

GOSSNER EVANGELICAL – LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

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HONG KONG

Introduction

1) Hong Kong, the eastern pearl but British colony, is located in the South China sea, a short distance north of the pearl river of China. It is an area of $398\frac{1}{4}$ square miles and has a population around three million and seven hundred thousand. It is a modern city with well-developed industries and commerce. It is a famous free-port with which people the world over can do export and import business.

Communication

2) Hong Kong has a good system of communications, by which people can send and get any kind of mail to and from any part of the world. At a modern airport, aeroplanes come and go night and day from and to the important cities of most countries of the world. The same applies to ships. For local communications, people can travel very conveniently by trains, buses, taxis, private cars, ferry boats, tram-cars and a few rickshas.

The Population

3) Of the population of Hong Kong there are many different races; the white race numbers only 0.002%, that is, about six thousand or more. The greatest part of the population is Chinese, and they live in different kinds of houses; first, are the modern buildings, second, the resettlement buildings, third, the huts and fourth, the boats for fishermen.

4) Hong Kong is an international market, so that most people who live here are merchants, business men, industrialists, labourers and hawkers. Only a small percentage of the people living in the New Territories are still farmers. Almost all of the people, even those living in the poorest homes, can make a living.

Religion

5) People in Hong Kong have freedom of religion. Any of them can choose their own religion without any difficulty. One can find many kinds of religions in Hong Kong, among which the most common is Chinese Naturalism. The people worship man-gods, animal-gods and plant- and mine-gods in their homes.

6) The three big religions in Hong Kong are the Catholic, the Protestant and the Buddhist. It is said that the Catholic Church claimed a church membership of up to 150,000 at the end of 1963. Her schools are over the whole area of Hong Kong. And she has a number of hospitals also.

7) The Buddhist temples are everywhere in the New Territories of Hong Kong. It is impossible for us to get a real count of its believers, because most of them are home-believers who go to the temples only a few times a year during the Chinese festivals.

The Protestant Churches

8) The Protestant Churches by denominational groups are many in Hong Kong. Those denominations which are in relationship with the Hong Kong Christian Council and have sent in statistical materials every four years are twenty three in number, plus some separate Churches whose names are not given. In 1962 the total Protestant Church membership was 112,173. At that time the membership of the Lutheran Churches, namely the Evangelical Lutheran Church of Hong Kong, the Missouri Synod, the Chines Basel Church and the Chinese Rhenish Church numbered 30,869.

The Work of the Evangelical Lutheran Church of Hong Kong

9) The evangelistic work of ELCHK started in Hong Kong in 1948. The pioneers of this work are the faculty and the students of the Lutheran Theological Seminary of China, the Missionaries and some Chinese preachers who came out from the mainland of China to Hong Kong. Within the last sixteen years, 30 congregations and 22 preaching-places have been established. By the end of 1963 there were 11,070 church members. There are different kinds of church buildings, both of the city and the rural areas: churches in Chinese style and Western style; churches located in the flats of mansions and in the country; and preaching-places located among refugees and on the roof-tops of resettlement buildings.

Schools

10) The ELCHK is running four secondary schools, of which the big one is located in Kowloon. Forty one primary schools are run by our Church, of which six are subsidized by the Hong Kong Government. Three are on the roof-tops of resettlement buildings, and the remainder are private schools. Christian Churches have the privilege in Hong Kong to establish schools and to teach the Bible in the schools. In fact, any school in Hong Kong which desires to offer Bible knowledge as a course may do so.

United Work

11) The ELCHK has done its best to cooperate with other Churches in certain fields of work. The Audio-Visual Committee is sponsored by the Hong Kong Christian Council and operated by our Church. There are also Coworkers' prayer meetings which are sponsored by the Hong Kong Lutheran Association, but the Hong Kong Missouri Lutheran Church is not in this body.

Institutions

12) The Lutheran Theological Seminary was established at Shekow, a small town near Hankow, Hupeh, China in 1913. It was moved to Chungking for several years during the second world war. It was moved back to Shekow at the end of the war. Not long after this, when China was undergoing a change, it was moved to Hong Kong and was located at Tao Fung Shan, where the Christian Mission to Buddhists is situated. In 1955 it was moved to its own property.

