Malawi ninety-nine per cent of the work was rural. In the last seven or eight years that Janosek was there, when the first "model" pastor came, the work began to focus on urban areas like Blantyre. The obvious logical connection is that the first national workers were from the rural areas, thus they had hardly any education. In distinction, many of the pastors of

other church bodies were university educated. This is not to criticize the pastor who grew up on the farm. It is just a statement of fact. It is hard to work in the city if you have never been to the city, or if you cannot keep up with the education levels of those in the city. This is a challenge Lutheran churches in America have also faced. The question then is, "What can we do so that more of our pastors have greater education?" It makes no difference whether they will be serving in a rural or urban setting. The answer was to begin professional religious education.

Education in the LCCA was carried out in Zambia, where the Lutheran Bible Institute and the Lutheran Seminary were organized. The institute offers three years of theological education in preparation for enrolment in the seminary. But the question now is how can that education be broadened into a general liberal arts training, as pastoral candidates receive in the states at Martin Luther College? This is a challenge, and a necessity in Africa, where there are so many needs to be met on top of the one thing needful. Urban outreach is key because it is in the cities that you will find professionals, doctors, lawyers, and university students.

But, for now, as in our Lutheran churches in America, the African churches are simply desperate for candidates. Where do they come from? Congregations and pastors recommend candidates for the Bible Institute and for seminary training. Candidates have to know enough English to function in school. There are, of course, examinations at the institute for English and doctrine. Upon graduation, candidates serve as vicars and evangelists for a year. After that, they are eligible for a call. The Evangelical Lutheran Synod (ELS) has a similar system in America—students have three years of seminary classroom work, then they serve as vicars, after which they receive their permanent assignments.

In Malawi, graduates were usually sent back into rural areas, for which they were well prepared after the training of the institute and the seminary. Often they even went back to the areas from which they came. In America, we usually follow the guideline: "It's not good for a prophet to come back to his home." But that does not fit Africa, according to Janosek. "The best thing for them was to go back to where they were." For a graduate to go home meant he was working with people and customs he knew. He knew the strengths and the weaknesses. Graduates tended to gravitate back to their home regions anyway over the years (as pastors and teachers in the United States sometimes do as well). According to Janosek, "It seems to work okay."

As the years went on and more national pastors, evangelists, and vicars were being trained, the Africans themselves could assume more and more of the leadership of the LCCA. This was vital to alleviate fears that the Americans were making all the decisions. The missionaries early on made a rule: "We don't make decisions at meetings about Africans without Africans at the meeting."

The national church now elects all the boards and officers of the LCCA.[14] "We want the Africans to take over the entire work that we're doing. When they're

ready . . . [we] should be very happy to turn that work over to them." Such a decision however is not made by the expatriate missionaries alone. Nor is it made by the WELS Board for World Missions or the Africans alone. The decision is made by all those who are working in the field together. Janosek stressed the importance of making a cooperative decision. When orders come down from on high, Janosek noted, that is when things get bad.

How were these men paid? To begin with, they were heavily subsidized by the mission. It took years, according to Janosek, to shift the paradigm and get people to realize, "Hey, this is our pastor." Each year, the mission tried to raise the amount local congregations support their pastor by five percent. Zambia seems to be leading the way in this effort. The compensation of called workers also has created issues when local leaders wonder why they aren't receiving compensation for serving as elders or filling in when pastors are gone. The mission has carried out a consistent policy of not paying "non-called" workers.

In all these things, Janosek stresses, "It's essential to change, to be resilient." This is at the heart of the ministry. It is necessary to be ready, to be able to change. Of course, Janosek is not referring to changing doctrine and teaching. He is referring to the shifting of responsibilities to the national church and away from the missionaries.

The key question to be asked by our missionaries is, "When is it time?" This can be a difficult decision. After you've spent time with a group, working, teaching, preaching, you have to get out. This is counter-intuitive in many ways. However, when the Africans are ready, then the congregations have to be ready to call a national pastor. They have to be ready to "have" a pastor – to pay him, to house him, to provide for him. Teaching congregations to be a calling body has been a challenge, Janosek notes.

Janosek desires the Malawians to "assume more and more" control in self-discipline, in being self-supporting, that is, in running the LCCA on their own as their church. There will come a time when the mother church (WELS) can say, "We can phase out two of our missionaries," not because we cannot afford it, but because the national churches are so strong. Could this be possible in the near future for Malawi? Perhaps in twenty years, Janosek guesses. But, as he says, "He wouldn't swear to it." "It is not easy to recognize when it is time to let a church stand on its own.

The training and compensating of called workers is not an issue only in Africa. It is also an issue in the United States. In the first decade of the twenty-first century the Wisconsin Synod was facing severe financial shortages. Subsidy to the ministerial education schools was reduced and numerous missionaries were recalled. Janosek felt very strongly about these issues. He saw the ministerial education systems in Africa and America as the key weapons in warding off challenges and dangers, and the dismantling of it as "dangerous. Where do you go for your pastors then?" He comments about our schools in Africa and America:

> As long as we have our schools and our teachings for our pastors who are coming out and so forth and they understand what's going on, I think that the challenges will be not so great – negative challenges will not be so great. As far as handling all the problems, we will be able to face them. . . If the schools will break down so that we will have to take our trained workers from other religions . . . as long as we do not have to do that, I think we can withstand all that.[15]

Janosek saw the ministerial education system as tightly bound up with home and world mission efforts. "I look at the ministry that we have in the synod as a three-part thing." You have established congregations, with lots of members and money. You have home mission fields and world mission fields. You have the theological educational system. "I don't think that any of the three can exist by themselves." If any of the three give up on any of the other three, "They are failing as Christians and dying on the vine."[16] "We all have to work together in doing the work of Jesus as a unit, unified, doing the work together." Clearly, this is an issue not just facing the LCCA, but also the WELS. We would do well to heed his words and cooperate more and more in doing the work Christ has commissioned us to do.

