

A.C.T.S.:  
Addressing the Need; Fulfilling its Purpose

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## Introduction

How far do the boundaries of the world extend? What determines the ends of the earth? To what distance will the Lord spread his audible and tangible Word in order that men might have forgiveness and life eternal? How will that word be spread? Who will the Lord use to spread his word? These questions have been asked from the very beginning, from Adam to Moses, from Moses to Malachi, from Malachi to Paul, from Paul to Luther, from Luther through the present. We ask the same question today, "How will this message of the Gospel be spread throughout the world?" The answer to that very question is unfolding right before us.

Open your eyes and see the wonders of our Lord. Upon this very soil we see our Heavenly Father spreading his saving message to every tribe, language, people and nation. There is one tribe and nation that has a place in our WELS minds. The Apache nation is a people close to our heart and they portray an issue that has been on our minds for over one-hundred years. For some, this mission among the Apache is viewed as a heavy burden and failure, for others a success story in progress. Many people look at the ministry in Apacheland as a failure based upon the length of time spent, the manpower, the abundance of money allocated, and the minor results. But, looking at the need / purpose for this world mission, and the mission that is being carried out on the White Mountain and San Carlos Apache Indian Reservations, there are prominent signs of success. One such benchmark success story and foundation for the Apache Lutheran Church is found in the Apache Christian Training School, or ACTS. In this paper we will be looking at the purpose and mission of ACTS as portrayed in its initial vision, and in the evolution of that mission throughout the years. This however can only be understood under the following backdrop...

In 1860 approximately four thousand Western Apache Indians occupied an enormous portion of the present state of Arizona. Ranging from the Sonoran desert environs to the

ponderosa pine forests, the Apache subsisted on wild plant foods which they collected; corn, beans, and squash which they grew; animals which they hunted; and livestock which they stole in raids south of the border. Within forty years, however, the Apache way of life was inexorable altered as a result of contact with the Whiteman. Following a series of bloody skirmishes with federal troops as well as savage massacres, the Apaches were confined to reservations for their own protection. Soon new words entered the Apache vocabulary—words like smallpox, scarlet fever, tuberculosis, trachoma, gonorrhoea, and syphilis. Binge drinking, violence, and homicide increased in Apache culture. The Native Americans watched helplessly as prime sections of their reservation were appropriated by Anglo miners and Mormon farmers. In response to threats from without and from within, medicine men desperately and unsuccessfully sought relief in religious cult movements.<sup>1</sup>

How is ACTS carrying out its purpose as set against this backdrop? What is the present need in Apacheland? How has ACTS and the evolution of its purpose met that need? What positive influences do we see right now, and what can we expect in the future? By understanding the backdrop and the events that engulf the Apache culture, ACTS is taking each issue head-on.

### *The need for ACTS*

Remembering the backdrop and setting of the entire issue, taking to mind culture, language, etc., what is the most important need? Looking at Dr. Kessel's final statement in the previous quote, we can see the dire need; namely, comfort, relief, reassurance, and strength, both without, and most importantly within. Apache men and women desperately sought relief, but they sought relief in the wrong place, in the cult movements, in the uncertain words of men; and in these places one can only find unsuccessful relief, otherwise known as despair. True spiritual relief comes and finds success only in Christ our Savior, and this forgiveness in Christ is exactly what the original and present missionaries brought to Apacheland. This spiritual need is met where God's means of Grace are present, in the pure teaching of the Word and correct administration of the Sacraments.

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<sup>1</sup> Kessel, Dr. William B. Apache Indians and Anglo Missionaries: A Study in Cross-Cultural Interaction. Native American Symposium, May 5-6, 1992. Tucson, Arizona.

What need does ACTS then meet? ACTS provides spiritual renewal and relief, which is found in Christ alone, on a cultural level. In recognizing this important need for spiritual relief, it is understood that ACTS would work with our WELS mission ideology by taking to heart cultural understanding as well.