13) Now the Seminary offers three courses: a preparatory course, a regular course and a graduate course. The entrance requirement is a B.A. degree or its equivalent.

14) The Lutheran Bible Institute offers primarily a laymen's training programme, so it offers short courses to many students, which courses are held in some of the local churches. The main course of this Institution emphasizes the training of Bible women, while a higher course is offered to the graduates.

15) The literature work is run by the Lutheran Literature Society which was established just a few years after the Seminary opened. Its most important work is to edit and publish Sunday school materials with local background. These materials supply 38 Sunday schools of our Church, which has a total enrolment of 12,048 pupils, and also supply more than 40,000 pupils in other denominations, both in Hong Kong, as well as among other Chinese-speaking people throughout S.E. Asia.

Conclusion

16) Hong Kong is congested with people. Preaching the Gospel here is like fishing with a net. The door is open for the Gospel everywhere. Evangelists in Hong Kong feel an urgency in connection with the spread of the Gospel, and really understand the words of Jesus when He said: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work".

TERRITORY OF NEW GUINEA

- 1) We are very happy to meet the Asian church leaders at this conference. This gives us the chance to talk about our common work and seek to stand in one unity in Christ.
- 2) The name of the church we are representing is: "Evangelical Lutheran Church of New Guinea" (ELCONG). The total membership is more than 290,000. The church is divided into 6 districts of which three are at the east and three in the high lands. Each district is again divided into so-called circuits (the members of which differ from district to district). So far all the circuits have been looked after by European missionaries from America, Australia and Germany (Neuendettelsau & Leipzig). But since recently the administration of these circuits has been taken over by New Guinean church leaders. All districts are also in the hands of New Guineans now, we call them district presidents.
- 3) Right from the beginning when the European missionaries came into our country indigenous works have been trained to help spread the gospel (in direct mission method). The church as such ("Evangelical Lutheran Church of New Guinea") has only been established since 1956. The first missionaries came in 1883. Inspite of the fact that our church is still very young, the most important work of it is to train and send indigenous evangelists out to the heathens-- we still have quite a large number in New Guinea. We think of what Jesus has done for us and feel the urge to bring the good news of Jesus to all the people in our country, (Mathew 28:16-20).
- 4) Our missionaries were from the American Lutheran Church, the German Lutheran Churches (Neuendettelsau & Leipzig) and the United Evangelical Lutheran Church in Australia. Inspite of the fact that they are coming from different countries and churches they all work for one mission, the "Lutheran Mission New Guinea".
- 5) We have heard the gospel from white missionaries. They have prepared us for baptism and growing up in Christ. They have also guided us in the establishment of our congregations and church. The co-operation between the mission and the church has been very good indeed. Now the time has come for us New Guineans to take over the control and all responsibilities of the church. The white missionaries will continue to work in and for the church under the leadership of indigenous church leaders.
- 6) At present we are working on joining with the "Wabag Lutheran Mission" and the "Jiassi Congregations" from one church unity with them. The common church constitution is in the process to be worked out for that.
- 7) All Lutheran churches in Asia and in the South Pacific are working in the name of and for one Lord. But if we only work in our own country we can't get to have and help each other. Therefore more inter-church relations should be sponsored. Especially we in New Guinea would like to see more visitors from other churches. Only by visiting each other the true unity of Lutheran churches can be realised. I like to make an appeal at this particular conference to send some church leaders from the Lutheran churches in India to New Guinea soon.

8) Last but not least I like to make a few remarks on the educational situation in New Guinea. In former times all education used to be imparted in three of our church languages (Viate, Yaban, Graged). At that time the administration was not much interested in educating the New Guinean people so it became mainly the duty and responsibility of the different missions. After the second world war and most pressingly during the last 5 years the administration developed a great interest in education in New Guinea and started with all-English schools on a higher level. The missions had to stop their educational programme in the vernaculars and switched over to English too. But as qualified English teachers were not available our educational programme could not be carried out fully as intended.