In Janosek's opinion, working together includes opening a new mission field right next door to Malawi—Mozambique! This nation almost surrounds Malawi. And the African national pastors have already gone into Mozambique at times. This has not always been the best or easiest area of the world to enter because of civil wars. But currently there is peace. The population of Mozambique is greater than Malawi, at over 23,000,000 (July 2012 est.).[17] There are language differences. Mozambique was a Portuguese colony at one time. But "it's right there! It's right next to us! We have built in missionaries, African missionaries who can go there!" May the Lord of the Church so move the rain showers of his grace that we might be able to proclaim the gospel of Jesus Christ in another African nation!

Answering Problems and Questions with the Word

Like every parish, circuit, conference, district, and synod around the world, the LCCA has to deal with problems in doctrine and practice. Several issues struck Janosek as major in his time in Malawi. They included problems with polygamy, fellowship, money, and superstition.

Sixth commandment sins are just as big a problem in Africa as they are in the United States. Since polygamy is legal in this part of Africa, it is a major problem. For a time, there were even rumors that the LCCA allowed and sanctioned polygamy because some faithful churchgoers turned out also to be polygamists. Janosek dealt with this sin often. He patiently instructed people in God's will for sex and marriage and called sinners to repentance.

Polygamy in Africa is a challenging sin to deal with pastorally. Janosek ex-

plains some of the difficulties: “What do you do if someone wants to join the church and already has wives? Do you allow the first wife to join and the second and third cannot?” “Or, a man repents and says, ‘I’ll have just one wife,’ which wife is it? What do you do with the other wives?” These are sensitive pastoral issues. One possible solution is that the other wives live in different villages, but the husband is still bound to take care of them. Sadly, these solutions do not always work, as “taking care” of your former wives often turns into improper sexual relations again.

The doctrine of church fellowship also had to be dealt with in Malawi. This was particularly challenging in the realm of church choir singing. Congregational choirs would want to go sing in other churches or choirs from other churches would show up at your church to sing. To make his point Janosek posited this situation: You are in the middle of the service and the congregational president stands up at the time for the choir to sing and says, “Now the choir from the Seventh Day Adventists will sing.” How do you handle that? Janosek would often meet with the congregation after the service and tell them frankly, “This is false fellowship,” explaining the necessity for complete unity in doctrine. In his experience, the people of Malawi were open to instruction on this issue.

Funerals also present difficulties. Although there may be an opportunity to preach to thousands of people, a missionary must be aware of the superstitious rites and rituals connected to funerals in that culture. Missionaries must show wisdom and tact in pastoral decision making.

Financial issues were also a source of concern. It was difficult to get congregations to understand their role in compensating their called workers. It was also a challenge to get called workers to stop causing problems about what they were getting paid. If workers discovered that they were being underpaid, they just would not show up. Then a congregation would complain to the missionaries, “Pastor’s not coming.” When the missionary or circuit pastor talked to the pastor, he would say, “Well, they didn’t pay me.” It is a vicious cycle with the issue often lingering below the surface for long time. The practical solution to the problem was that in Malawi all called workers receive the same salary according to the office they hold in order to put an end to jealousy. All evangelists are paid the same. All pastors receive the same pay. Only principals of the schools and the seminary receive more.

In Malawi superstition and pagan religions cause many problems. According to Janosek, witchcraft “is in their culture and their way of life.” Missionary Timothy Soukup put it this way, “Everything that happens in any given day to an African is related to the spirit world.”[18]

The two major examples Janosek discussed were the funeral traditions and the charms on infants. If a person fails to attend a funeral, people believe that he may have had something to do with the death. There are also many rituals and ceremonies that have to do with keeping the spirit in the ground and away from you.

The problem of charms on infants was one Janosek dealt with constantly and forcefully. Mothers would put charms on their children – *juju* beads – in order to protect them.[19] Janosek would see these charms as the mothers brought the infants forward for Baptism. This was one case where Janosek didn't wait until after worship to deal with an issue. This is a first commandment sin and also a blasphemy of the power of Baptism. Janosek would very publicly take the charms away from the children and the mothers. Yet he always followed this forceful display with patient instruction. Janosek explained that sometimes the people would understand and sometimes you found you were dealing with "chiefs." But you teach and you talk to your elders. You meet at conventions and conferences. You spend whole days and sessions on these things. You teach from Scripture (for example, Isaiah 8:19-20). "You always have to be talking about it."

Janosek said that the problems with superstition did not go away during his forty years in Africa. Why, if there was so much teaching? This is one of the pitfalls of having to serve so many congregations. Janosek never had forty years with any one group of people. "The process goes on always," he says.