Culture “is the forms of things that people have in mind, their models for perceiving, relating, and otherwise interpreting them as such. The things people say or do, their social arrangements and events, are products or by-products of their culture as they apply it to the task of perceiving and dealing with their circumstances.” The foregoing definition indicates that culture is not artifacts but mental patterns for perceiving reality and behaving responsibly. Culture is not innate or biological. It is learned and shared by group members. Since culture is socially transmitted, different groups have different cultures. Thus the Whiteman and the Apache are culturally different, and they behave differently.<sup>2</sup>

Who would be the best fit for that mission field? Based upon experience, talents, devotion, who fits the mold of that field the best? The Whiteman has successfully and faithfully served the Lord in his position as shepherd of the Apache nation. He has trained in cross-cultural awareness. He has trained in the history and culture of the Apache. He is a man willing to make a lifelong commitment to the Apache people. He is a man who can adapt to the situation and comply with Apache expectations. Indeed, the missionary to the Apache has “become all things to all men” as 1 Corinthians 9:22 states. But in looking at all the things that must be done, or what this man must become, before he can enter the field, it must be understood, there are many difficulties for those who live “off reservation” to come on.

It is difficult for those who live “off reservation” to fully grasp that they stem into another time and place when setting foot on the reservations of America. Most reservations are separated from the rest of America by language, culture, social structure, economics, and religion—not to mention distance and isolation. This separation is reflected in the fact that the Native American tribes think of themselves as separate, sovereign nations. Working among the Native Americans is not simply doing cross-cultural work, but “foreign’ culture mission work—“foreign” to white America.<sup>3</sup>

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<sup>2</sup> Ibid.

<sup>3</sup> Reports and Memorials for the Fifty-fifth Biennial Convention. NPH; Milwaukee, WI: 1999. p. 34.

Recognizing these difficulties, who is best fit for this specific field? Understanding this problem, The Apache Christian Training School, understanding this difficulty and recognizing a great need, seeks to supply an answer—we must train men and women qualified for mission work among the Apache. Just as pastors, teachers, and evangelists are taught in several of our synodical schools in order that they might become “missionaries” to the “Americans,” ACTS trains Apaches for Apaches. Dr. Kessel once more states,

From the foregoing one might conclude that the most qualified missionary to work among the Apaches would be an Apache himself. For decades Missionaries Edgar and Arthur Guenther have proposed that Apaches be trained to be native pastors among their own people. Such a suggestion is consistent with current world mission philosophy and policy. Kiessling writes, “One of the primary goals of our world mission fields is to train witnesses, workers, and leaders from among the people to whom the Lord has sent us with his gospel...The seminary in Zambia supplies the fully-trained pastors for the Church in both Zambia and Malawi.”<sup>4</sup>

Is there truly a need for ACTS? As seen above, based upon cultural understanding and differences, “Yes.” Based upon the statement of our board of world missions, “Yes.” Looking at the mission staff to the Apache, “Yes.” There is a definite need for acts. Director of the ACTS program, Pastor Kirby Spevacek states concerning the specific needs that brought about the formation of the program,

In 1997 we had no Apaches on our mission staff. Obviously there was need to train Apaches for full time public ministry. For who can best serve Apaches but those who fluently speak their language (Apache is an Athapascan language which ranks as very difficult) and know their culture. This is not to belittle or down play the many Anglo missionaries—who are loving, hardworking and gospel preaching—who served for many years. But, just as Africans can best serve Africans; so Apaches can best serve Apaches.<sup>5</sup>

This same view can be understood from those men who are currently studying in the program and those who knew the program in its initial stages. Pastor Fidel Dazen of East fork Lutheran Church agrees that a need for leadership brought about this program. “Due to the lack of well

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<sup>4</sup> Kessel. Apache Indians and Anglo Missionaries.