9) After a few years of experimenting it was realised that an educational programme on a wide scale as needed in New Guinea would not be carried out with English alone. Therefore we are having two educational programmes running parallel- one is the all English programme, the other the vernacular programme (literacy bible schools) where only church workers for the future are being trained. The English schools are essential to get better trained English-speaking pastors, teachers and other church workers, specially leaders. The vernacular schools are no less necessary. They are needed for those common people who would never have a chance to be engaged in the all-English programme. We need both the programme for :

- (a) developing and leading the church through all-English programme; and
- (b) for consolidating the work of the church through vernacular programme.

10) May God help us in all our efforts and provide us with the right spirit, wisdom and strength to reach our goals in our congregational and church set-up which shall be to His honour, glory and praise.

- Z. Zurenuo -

THE PHILIPPINES

Introduction

- 1) Among the new nations in Southeast Asia which have gained their independence since World War II, none has had closer ties with the Western World than has the Philippines. Colonized first by the Spanish in 16th Century, the Islands came under American jurisdiction in 1898, and after a concentrated period of schooling in Western-type democracy, she was granted full independence on July 4, 1946. Today, the Republic of the Philippines, with a population of 29,000,000 people, stands as a bulwark of democracy in the Far East. Next year she will celebrate the 400th Anniversary of the establishment of the Christian Church in the Philippines.
- 2) This young nation has her problems. One of them is the problem of internal communication, complicated by the fact that the country comprises approximately 7,000 islands extending roughly a thousand miles north and south, and her people, while of a common ethnic stock, speak a multitude of languages and dialects.
- 3) The major islands of the Republic of the Philippines lie about 500 kilometers northwest of Borneo, about 250 kilometers south of Formosa, and 700 kilometers southeast of the Asian mainland. As part of the volcanic chain of the western Pacific area, all the islands of the Philippines, are mountainous, with great mountain ranges in the northern islands, and the highest peaks located on the southern island of Mindanao.
- 4) The Philippines is an agricultural nation, producing rice, sugar, hemp, corn, copra, tobacco, and fruit. Copra is the Islands' Chief export, but the Philippines is not self-sufficient in food production. Fishing is an important industry on a local scale. Forests of hardwoods are extensive although they are being rapidly cut down and most of the logs exported to Japan. Mineral wealth is extensive, but largely undeveloped.
- 5) Along with its westernization, the Philippines has the unique honor of being called, "the only Christian nation in the Far East." To understand why it is necessary to direct mission activity toward a so-called "Christian nation", it is necessary to understand a little of the background of the nation.
- 6) Magellan claimed the Philippines for Spain and Christianity in 1521. The Roman Catholic religion was introduced and spread among the people living in the lowlands of Luzon and the Visayan Islands. However, Mohammedanism - which had taken a short cut from the near East across the mainland of Asia, while Christianity went westward across the Atlantic and the Pacific - had come to the Philippines more than a hundred years before Spanish Catholicism. Islam reached Mindanao around the year 1380. Neither the Spanish soldiers or the priests were ever able to subdue or convert the Muslims. Neither were they very successful in their efforts to reach the tribes living far back in the mountains. So, in this nation there are roughly twenty-five million nominal Catholics, between 1-1½ million Muslim, and between $\frac{1}{2}$ to $\frac{1}{4}$ million pagans.