This points to something very important about the work in Africa. It is vital that the missionaries, Bible institute and seminary continue faithfully raising up more and more young Africans in the training and instruction of the Lord. As Soukup points out: "Missionaries then must leave behind leaders who measure everything they do by the yardstick of Scripture and stick by it. If we fail to mold, shape and leave behind national leaders we will fail to culturally contextualize the Gospel to the utmost in Malawi."[20]

Problems and issues in Malawi are often dealt with by the public repentance of the sinner. Janosek noted that people often desired to repent publicly, and he allowed it. He would typically question the penitent before the congregation, though often not specifically mentioning the sin, but allowing the people to understand the nature of the issue. He also made it clear to the people that "this isn't how forgiveness is achieved," but rather that this is a fruit of the Spirit.

Why was public repentance so important in Malawi? In Janosek's opinion, the people of Malawi had a better feel for their old Adam. He asked, "How often have we wept over our sins like Peter and Judas? Have we ever?" He also noted that the Africans seemed to do a pretty good job of "forgetting" other people's sins and remembering, "This could be me next."

In all these things, Janosek saw a patient application of Matthew 18 as the key. Work with your elders! Get together, meet with them! Teach them about the Bible and the church and how to deal with church discipline! This is key! "I can't stress this enough," Janosek said. The evangelical application of law and gospel is the key to the African ministry, as missionaries and national pastors face these and many other problems. E.H. Wendland writes:

> We happen to believe that although the traditional African religion bears witness to the natural knowledge of God, and often in a very striking way,

> yet this natural knowledge is as far from the true knowledge as day is from night. It is a religion based upon fear and superstition. It is a religion of this world only, whether that be in the mind of a living person or in belief concerning the spirits of the living-dead. It is a religion which knows nothing about the love and forgiveness of a gracious God, revealed and effected in the person of the Saviour Jesus Christ. It is a religion which cannot possibly appreciate what it means to be a true child of God, born again of the Holy Spirit, destined for eternal life.[21]

Learning How to Communicate the Word

The final major challenge of the Malawi mission field is that of language. To Janosek, this is the *sine qua non* of mission work. Learning the language of the people is a "primary concern." In the history of WELS mission work, "It wasn't always." In the early days of WELS mission work, Janosek says, the Wisconsin Synod wanted to use Africans as the missionaries, while the Americans would preach and teach in English. But this is troubling on several levels. First, "because you never know, if you don't know the language, what the interpreter is actually saying, he could be saying almost the opposite of what you're actually saying. That's disastrous." Imagine preaching a sermon on Romans 3:21-28 and having to wonder, "Did he tell them that we are saved by grace, apart from the law, by the righteousness of Jesus Christ through his sacrifice on the cross?"

It is also troubling when one considers the role of a pastor. A pastor is a shepherd. How can one shepherd a flock if he cannot speak to it? How will a flock learn to love a shepherd who cannot communicate with them? Soukup writes:

> Bringing God's message to the people in their own language immediately puts their culture ahead of your culture. You become the learner. They become the experts. This deliberate step of humility by the missionary then offers him the opportunity to present the pure gospel in the receptor's culture.[22]

Janosek credits Missionary Dick Mueller, with beginning the push to learn the native languages. He also credits the influence of WELS missionaries Cox, Sawall, and Wendland, who "stressed the fact that you must learn the language, you must get to know the people, you must get to know the culture." Janosek went through the process of learning the local African dialects twice in his time, first in Zambia and then in Malawi.

This process takes time. It took the usual bush missionary about a year to learn the language. Then he could go out and preach in Chichewa.[23] That becomes sort of a litmus test—learn the language or go home. The process was laborious. Overall, Janosek said it took about three years to completely get over

the struggle of learning the language. He studied grammars of the languages, but that only gets you so far. The real learning comes, he says, by immersion, in conversation. That is how he learned Chichewa. He got an African correspondent. He met every day with him for two hours, or however long he had, and went through conversational Chichewa. Janosek also pointed out that classes are available at local schools, and one can also visit the courts, or simply attempt to converse in every day life. You use the language, you learn the language. And the people of Africa understood, and loved it! "For one thing, you're going to make those people very happy," Janosek pointed out. "You're struggling with the language…" but the people understand, "This person is interested in us."

One can see an obvious connection to our work in America. In the early twentieth century the Wisconsin Synod went through the transition from German to English, and it was a struggle. But it was done in order to proclaim the gospel to people, so that they could understand the good news about Jesus. Today we face the reality that Spanish speakers are multiplying in our midst. Will we ignore this growing mission field and force them to understand English, or will we rely on interpreters to do the work for us, or will we take the gospel to them in their tongue until enough "national pastors" have been raised up to serve them?