<sup>5</sup> Phone interview with Director of ACTS, Rev. Kirby Spevacek; October 25, 2005.

trained local pastors who understood the local people and someone who wasn't afraid to be on the cutting edge and not afraid to work hard were the specific needs which brought about this endeavor."<sup>6</sup> Leadership, ability, initiative, and love for God's people, all of these are needs that ACTS seeks to fulfill. It isn't just for pastors, but starts with the personal spiritual growth of each layman. This program means to provide the needed leadership that the Apache Church thirsts for. ACTS isn't trying to define a need that is incomprehensible to us; instead, it identifies the very same needs that our local congregations recognize and pursue through various synodical schools and the seminary. The Apache Christian Training School wishes to instill the very same qualities that Wisconsin Lutheran Seminary wishes to instill in its students;

To instill in its students the kinds of attitudes that will assist them as they carry out their ministry in the contemporary world, e.g.,  
 Confession in stance  
 Evangelical in Approach  
 Mission-minded in spirit  
 Culturally sensitive  
 Appropriately flexible  
 Zealous to nurture and equip the saints.<sup>7</sup>

The Apache Mission and local WELS congregations have the same need. ACTS was formed to meet that need.

### **Formation of the Program**

Once this need was realized, and in following with the agenda of the Board for World Missions, the initial stages of ACTS were set in motion. Built upon the vision of early missionaries and continued in each new missionary entering the Apache field, the groundwork for ACTS was initiated. The formation follows in line with these proposals...

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<sup>6</sup> Phone interview with Rev. Fidel Dazen; November 11, 2005.

<sup>7</sup> "Wisconsin Lutheran Seminary Statement of Purpose and Objectives," adopted by the faculty on February 14, 2002.

- Presenting proposals for reaching immigrants and training ethnic immigrants for ministry. A cross-cultural, cross divisional working group that includes BWM and CME representation is working on a program to train ethnic evangelists to work within culturally-diverse congregations.
- Setting up a forum on the feasibility of establishing self-supporting overseas schools. This remains a subject of discussion.
- Exploring the possibility of establishing regional world mission seminaries or extended learning courses where feasible.<sup>8</sup>

In each of these proposals a main theme can be seen; the operative word or theme is “change.” Within each proposal there is a focus of change, not a change in doctrine, not a change in direction, but a change in leadership. Self-supporting schools, world seminaries, these words all point to one main focus—Indigenization. But what does Indigenization mean? How does it happen? Is it really a change? Merriam-Webster Dictionary defines the word indigenous as, “Produced, growing, or living naturally in a particular region.” In looking at this definition, we can better understand how ACTS is a foothold on the indigenous Apache Church. Yes, indigenization is a change, just as growth is a change. To indigenize means nothing more that to grow, and in that growth we see responsibility, strength, independence, and ownership all come to the forefront. The indigenization of the Apache Lutheran Church is a process of spiritual growth and responsibility; it is Apache men and women instilling in one another the desire to spread God’s Word. How does this change occur? Nothing can grow except from the ground up, and that is exactly how ACTS was formed.

What were the basic building blocks of ACTS? What are the building blocks of an indigenous church? First and foremost, the faithful preaching of God’s Word and the administration of his Sacraments—the Means of Grace, through this the Holy Spirit works. Upon this foundation ACTS and indigenization stand. The board for World Mission states concerning leadership and ministerial education,

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<sup>8</sup> Reports and Memorials for the Fifty-fifth Biennial Convention. NPH; Milwaukee, WI: 1999. p. 33.