- 7) By the year 1800 the Roman Catholic Church claimed over one million members among the Filipinos, and the influence of the Church and the Spanish system was great. The Church founded schools, introduced the Christian idea of the family and fought the evils of the pagan society.
- 8) But the failings inherent in the Catholic system left their mark on the Philippines. The rapid spread of Christianity was in many cases only a veneer, and underneath lurk the old pagan practices and superstitions still evident today in the thinking and actions of many Filipinos. The power of the priest was abused, to the detriment of the Church and the nation.
- 9) Perhaps the two great failings of the Spanish-Roman Catholic reign can be summed up in the failure to unite the people under a common language and culture, and the failure to instill a sense of Christian morals among a people who have for nearly 400 years been called "Christian".
- 10) As in some other countries where the Roman Catholic Church claims the majority of population as her members, religion means little to most Filipinos except processions, repetitious prayers, and endless payments. This is "Christianity" to countless thousands. Many are offended at the suggestion that they do not know Christ. Others, long used to the authoritative voice of the priest, shut the door to missionaries, believing that evangelistic missions are the work of the devil. Some do not even pay lip service to the Roman Church, and yet they hesitate to leave their "in name only" religion for fear of being cast out by family and friends. In the Philippines the popular thing is to be a Roman Catholic. It is not easy to be a non-Catholic.
- 11) So while she is in many ways strong and vigorous, the Roman Church is not without her problems. She can boast an increasing strength in educational work. Since 1960 the Church has begun 421 new schools, for a total of 1,337 schools on all levels, enrolling over five hundred thousand students.
- 12) A burgeoning population urbanization, industrialization, godless isms and conflicting ideologies, the urgent need for land reform, changing values, rising social expectations, these are some of the elements contributing to a fast-changing Philippines. The Roman Catholic Church today is organized to exercise leadership and guidance along Christian lines on this change. Particularly through the hierarchy in the Catholic welfare organizations.
- 13) But the Roman Church faces critical shortage of clergy. According to the 1964 Catholic directory, there is one priest for every 6,320 Roman Catholics. And the situation is getting worse. Thirty percent of the nation's priests are in the Manila area, and many are engaged primarily in educational work. The pastoral and sacramental needs of the Catholic population simply cannot be met. In Cebu there is an average of only one priest for 19,000 Roman Catholic. The ratio of priest to Catholics is one of the lowest of any nation on earth. Peru reports one priest per 4,000 Catholics, the United States, 1 per 700; Switzerland, 1 per 400.

14) The national ratio of seminarians to Catholics in the Philippines is even lower; one per 7,269. This means that there is an insufficient number of vocations for the priesthood. Today, 3,288 seminarians are enrolled in 41 seminaries. But it is estimated that 1,000 of those enrolled in the seminaries, and 70 percent of those enrolled in pre-seminary training will never finish their course. Thus, the critical shortage of priests promises to become even worse. Of the 2,184 "regular" clergy, only 317 are Filipinos - the rest come from Spain, the Untied States, Ireland, France, Germany, Belgium and other countries. If we assume that most of the 1,773 diocesan priests, or "secular" clergy, are Filipinos, we find that slightly less than half of all the priests are aliens. There are about 1,875 foreign priests in the country today." (Gowing, in Free Press)

15) Reduced to simplest terms, we can classify the population of the Philippines - the objects of God's salvation in Christ, and the target of Christian witness, into three categories.

1. The lowland Filipino. - About 25,000,000. Mostly, nominal Roman Catholic - folk Catholic. In reality, mostly without the knowledge of Jesus Christ as his Lord and Savior. Very suspicious of non-Roman Churches, but not an active persecutor of non-Romans.
2. The Muslim. About one and a half million. Generally disliked and feared by other Filipinos. Not well indoctrinated in Islam, but fanatical in his adherence to the Muslim faith. There has been a great deal of enmity and bloodshed between the Muslim and his Christian neighbour.
3. The mountain pagans numbering almost one million. Separated from its neighbor by mountains and swift streams each group has developed its own dialect and religious practices. The government and evangelistic missions have pretty well put a stop to tribal wars and head-hunting.

16) Freedom of religion came with the American occupation of the Islands in 1898. This factor, together with those described above, has served and serves as an open invitation to non-Catholic evangelical missionaries. Today, there are no less than 80 different Protestant organizations and missions represented in the Philippine Islands, with a total membership of between two and three million. The majority of these groups are recent arrivals in the Philippines, but some of the major Protestant denominations sent their first representatives almost immediately after American occupation in 1898. The Anglicans were among the first non-Roman Catholics to arrive. Today the Anglican Church numbers about 50,000 baptized members. The largest single Protestant church in the Philippines today is the United Church of Christ, Originally a union of the United Evangelical Church in the Philippines, the Presbyterian, Congregational, and United Brethren Churches; other reformed groups have joined the United Church since that time. It now numbers about 170,000 baptized members.