Conclusion – Forty Years in the Bush

The mission field of Africa is vastly different from our parishes in the Midwest. But in so many ways it is the same. Our people and the African people have the same needs: they are sinners in need of a Savior. The people of North America and the people of Africa struggle with many of the same sins. They struggle with similar prejudices. Financial issues are no strangers to either land or culture. Anger, jealousy, laziness, and greed infect both continents. Both continents also have their share of faithful workers, serving the Lord as his instruments, bringing his peace, serving to build his church in the world, one brick at a time (Ephesians 4:12; 1 Peter 2:5). Thus, these words from E.H. Wendland, written to African seminarians could just as easily be written to us or preached from our pulpits:

> We shall also surely want to guard against the mistakes within our own church body which the story of these independent movements reveals. Is there a way in which we can relieve some of the tensions which in part, at least, give rise to these movements? Is our church a home for the African or a building constructed by the European or American? What does Christ have to say to our own people as His Word is proclaimed and taught in our churches and as His Sacraments are administered in our midst? Are our people so filled with the spirit of Christ in their own lives that they are willing daily to fight against all which is contrary to the will of God, whatever that might be, willing also to make sacrifices and to suffer in the name of Jesus wherever that becomes necessary? Are they also prepared to walk in

> love, even as He loved us? Or is our 'Christianity' merely an outward form which we have accepted in the hope that it offers us some new 'medicine' stronger than that of the witchdoctors?[24]

John Janosek's public ministry is over. In the fall of 2004 he and his wife Yvonne returned to America after forty years in Africa. They settled in the town of Canton, North Carolina, about 40 minutes from Asheville, North Carolina. The adjustment hasn't been without difficulty. "We feel a great tug for Africa, but we know we have to get on with our lives in America." Janosek continued, "I spent most of my life in Africa, right now I can say that…Yeah, I would think of myself as more of an international type person, perhaps favoring Africa very much and the African people very much." Janosek likened being a missionary for forty years to living in an institution. The mission provided a house, a car, a salary. Suddenly, the Janoseks are on their own to pay taxes, insurance, and a whole host of other things. But, Janosek has discovered that America is not so much different from Malawi. There are many people who work on "Malawi time" in America, too.

The Lord has certainly blessed the WELS mission fields in Malawi and the mission endeavors of his worker, John Janosek. The rain shower of God's grace lingers over the African continent, and it is through the work of men like Janosek that the Lord has raised up his newest crop of faithful believers. A fellow world missionary wrote this about Janosek in 1993:

> Janosek, like Cox and Mueller before him, became a missionary of the first rank. He is fluent in the language of the people and in his more than 25 years in Blantyre has personally experienced the remarkable growth of the mission in Malawi from a few hundred members to the more than 18,000 baptized members today.[25]

It is only by the grace of God that men like John Janosek see any kind of success in the ministry of the Word. Janosek will be the first to tell you, "I did nothing, the Word did everything." And that is true. There is no power or might that we can add to the gospel to make it work, to make it grow, to make it spread. God sends out his Word, he makes it work (Isaiah 55:11, 1 Corinthians 3:6). The gospel is "the *power of God* for the salvation of everyone who believes, first for the Jew, then for the Gentile" (Romans 1:16). It is the gospel that changes hearts. It is the gospel that brought forth the Reformation of Luther, the foundation of the Wisconsin Synod, and the creation of the Lutheran Church of Central Africa. It is the gospel of Jesus Christ in the Word and the Sacraments which brought John Janosek to faith, which worked in his preaching and teaching to bring countless thousands of Africans to life. It is the gospel of Christ which led Missionary John Janosek, a hero of faith in the mold of Hebrews 11, to live by this motto: "Don't be afraid to give up your time or even your life for Christ!"

Soli Deo Gloria!

Endnotes

1. Luther even goes so far as to say that it does not return. "For you should know that God's word and grace is like a passing shower of rain which does not return where it has once been. It has been with the Jews, but when it's gone it's gone, and now they have nothing. Paul brought it to the Greek; but again when it's gone it's gone, and now they have the Turk. Rome and the Latins also had it; but when it's gone it's gone, and now they have the pope. And you Germans need not think that you will have it forever, for ingratitude and contempt will not make it stay. Therefore, seize it and hold it fast, whoever can; for lazy hands are bound to have a lean year." This was quoted by Mark Lenz in his essay, "Luther and Religious Education," presented at the Bethany Reformation Lectures on October 27, 2005. He was quoting from *Selected Writings of Martin Luther, 1523-1526,* edited by Theodore G. Tappert (Philadelphia: Fortress Press, 1967), 44.
2. E.H. Wendland, *A Study of Independent Church Movements in Africa (*Lusaka, Zambia: Lutheran Press, 1972), 9.
3. This story is told by Pastor Edgar Hoenecke in the WELS Historical Institute's journal. Edgar Hoenecke. "The WELS Forty-niners,*" WELS Historical Institute Journal*, Volume 3 (No. 1, Spring 1985).
4. During his time in Malawi, Janosek received calls to serve in Oklahoma, Colorado, and Cameroon. "I didn't take any of the calls because I thought that the Lord needed me more in Malawi." He listed as reasons for staying his knowledge of the people, the language, and the mutual respect he had earned.
5. Janosek said, "People are our most important product."
6. "The World Factbook: Malawi" (A Central Intelligence Agency website, accessed on June 9, 2012) https://www.cia.gov/library/publications/the-world-factbook/
7. "WELS World Missions Annual Statistical Report, Year Ending December 31, 2011," available at https://connect.wels.net/AOM/MCG/CongStatsReport/Documents/WM%20Church%20Planting.pdf (accessed on June 9, 2012). There are more souls in Malawi than in all our other world missions combined (including Zambia). Janosek commented, "If you continue planting the Word faithfully in an area like that, and the Lord has opened that area to you. . . "
8. The thought behind running the schools was that children would bring the parents. While the government only cared that schools were being established, the church was trying to do mission work. This plan did not work too well, especially as missionaries began to realize that the key to opening doors is not the children, but the chiefs and headmen of towns and villages. Cf. Ernst H. Wendland, *Diary of a Missionary,* Milwaukee: Northwestern Publishing House, 1996.
9. One of those things that might come up, as it does for American pastors, is a