An important objective of our mission among the Native American is training native leaders to take over the work. Our goal is to have a Native American church that conducts its own affairs and is in fellowship with the WELS. To this end an adult leadership training program is offered that equips mature Apache Lutherans to assume various administrative, propagating, and disciplining responsibilities in their congregations. Several of our missionaries are teaching the leadership classes, which are being held on both the northern and southern reservations.<sup>9</sup>

Initial stages of the program took the form of basic adult leadership courses taught by Pastors Mark Krueger and Kirby Spevacek in Peridot, East Fork, and Canyon Day. Leadership classes included New Testament Survey, a Law and Gospel course, and various adult information classes. Other adult leadership courses used material produced by Professor Glen Thompson for the Multi-Cultural Pre-Seminary program.<sup>10</sup> The process of growth and indigenization starts from the beginning and grows from generation to generation. Leonard Fall, a present ACTS student, supports this same view of indigenization, “It begins with Sunday school, bible information, bible study.”<sup>11</sup> It starts from the basics and builds from there. Founded on the ideas of the Multi-Cultural Pre-Seminary Program and the Congregational Evangelist Program, ACTS devised a blueprint of its own and embedded itself in the congregational church leadership programs. And, just as indigenization is a growth process, so too ACTS is a growth process in indigenization; ACTS is continuously evolving. It began as an idea over one hundred years ago, continued in each missionary, was instilled through biblical instruction, and received its adoption, physical location and birth in 1997; and thankfully ACTS as we now know it resides at East Fork in it’s newly renovated building. It is no longer an idea, but an established program and institution.<sup>12</sup>

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<sup>9</sup> Ibid. p 34.

<sup>10</sup> Report to the Twelve Districts. 1998. Pp 44-45.

<sup>11</sup> Phone Interview with ACTS student Leonard Fall; November 13, 2005.

<sup>12</sup> Personal Interview with Director of ACTS, Rev. Kirby Spevacek; October 25, 2005.



### *Purpose and Goal*

The purpose / mission / goal of ACTS corresponds with the entire idea of growth and indigenization as explained by the Board of World Missions. ACTS is not a short-term fix, but takes to mind the long term needs of a growing / indigenous Apache Church. This long-range goal is at the forefront of the BWM and ACTS stated purpose.

The long-range goal for preparing pastoral workers is to offer the majority of their training on the reservation, rather than sending them off reservation. There is a better chance of recruiting, at least initially, if this approach is adopted. In addition, we feel there would be better acceptance by the Native Americans if we did their training in this way.<sup>13</sup>

The purpose and hope of the Mission board is to produce native pastors for an indigenous church while training them on the reservation. What difficulties are there in training off the reservation? Time, money, language barriers, family constraints, cultural acceptance are just a few of the difficulties in sending men and women to train in places like New Ulm, MN and Mequon, WI. In speaking with current students Leonard Fall and Gary Lupe, they said that it would not be possible to go through training elsewhere. "Families are too large, some are too old; there is work that can be done on the reservation along with the training. We are needed right here on the reservation to be leaders in the church, to serve, to set an example."<sup>14</sup> The facility for aiding in that indigenization and growth process needs to be in the very place where the growth is expected to occur, just as in Zambia, Sweden, the Caribbean, etc. This is the purpose and goal as foreseen by the BWM.

But now look at the purpose and mission as stated by ACTS itself. How does it coincide with the BWM's goal? Pastor Gary Haag, professor in the Lutheran Confessions, the Formula of

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<sup>13</sup> Reports and Memorials for the Fifty-fifth Biennial Convention. NPH; Milwaukee, WI: 1999. P 34.

<sup>14</sup> Phone Interview with ACTS student Gary Lupe; November 12, 2005.

Concord, Romans, and Old Testament Survey for the ACTS program had this insight to ACTS' purpose and mission,

Throughout the entire program we hope to instill trust among the Apache people, not only trust amongst those in our Lutheran Churches, but trust among everyone else on the reservation. People see the program and through time are beginning to trust its long-term vision. Most importantly though, ACTS is allowing members of the Apache Lutheran Church to trust one another, to grow together, and walk in harmony with one another. With this harmony and trust amongst one another the Apache people will successfully take control of their church. (Paraphrase)<sup>15</sup>

Pastor Gerald Ditter, one of the local WELS pastors who works alongside the missionaries, ACTS faculty, and students added that, "In recognizing the need for an indigenous church here in Apacheland, the purpose of the program is to get the Apache's working. Instill in the minds of the people that this is their church and they have a responsibility. Instead of just telling the Apache what to do, ACTS enables the Apache leadership to have the biblical groundwork to make its own decisions.(paraphrase)"<sup>16</sup> ACTS gives the proper foundation in Biblical instruction which will build this indigenous church from layman to pastor. Instead of the Apache saying, "The Whiteman told me to do, so I do." He will say, "I do, because it's what the Lord says in his Word." It may not seem like a big difference, but this is the purpose that ACTS is carrying out.