17) Today the Adventist groups, the Assembly groups, Christian and Missionary Alliance, Churches of Christ, Baptists, Methodists, and the Lutheran Church are all represented.

18) Worth noting are two completely indigenous organizations, the Aglipayan Church, which was a rebellion against Roman rule early in the present century and which has now split into two factions. The largest, the Philippine Independent Church, has now been assimilated into the Anglican group. Another completely indigenous group is the Iglesia Ni Cristo (Church of Christ).

Founder and leader of this movement until his death recently was Felix Manalo. This church, which denies the deity of Christ, has experienced phenomenal growth, and claims a membership of more than two million. One Jesuit scholar says that this group may well constitute the most vital and aggressive threat which the Catholic Church faces in the Islands at the present time.

- 19) The National Council of Churches in the Philippines was organized a little over a year ago. With the exception of the Baptists and the Lutherans, most major Protestant denominations and the Anglicans are members of the National Council. Not much fruit has yet been borne by this new organization, but it seeks ecumenicity, and joint work wherever possible. One of its larger ventures is in mass communications, "The Voice of Christian Brotherhood", with medium and shortwave broadcasts to the Philippines and much of Southeast Asia. The Lutheran Church is studying the possibility of membership in the National Council.
- 20) The Lutheran Church-Missouri Synod operates the only Lutheran Mission in the Philippines. The first missionaries arrived at the close of World War II. The early mission efforts began in Manila. The work then reached north to the Ilocano speaking area where Rev. Carino and Rev. Aradanias, Filipino graduates of our U.S. seminaries spearheaded the work. In 1949 the mission extended its reach to the southern island of Mindanao, following the thousands of pioneers who went south after the war to take advantage of the government homesteading act. At the same time, emphasis was given to work among the pagans of the mountains in North Luzon. In 1960, work was begun in the Central Visayan Island group, and in 1960 among the Maranaw Muslims on the island of Mindanao.
- 21) A seminary was begun in 1955. Seven national pastors have been ordained. Eleven students are at present enrolled in the Seminary. Thirty-three American missionaries are at work in the Lutheran Mission today.
- 22) While not yet formally organized, the Lutheran Church in the Philippines does exist for all practical purposes. Committees and boards composed of clergymen and laymen make all decisions pertaining to the work of the Church in the Philippines, and deal directly with the mission board in the U.S.A. officially, the Lutheran Philippine Mission exists only to provide spiritual, mental and physical needs of mission families.
- 23) Until recently, all emphasis was placed upon station evangelistic work and the establishment of congregations. Today there are 35 congregations, and 85 preaching teaching stations scattered throughout the major islands. Baptized membership totals 5,000; communicant membership 1,500.
- 24) Medical work has been carried on among the pagans of Mountain Province for several years. The Church operates three well-equipped clinics in the mountain area. A Filipino doctor is in charge of the medical work, and is assisted by several nurses. Plans call for the construction of larger and more complete units with inpatient facilities, and the employment of more personnel to take care of the medical needs in this area. More than 20 air-strips are constructed or planned to facilitate both the evangelistic and the medical work in the mountain areas. Mission Aviation Fellowship provides the air transportation. Under study is the possibility of expanding the medical work in the areas, especially to the Muslims of Mindanao.

- 25) Recently established was a Department of lay Training with an American missionary at its head. The Department aims to provide special training, mainly through lay workers' Institutes, for laymen so that they can more effectively witness to their Savior and serve in their local congregation. This Department is also preparing some parish educational materials.
- 26) Also recently established was the Department of Mass Communications, with an American missionary as its director. This Department is responsible for the Church's radio-television outreach, Bible Correspondance Course, and the production of evangelistic and parish oriented literature.
- 27) Sometimes, indeed, we Lutherans in the Philipines feel like a " small voice crying in the wilderness". But confident that our voice speaks the Word of God, we are also confident that it has a place in the Philippines and that it will not return void. Surely there is need to proclaim justification by faith in a climate of Roman work-righteousness and the reformed theology of Protestantism.
- 28) The Philippines, we believe, with its close contact both with the West and the Asian nations occupies a unique position and should play an important role in the Christianization of Asia.
- 29) Mindful of the burden this places upon us who lay the foundation for the Lutheran Church in the Philippines, we are undertaking a serious evaluation of our work and attitudes, our place in World Lutheranism, and in the ecumenical movement. Where, how, can we make the best contribution to the Church that does exist in the Philippines. This is the question uppermost in our mind.
- 30) Pray with us that God will make us equal to the task, alert to the challenge , and especially,- faithful stewards of His Word.