funeral. Pastor Janosek recalled a funeral from his first year in Zambia. It was the mother of James Lumano, one of many wives of a village head man. It should be noted that an African funeral takes all day. "A funeral in Africa is a very social thing. It goes on for hours and hours and hours." Funerals begin the day before with prayer and hymn-singing. It's such an event, because people are coming from such a long distance to attend. The next day is the grave digging, which goes fast, because there are no funeral homes. All the headmen and chiefs get up and speak. Meanwhile, the missionary meets with the family to talk spiritually. In this instance, while they were talking, someone burst in, "Mrs. Lumano has risen from the dead." At this particular funeral, the woman wasn't quite dead yet. The funeral was postponed, but she died the next day. Things like that happened."

10. One daughter attended DMLC, two attended the University of Iowa, one went to the University of Wisconsin-Madison, and the last attended Knox College in Illinois. The author does not know what college the sixth daughter attended. All are married now.
11. Janosek commented, "Over in Africa everyone wants to preach, to teach, everyone wants to be the leader. Everyone wants to be influential, to be the chief. That's one of the problems of course." When missionaries left an area, these chiefs would step up and try to take over. This caused any number of little breaks in congregations and groups. They had issues with people who "thought they were chiefs" and tried to dictate to congregations what was going on.
12. Cf. Ernst H. Wendland, *A Study of Independent Church Movements in Africa* (Lusaka, Zambia: Lutheran Press, 1972). In this Lutheran Seminary course, Wendland talks about such splits and schisms in African church bodies. He writes, "The fact that Africa has the largest amount of schisms within the church anywhere in the world is a reflection on certain characteristics which are peculiar to Africa. . . Africa is a country of many tribes. Each tribe is a social unit. The unity of the tribe is deeply rooted in its traditions and beliefs. In fact, the entire traditional life of the African is inseparably bound together with his pagan religion" (19). Later in this study African superstition and pagan religions will be discussed.
13. Cf. "The WELS Forty-niners" for Hoenecke's descriptions of the hazards of the rough and tumble journeys he and Wacker undertook as they explored Africa. Also, if your interest is piqued, take the time to listen to Janosek's Christmas adventure story on the final fifteen minutes of the video-taped interview (available from the author). It is a harrowing and hilarious story of just how crazy travel can be in Africa.
14. Cf. *Constitution of the Lutheran Church of Central Africa, (*Lutheran Church of Central Africa, Revised edition 1988).
15. Cf. Wendland, *Study,* 24-25. Wendland writes: "If we fail to make full use of all the power that the Holy Spirit has placed into our hands, we should not wonder if we fail in our purpose" (24).

16. Janosek cited the specific example of calling home missionaries and putting other missionaries "on the bubble," that is, letting them know that missionaries will be cut, but not letting them know who it will be. He asked, "Is this right? Fair? Evangelical? How does this affect our mission field? Do we as a synod weep over such things?"
17. "The World Factbook: Mozambique" (A Central Intelligence Agency website, accessed on June 9, 2012) https://www.cia.gov/library/publications/the-world-factbook/
18. Timothy Soukup, "Syncretism/Contextualization in Worship Life in LCCA-Malawi," (presented at World Mission Conference, East Fork, Arizona, August 10-14, 1992, WLS Essay File 987): 6.
19. Cf. Soukup's discussion of this practice and the beliefs associated with it. He describes how Malawians don't view a child as being born alive, it is a thing. And it takes time for this thing to become a person. Part of the protection along the way are these charms and beads.
20. Soukup, 12.
21. Wendland, *Study*, 20.
22. Soukup, 5.
23. Janosek commented that teaching was even harder, because you don't have the use of a manuscript, it's all give and take and you have no idea what's coming next. "I remember the first year of teaching I would often come home with a headache."
24. Wendland, *Study*, 22.
25. Theodore Sauer, *To Every Nation, Tribe, Language, and People* (Milwaukee, WI: Northwestern Publishing House, 1993), 209.

For Further Reading and Study

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All resources noted above are available at the library of Wisconsin Lutheran Seminary, Mequon, Wisconsin.

All Scripture references are from the Concordia Self-Study Bible (New International Version).

Pastor Johannes Brockmann[1]

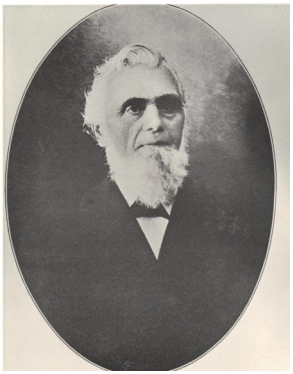
by Leon Raether

Johannes Heinrich Brockmann was born on February 8, 1833, in the village of Bergen-Celle in the German province of Hannover. He was the second of eight children born to cabinet maker Heinrich Brockmann and his wife Sophia Brandt. His baptism and confirmation took place at St. Lambert Church in Bergen-Celle. As a young man, after completing his basic education, Johannes enrolled in the Mission Institute of Hermannsburg, Hannover, a pastoral training school with the purpose of training workers for the African mission field and founded by the Lutheran pastor Ludwig Harms. He graduated in 1861 with the intent of serving as a missionary to German Lutherans living in Africa. The Lord of the Church, however, had different plans for young Pastor Brockmann. Beginning in the year 1860, Wisconsin Synod President Johannes Bading had been in communication with Pastor Harms in search of pastoral candidates for the American mission field. Brockmann was among those recommended to Bading.