The purpose—to produce Apache pastors—is only part of the goal and mission of ACTS. Many times we focus so much on the "pastor part" of ACTS that we miss a greater portion of the whole program, the portion without which the level of pastor could not be reached. The pastoral studies portion of ACTS is probably the most prominent portion that people focus on; but remember; overall growth is the key. The Catalogue for ACTS shows this very purpose of growth and in what manner it will happen.

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<sup>15</sup> Phone Interview with Professor of ACTS, Rev. Gerhardt Haag; November 11, 2005.

<sup>16</sup> Phone Interview with Rev. Gerald Ditter; November 3, 2005.

The Apache Christian Training School or ACTS is a special theological school designed to train Christian Lutheran Apaches and other Native Americans for serving in the Savior's Kingdom on the Apache and other Native American reservations. Courses are offered for leadership, Bible teachings, evangelism, lay preaching, deacon and deaconess service, youth and family counseling, church musician skills, and pastoral assistance. More advanced courses can be taken which lead to certification for teaching in Lutheran schools on the reservations and to pre-seminary pastoral training and eventually to full pastoral seminary training.

To carry out its purposes, the Apache Christian Training School seeks, with the help of the Holy Spirit:

...Remain faithful, to the Holy Scriptures as the verbally inspired and inerrant Word of God,

...Encourages its students, through the classroom and personal Bible study, to grow in their faith,

...Lead its students in a respectful, thorough and careful study of the Scriptures,

...Train its students to use the Law and the Gospel in serving, especially Native Americans, in accord with the Bible and the Lutheran Confessions.<sup>17</sup>

The growth of ACTS, the growth of the Apache Lutheran Church has its foundation in Christ, and each track in the program is built on this foundation. Just look at the summarization of the church leader track, and think of the importance of this simple duty, think of the church leader's role in the growth process of indigenization...

This track prepares the student for understanding the work of the Christian Church and congregation. It offers practical advice on how to lead voters, church council, various boards and committees. Required courses: Level one: Doctrine (Catechism), Christian Family, Different Churches and Religions, History of Native American Religion, and Apache Lutheran Church. Level two: Stewardship and Congregational Leadership. The electives are: Apache Terms and Reading Apache.<sup>18</sup>

Other higher-level tracks would include Deacon/Deaconess, Youth and Family Counselor, Pastoral Assistant, Teacher, and Pastor; each track builds upon the next, beginning with the basic courses needed for church leadership and enrichment. Leadership, responsibility, and biblical enrichment are the keys of the program; through this enrichment men and women are trained for serving in the Savior's Kingdom. Confirmation-type, leadership-type, educational-type,

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<sup>17</sup> Apache Christian Training School Catalog. 2002-2003.

<sup>18</sup> Ibid.

seminary-type Bible instruction is the purpose, and with this instruction there will be continuous long-term effects on the Indigenous Apache Church.