E.J.RENGSTORF.

AUSTRALIA

- 1) Australia, the smallest of the five continents, is a vast island of almost three million square miles, the size of Europe when Russia is excluded. The population of Australia is eleven million and ninety thousand people, of whom 82% live in the capital cities. It is still regarded as a rather young country, since the first Europeans settled in this land towards the end of the eighteenth century. Prior to that time Australia had been occupied solely by aborigines.

Australia is divided into seven main states:-

New South Wales	(Capital City: Sydney)
Victoria	(Capital City: Melbourne)
Queensland	(Capital City: Brisbane)
South Australia	(Capital City: Adelaide)
Western Australia	(Capital City: Perth)
Tasmania	(Capital City: Hobart)
Northern Territory	(Capital City: Darwin)

The Australian Capital Territory, with Canberra as its national capital, is the seat of the Federal Government.

- 2) Australia is a land of contrasts, densely populated in many cities, and sparsely settled in outlying areas; very fertile in many coastal areas, but arid desert in the centre. Climatewise it gets very cold in the southern states - especially during winter, with some regions having snow - and tropical climate in the north.
- 3) Being a young country, the resources of this land have by no means been exploited. The primary industries have been the backbone of the country, with wool as its chief production supplying approximately 30% of the world's requirements. Other important exports are beef, dairy produce, mutton, lamb and pork. Australia is one of the main wheat-exporting countries, and sugar, produced mainly in North Queensland, is also a major export. Main mineral resources are coal, lead and iron. Recently oil has also been discovered. Australia is rapidly becoming industrialised and many secondary industries are springing up in the cities. Being a land of much beautiful and contrasting scenery, it is becoming a popular tourist attraction.
- 4) Freedom of religion is a fundamental principle of this democratic country. The Churches, in order of size, are: The Church of England; Roman Catholic; Methodist; Presbyterian; Lutheran, that is, the two Lutheran Synods combined. Besides these there are many different reformed Churches and sects of almost every kind, particularly in the cities.
- 5) The Evangelical Lutheran Church of Australia, our sister synod, has a baptised membership in Australia of just over 46,000 souls, plus a further 2,600 in New Zealand. This Church is in fellowship with the Missouri and Wisconsin Synods in the United States of America and with some Free Churches in Germany. Its headquarters are in Adelaide, South Australia, with Dr. C. E. Hoopmann as its General President. It has preferred to remain aloof from the world-wide streams of Lutheranism and is not a member of the Lutheran World Federation. Negotiations for union with the Church which I represent, the United Evangelical Lutheran Church in Australia, have been in progress for many years, and although officially doctrinal agreement has been reached, matters of practice still keep the two Churches apart.
- 6) The United Evangelical Lutheran Church in Australia (UELCA) was formed as a Church in 1921 with the amalgamation of a number of smaller Lutheran synods. The Lutheran Church first came to Klemzig, South

Australia, in 1838 as a result of persecution in Prussia when King Friedrich Wilhelm III attempted to bring about a union of all Protestant Churches. The Lutherans who desired to remain loyal to the Lutheran Confessions travelled out to Australia under the leadership of Pastor A. Kavel. Lutherans also came to Queensland in that same year from Germany. Gossner missionaries arrived at Zion Hill, Nundah, to do mission work among the aborigines. However, most Lutheran immigrants came to Queensland for economic reasons.