On October 2, 1862, Johannes married Sophia Scheele, daughter of the professional gardener Heinrich Scheele and his wife Sophia Meinecke. Just two weeks after their marriage, on October 16, 1862, the young couple sailed for America.

After a voyage of about three weeks, the young couple arrived in New York City and proceeded to travel to Watertown, Wisconsin, to meet with Pastor Bading. After a stay of three weeks in Watertown, Bading sent the couple to Ahnapee where Pastor Brockmann would begin his work.

The Brockmanns arrived at Ahnapee (Algoma) in late November, and Pastor Brockmann was installed as St. Paul's first pastor on December 10, 1862, the day of the congregation's formal founding. St. Paul's first church building was dedicated by Pastor Brockmann on September 27, 1863. He was received into membership in the Wisconsin Synod at the convention held at Watertown May 27-31, 1864. It was at that same convention that St. Paul's became a synod member as well.



Johannes Brockmann

In 1866 the Pastor Brockmannn followed a call to St. Peter's Lutheran congregation (now called Grace, Haven), Mosel Township, Sheboygan County, Wisconsin. He served there until 1868 when he accepted the call to serve St. Paul's Lutheran congregation of Fort Atkinson. In 1874, he accepted a call to serve what was then called the "German Evangelical Lutheran Church" (now St. Mark's) of Watertown, Wisconsin, and was installed as pastor in January of 1875.

Upon his arrival at Watertown, Pastor Brock-

mann was faced with an immediate challenge. The congregation was severely divided over the question of lodge membership, and a counter-congregation, staffed by an Iowa Synod pastor, had been founded in the city.

St. Mark's experienced tremendous growth under Pastor Brockmann's spiritual care. The first church choir was organized in 1875, the Ladies' Aid was formed in 1876, and a mixed choir was formed in 1891. A spacious and beautiful new church, still in use today, was dedicated on September 9, 1888, to serve the approximately 1,600 souls who were members of St. Mark's at that time. Additionally, during Pastor Brockmann's tenure and at his urging, the first missionary work in the Wisconsin Synod was begun in 1893. It was a remarkable record and a credit to a faithful and hard-working pastor.

Pastor Brockmann was also instrumental in the founding of Trinity Lutheran congregation of Waukesha, Wisconsin. In September of 1886, while on his way home from Burlington, Wisconsin, and waiting to transfer trains, Brockmann decided to take a stroll in downtown Waukesha. He chanced to meet a local woman of German heritage who lamented to him that there was no Lutheran congregation in the town of 6,000 residents. The woman provided him with the names of several other German Lutheran families, and upon further investigation, Brockmann determined to begin missionary work in Waukesha. He conducted the first six services in the Waukesha Town Hall on Wisconsin Avenue. Attendance at those services increased steadily to the point that Trinity Lutheran congregation was organized on May 15, 1887. Truly he had never lost his missionary spirit.

He also served on the Board of Trustees of our synod's Northwestern College in Watertown, and during his time of service, two substantial buildings were constructed to accommodate the increased enrollment.

Pastor Brockmann died of cancer on January 10, 1904, just a few days short of his 71st birthday. A number of local pastors officiated at the funeral. Synod President Phillip von Rohr preached the sermon. Pastor Brockmann was laid to rest in the Watertown Lutheran Cemetery alongside his good friend and longtime co-laborer, the Rev. C. Strassen, pastor of St. John's Lutheran Church in Watertown. At the time of his death, he was survived by his widow, daughter Johanna, and sons Theodore and Pastor Paul Brockmann.

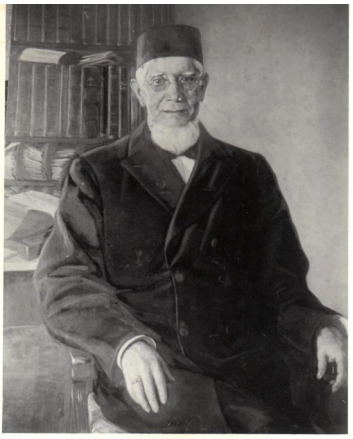
Endnote

1. Mr. Leon Raether wrote a biography of every pastor who has served at St. Paul Lutheran Church in Algoma, Wisconsin, for the congregation's 150th anniversary in 2012. We plan on including a selection from time to time in the *Journal*. The brief biographies give insight into the lives of some of the unsung pastors whom the Lord of the Church used to serve and build the congregations of the Wisconsin Synod. We thank Mr. Raether for allowing us to share his labor of love with a wider audience.

Pastor Bernard Ungrodt

By Leon Raether

Bernard Ungrodt was born on February 28, 1827, in the Prussian village of Grossburschla in Thuringia, located near Eisenach and near the Wartburg Castle, where Martin Luther translated the New Testament from the Greek into the German language. He was baptized and confirmed at St. Bonifatius Church of Grossburschla



Bernard Ungrodt

Toward the end of his life, Pastor Ungrodt wrote: "My increasing physical weakness and frequent attacks of illness make me think that my last hour is approaching any day, therefore with the Lord's help, I want to leave a brief report of my life for possible future use. With a deep feeling of unworthiness, I want to give it the title: I and My life are worth nothing; only what Christ has given me is worthy of love."