*Is the Purpose Being Met?*

We have looked at the basic need that ACTS is addressing, we have looked at its stated purpose and how that purpose is being carried out. But is the goal being met? We can look on from the outside and make our basic observations, and we do. But more important than our observations are those of our Apache brothers and sisters. Kirk Massey, former ACTS student and current Apache Field Director said, “The purpose was to train local people to do the work, to help the pastor...to do the things the pastor doesn’t need to be doing, and that’s exactly what is beginning to happen now.”<sup>19</sup> I asked Gary Lupe, a current ACTS student, the question, “Is ACTS fulfilling its purpose?” He responded,

Even amidst hardships, ACTS is doing what it set out to do from the very beginning. I visited all the various churches on the reservation; I heard exactly what people “want” to hear. I asked questions at the Lutheran church and didn’t get the answers I “wanted” to hear, but instead got an answer from the Bible. This wasn’t just the word of the pastor, it wasn’t the word of Luther, it was the message of the Bible, what I/we need to hear. This is the same focus of ACTS.(paraphrase)<sup>20</sup>

These encouraging words are proof that the program is fulfilling its purpose. It builds upon the foundation of Christ. He also states, “Encouragement, encouragement, encouragement, this is what ACTS does. It is an eye opener to the Apache people...preaching God’s Word, these aren’t just made up ideas of the Whiteman. There are a lot that people are missing out on by not hearing the Word.”<sup>21</sup> That is why Apache men like Gary Lupe and Leonard Fall are so important. These men preach in the Apache language, summarizing the sermons so that the

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<sup>19</sup> Phone Interview with Apache Field Director, Kirk Massey; November 2, 2005.

<sup>20</sup> Phone Interview with ACTS Student Gary Lupe; November 12, 2005.

<sup>21</sup> Ibid.

Word might be clear and people better understand. Growth is happening; it's a process, and it takes time.

As outsiders we may still view this mission as a failure based on the amount of time we've put in, and the "little" indigenization that has occurred. Yes, there are discouragements and setback; one such setback involves cutting two positions from the mission field at the end of this year, one ACTS professor, and one teacher on the San Carlos Reservation. Why? Funds, as always, money continues to be an issue. But the positive side of this sad news is that fact that the local Apache congregations are seeking to raise the funds to support these positions by themselves. This is indeed a movement in indigenization; the Apache Church is growing, supporting its needs, and taking responsibility.

Finally the greatest proofs are the great strides that have been made in the form of church leadership. Is the Whiteman in control or have the Apache started to take the reigns? Look at a report given by the BWM made just 4 years ago.

ACTS anchors the adult education ministry. It currently has 43 students and operates with two professors, one on each reservation. Apache leaders are being trained to lead worship, preach, teach, visit, and offer spiritual guidance and counseling. God's blessing is evident. Apaches now teach in several of the Lutheran elementary school classrooms in the field. A representative leadership group called the Apache Lutheran Council helps guide the affairs of the Apache Lutheran Church. The church councils and school boards in all congregations are becoming more active. There are ongoing efforts to upgrade the educational program of the ACTS, for example, with elementary and high school education programs. Advanced students are being incorporated into the ministry life of congregations, and the time does not appear to be too far off when, God willing, Apache pastors will become a reality.<sup>22</sup>

This hope has indeed become a reality.

What a blessing to the field to have the vacant position of director for the field be accepted by an Apache (Kirk Massey) who had been involved in the youth and family ministry. The Apache Lutheran Council, elected Apache men who oversee the work on the reservations together with the administrative council, is once again organized and

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<sup>22</sup> Reports and Memorials for the Fifty-sixth Biennial Convention. NPH; Milwaukee, WI: 2001. P. 46.

functioning. The director also guides the called workers, churches, and schools so that their ministries progress in an effective manner.<sup>23</sup>

Not only is lay leadership in place, but the pastoral leadership that was once envisioned has finally come to fruition. Pastor Fidel Dazen, an Apache and one of the first ACTS students, who graduated from Wisconsin Lutheran Seminary in May of 2005, was welcomed back to the reservation where he serves at East Fork and Canyon Day Lutheran Churches. Two more ACTS students, Gary Lupe and Leonard Fall, will be graduating from the program in May of 2006 when God willing they will receive calls into local Apache congregations. The groundwork is being laid, the purpose is being carried out right before our eyes, and the Apache Lutheran Church is growing.