"My father was a gardener, Peter Ungrodt and my mother was Margaretha Hoekel. I remember my mother vividly only on her death bed, for I was three years old when she died. Two years later, my sister, who was two years old, and I received a step-mother. We were very poor. Unfortunately there was no Christian spirit in my parent's home, nor in the village school which I attended. My teacher, Mr. Thon, was a wonderful teacher and a model in moral character, but as far as religion was concerned, he was an acknowledged rationalist. The confirmation class taught by old Pastor Trostdorf was very meager; I cannot remember that he ever went beyond the First Article of the Evangelical Lutheran Catechism. In short, I did not get acquainted with our Lord Jesus at home, in school, and not in catechism class."

After his confirmation, Bernard continued his education at the Realschule in Eschwege, located about 20 kilometers from his hometown. He was drafted into military service in October of 1847 and served in the military band during the Revolution of 1848 and the war against Denmark of 1848 – 1851. It was during his time of military service that he came to a greater appreciation for his Christian faith. In October 1851, he sought an early release from his military service and applied to be a student at the Rhine Missionary Society's theological seminary in Barmen. He was accepted in late October of 1851 and studied there under the direction of Professor Wallmann.

He completed his work at the theological seminary in 1855 and was then sent by the Rhine Missionary Society to South Africa, where he worked as a mis-

sionary for twelve years in the area of Kapland, south of the Orange River, between Pella and Stellenbosch. During the time he served in Africa, he married Johanna Schroeder, a missionary's daughter, and their marriage was blessed with four children; Maria, Louie, Bernard, and Sophia. In Africa Pastor Ungrodt's problems with asthma plagued him, and it was thought that a change in climate might be good for him.

The family came to Wisconsin in 1867 where he joined the Wisconsin Synod and was called to Ahnapee (now Algoma). However the damp climate aggravated his health once again. In 1868 the Ungrodts moved to Milwaukee where Pastor served St. Matthew's congregation until 1870. From 1870 to 1881, he served St. John's congregation in Jefferson, WI. His increasing health problems often made it virtually impossible for him to speak audibly, so in the year 1879, he returned to Germany for several months to seek medical treatment.

In the year 1881, Pastor Ungrodt accepted a call to Immanuel Lutheran congregation of Medford, WI. He served the congregation during a period of turbulence and unrest, particularly for the first several years, until his retirement in September of 1897.

He continued to reside in Medford after his retirement until the Lord called him to his Eternal Home on September 28, 1900. Death occurred in his home. The funeral sermon was preached by Pastor Eichmann of Menomonie, based on the words in Acts 14:22 "We must through much tribulation enter into the kingdom of God."

An obituary appeared in all three of the weekly newspapers in Medford, *The Medford Sentinel and Republican*, *The Taylor County Star and News,* and *Der Walbote*, published in the German language. The obituary in *Der Waldbote* closed with the words: "Never before has there been such a long line of mourners in Medford." He was buried in the Evergreen Cemetery at Medford, Wisconsin.

Pastor Carl Titze

by Leon Raether

The record of the controversial life and career of Pastor Carl (Charles) Titze remains somewhat incomplete. He was born in Prussia in 1828 and received his theological training at the Berlin Missionary Society of Berlin, Prussia. The Berlin Society was the official mission arm of the United Protestant Church of Prussia, the state church, and provided a number of missionaries to the Wisconsin Synod during the early years. However, the synod severed relations with the society in the year 1869 in protest of the union of the Reformed and Lutheran churches in Prussia. Charles Titze came to the United States late in the year 1862 and worked with traveling missionary Pastor E. Mohldenke and with Pastor C. F. Goldammer of Burlington, Wisconsin. He passed his pastoral examinations and was ordained and installed as pastor of St. John's, Burlington by that congregation's former pastor, C. F. Goldammer in 1863. Pastor Titze was accepted into membership in the Wisconsin Synod at the convention of 1863, held from May 29 to June 3 of that year in Watertown, Wisconsin.

While serving at Burlington, he also served as pastor of St John's Lutheran congregation of Slades Corners, Wisconsin. Pastor Titze's ministry at Burlington was a difficult one. The congregation at that time was composed of a mixed membership of people from both Reformed and Lutheran backgrounds. The differences between those two groups affected every decision and every meeting of that congregation. Pastor Titze attempted to be the mediator between the two factions, and often his efforts were misunderstood by one side or the other. He left the Burlington and Slades Corners congregations in the fall of 1868.

Pastor Titze came next to Ahnapee (Algoma) and was installed at St. Paul's on November 8, 1868. It is entirely likely that Pastor Ungrodt, St. Paul's former pastor, had a hand in Pastor Titze's call. Pastor Ungrodt preached his final sermon on November 1, 1868, and the Titze family moved to Ahnapee in late October. During Pastor Titze's ministry, the congregation moved from its first church on Church Street and dedicated its second building, a frame structure on the site of the present church, on October 10, 1869. At the time of Pastor Titze's installation, the congregation numbered about 50 families.

Carl Titze

Shortly after the dedication of the new church, problems began to arise. Some members were not satisfied that the new church was not constructed on the site of the old one. Others were unhappy

about the costs surrounding the construction of the new building. St. Paul's original constitution stipulated that the pastor was also the president of the congregation. Pastor Titze soon became embroiled in the factionalism and a number of members withdrew from membership and began conducting worship services on their own. This splinter group began to enlist the ministerial services of Pastor Ludwig Nietmann of Immanuel Lutheran in Kewaunee on an occasional basis. Pastor Nietmann's Kewaunee ministry, lasting from 1868 to 1877, was terminated by that congregation on November 5, 1876. After that point in time, he began to minister regularly to the counter-congregation in Ahnapee which organized itself as Immanuel Lutheran Church.

Pastor Titze became involved in a matter of church discipline of an unspecified member of St. Paul's. The problems escalated to the point that the entire situation was presented to a committee of pastors who in turn reported their findings to the synod convention held at Grace Lutheran Church in Milwaukee, June 16 to 22, 1870. The committee reported that it had found that not all of the complaints against Pastor Titze could be substantiated, that both sides had sinned much, but that Pastor Titze had acted in a tactless, unjust, and unevangelical manner in the situation. It was recommended that Pastor Titze be reprimanded by the synod and that he make public apology to the congregation for his mishandling of the discipline situation. It was further noted that a peaceful resolve was probably not going to happen at St. Paul's should Pastor Titze remain at his call there and that the synod see to it that a change of pastors take place. Pastor Titze was reprimanded at the convention for non-performance of duties with respect to the church discipline matter and also for refusing to install the newly elected church council. Pastor Titze responded that he was sorry he had not acted with the necessary devotion and concern in the church discipline case and that he was prepared to take on some of the blame for the wrongs that took place in the congregation. Synod President Bading and Pastor Ph. Koehler were appointed to a committee to look into the matter further in order to bring the situation to a peaceful resolution.

At a congregational meeting held December 10, 1870, Pastor Titze announced his intention to resign his call sometime before the end of summer. He added, "May the graceful Lord and God remain with this his congregation into the future." He officially resigned effective August 15, 1871.

The matter surfaced again at the 1871 synod convention, June 8 to 13, held at First German Lutheran Church in Manitowoc, Wisconsin. It was reported that the matter between the two parties had been resolved but that serious doubts remained whether Pastor Titze's presence and spiritual work in Ahnapee would have any good results with respect to the welfare and growth of the congregation.

Finally, at the convention of 1872 held at Friedens Lutheran Church, Oshkosh, Wisconsin, May 30 to June 4, it was noted that Pastor Titze had been advised to withdraw from the preaching ministry because of his lack of ability to

proclaim the gospel and lead a congregation. He resolved to follow that advice and was granted a release from synod membership at that convention.

Exactly where Pastor Titze was for the next several years is not currently known. He surfaced again in the Burlington, Wisconsin, area in 1878. The history of Peace Lutheran Church of Wilmot, Wisconsin, notes that he had previously been without a congregation after severing synod ties and that he "induced" the Wilmot congregation to make him their pastor. A large number of the members protested his presence and insisted that he first take steps to amend his relationship with the Wisconsin Synod and again become a member. Pastor Titze refused and, in fact, formed a new congregation with the name St. Peter's Ev. Lutheran Church. That group retained the church property, and the original congregation was forced to purchase on old cheese factory, which they converted into a church. Records indicate that he remained only until perhaps the year 1879 - 1880 when the St. Peter congregation forced him to resign his call.

The next record of Pastor Titze is from 1880 – 1884 when he served St. Peter's Lutheran congregation in Sheboygan, WI. St. Peter's was formed as yet another counter-congregation during the lodge controversy period. It was founded by former members of St. John's Lutheran, a Wisconsin Synod congregation whose pastor, Rev. von Schlottheim, had been ousted and formed a new congregation that accepted lodge members. A number of lodge members from Trinity Lutheran, Sheboygan's Missouri Synod congregation, had also joined St. Peter's as well. Titze's immediate successor there was Rev. Ludwig Nietmann, formerly of Immanuel, Kewaunee and the counter-congregation, Immanuel of Ahnapee.

Pastor Titze next moved to Olean, Indiana. There he served St. Paul's Lutheran congregation, a member of the Chicago-based Wartburg Synod. In 1885 he moved to Shumway, Illinois to serve Trinity Lutheran Church. That congregation was also affiliated with the Wartburg Synod. In 1888, Trinity left the Wartburg Synod to later join the Missouri Synod. Pastor Titze left the congregation at that time and also resigned his membership in the Wartburg Synod. The last mention of Pastor Titze is from the year 1889 when he had moved to Joliet, Illinois and was serving the St. Peter congregation in that city.

The WELS Historical Institute was given formal approval by the Wisconsin Evangelical Lutheran Synod (WELS) in convention in 1981 to organize for the purpose of collecting and preserving historical data and artifacts that are related to the various periods of Lutheranism in America, especially of the WELS. In recent years the synod took over the responsibility of maintaining the archives. The Institute maintains a museum and publishes a *JOURNAL* and *NEWSLETTER*. Membership is open. Fes are as follows, which include the subscription fees: Individual: $20.00; Husband/Wife: $25.00 (2 votes but only one publication issue); Congregation, School, Library, Corporation: $40.00; and Student: $15.00. Fees may be sent to the WELS Historical Institute, N15W23377 Stone Ridge Drive, Waukesha, Wisconsin 53188.

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