### **Future Outlook and Direction**

What is in hold for the future? What direction will be taken? These are questions that must be asked; these are questions that the leadership of ACTS itself asks. As to what direction the program should take, Pastor Fidel Dazen states, “The program needs to pursue a younger audience and expand beyond the tribal boundaries to other tribal sights. It also needs to join up with the Pastoral Studies Institute (Wisconsin Lutheran Seminary) for further growth and for non-native member training.”<sup>24</sup> The PSI is an embracing of the Multi-ethnic Pre-seminary Program together with the Congregational Evangelist Program which serves as an “umbrella organization” providing curricular resources and oversight for the pastoral training programs, ie. The Hmong Seminary.<sup>25</sup> Currently ACTS is not affiliated with PSI, but meetings are being held in late January 2006 to see if the two will come together.

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<sup>23</sup> Reports and Memorials for the Fifty-eighth Biennial Convention. NPH; Milwaukee, WI: 2005.

<sup>24</sup> Phone Interview with Rev. Fidel Dazen; November 11, 2005.

<sup>25</sup> “A proposal for the Pre-Seminary and Seminary Training of Non-traditional Students in association with Wisconsin Lutheran Seminary.” SS Adopted Document #12. Adopted April 18, 2002. Amended October 31, 2002.

What else may ACTS hold for the future? There is a common hope and vision that stems from the growth of the Apache Church, that the Word might be spread to other Native American Nations as Pastor Dazen said. Many others would agree, “People are missing out on a lot by not hearing the Word. There is a need and the Word is the only thing that can provide for it.”<sup>26</sup> Pastor Kirby Spevacek supports this same notion saying, “There are over 500 Indian reservation is North America. Only about 5% of their populations are any kind of Christian. It is our hope and dream that ACTS might become a missionary sending school in some way, reaching out to the other 95%.”<sup>27</sup> This statement of direction speaks to the need directly and follows in line with the purpose of ACTS does it not? The growth / indigenization is evident. The Apache Lutheran Church is walking in harmony with one another. The Apache Lutheran Church is indigenizing; perhaps one day we will not merely see Apache pastors, but will see Apache missionaries and seminary professors on other reservations, in the ACTS program, maybe even teaching in the classrooms at Wisconsin Lutheran Seminary. The future of ACTS and The Apache Lutheran Church is very prominent.

### **Conclusion**

The Apache Lutheran Church along with ACTS has recognized the need. The solution to that need is evident; Christ our Savior, the Living Word provides for us, and this is the message that ACTS instills in its leaders. Though ACTS is only in the early stages, the growth and movement toward an indigenous Apache Church can be seen on the horizon. This is the most comforting picture of all...ACTS and the Apache Lutheran Church will continue to grow because of its foundation and strength—Christ the Solid Rock.

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<sup>26</sup> Phone Interview with ACTS student Gary Lupe; November 12, 2005

<sup>27</sup> Phone Interview with Director of ACTS, Rev. Kirby Spevacek; October 25, 2005.

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### Web Pages

<http://www.wels.net> Board of World Missions / Native America.



### Interviews

Phone interview with Rev. Fidel Dazen conducted by the author on November 7, 2005.

Phone interview with Rev. Gerald Ditter conducted by the author on November 3, 2005.

Phone interview with ACTS student Leonard Fall conducted by the author on November 13, 2005.

Phone interview with Rev. Gerhardt Haag, Professor of ACTS, conducted by the author on November 11, 2005.

Phone interview with ACTS student Gary Lupe conducted by the author on November 12, 2005.

Phone interview with Kirk Massey, Apache Field Director, conducted by the author on November 2, 2005.

Personal interview with Rev. Dr. E. Allen Sorum, Director of PSI, conducted by the author on November 7, 2005.

Phone interview with Rev. Kirby Spevacek, Director of ACTS, conducted by the author on November 10, 2005.

Personal interview with Rev. Dr. Glen Thompson, former Director of the WELS Multi-Ethnic Pre-seminary Program, conducted by the author on October 26, 2005.