- 7) Today the UELCA has a baptized membership of approximately 64,000 with 37,000 confirmed members. The Church received a tremendous impetus through the immigration programme since the last war, when many Lutherans from Europe settled in Australia.
- 8) Our Church has 152 pastors, 338 congregations and 147 preaching places with 286 church buildings. The headquarters of the Church are in Adelaide, South Australia, with Dr. M. Lohe the President-General. The officials of the Church have their offices in a stately building in North Adelaide, where besides the President-General, we also find the Vice President-General, Rev. C. J. Pfitzner, who is also the President of the South Australian District; the Treasurer of the Church, and Rev. S. H. Held, the Director of Evangelism and Stewardship. The Book Depot is also located here. There are other branches of the Book Depot in Brisbane, Queensland and in a number of country towns. The Church is divided into four District Synods corresponding with the four states in which it is represented (South Australia, Queensland, New South Wales and Victoria) and every three years General Synod convenes, as it did in Bundaberg, Queensland in 1962.

THE EDUCATION PROGRAMME OF THE CHURCH

- 9) The ministry of the Church was first drawn from Europe, especially from the Seminaries of Neuendettelsau, Hermannsburg and Basle, and some came from U.S.A. Immanuel Theological Seminary was established shortly after the birth of the new Church in 1921, with our President-General, Dr. Lohe, one of its first-fruits. Today the Seminary is housed in a stately building in Adelaide and has all the important facilities required of a Theological Seminary. Dr. S. P. Hebart is the Principal, and other lecturers are Dr. H. Sasse, Dr. E. Renner and Pastor A. J. Lohe.
- 10) The Library, recently completed, has been named in honour of a former Principal, the "J. P. Loehe Library". In the Seminary not only study and academic requirements are emphasised, but worship, of course, is another important aspect of Seminary life. The Chapel too has only recently been completed.
- 11) The Church has three Colleges (High Schools) which are the main feeders for the Seminary. The oldest of these is Immanuel College, established at Point Pass in 1895. It has been relocated a number of times, but is now established on excellent grounds at Camden, Adelaide, South Australia.
- 12) The second College was established in Indooroopilly, Brisbane, Queensland in 1945, called St. Peter's College, and today is the largest of our Colleges, having 552 pupils. Besides catering for Lutheran pupils it has a large number of scholars who do not belong to the Church. As well as being a co-educational school - as are all our Colleges - it has a reputation as a cosmopolitan school. Quite a few of the students come from New Guinea, not only children of missionaries, but also New Guineans and Chinese. Asian students from further afield also attend this school. This year the first Australian aboriginal students entered the College.
- 13) The third College, St. Paul's, established in 1948, is situated in the Riverina District of New South Wales at Walla Walla. It is located in the midst of a strong Lutheran community.

14) Apart from Colleges, the Church operates five primary schools called Day Schools. All of these are found in South Australia. The Church has 23 teachers and 713 pupils in these schools.

MISSIONS

15) The Lutheran Church has a tremendous mission opportunity in Australia. A dearth of pastors has, however, often hindered it in its expansion programme. In the early history of the Church, pastors journied vast distances in order to follow Lutherans throughout the length and breadth of the country. The result is that today the Lutheran Church is well represented in most cities and towns. Our Church, however, does not have any churches in Western Australia or Tasmania, as does the ELCA.

16) In the early years the Lutheran Church was almost entirely rural, but today it is rapidly changing into an urban Church, as the masses flock to the cities. Here mission work must be concentrated. Many of the Home Mission churches are established by first of all building a church-hall, and later on the erecting of a church building, once the congregation becomes more established.

ABORIGINAL MISSIONS

17) In the 1860's work was done amongst the Dieri tribe at Bethesda, but later this Mission was abandoned, although there is still a remnant of Dieri people left in the north of South Australia who are ministered to by the Church.

18) The largest of our aboriginal missions is located in Central Australia on the Finke River, 80 miles west of Alice Springs, and founded in 1877. From Hermannsburg, the original station, has developed a large programme with several Mission outstations radiating from it: Areyonga, Papunya, and a large Alice Springs circuit.

19) The Mission also follows the aborigines, who are nomadic in their habits, to the various large cattle stations where they work, and brings them the Gospel there. At present there are four ordained missionaries engaged in this work with a large number of lay staff. Besides, there are native evangelists who carry out a programme of spiritual work to a baptized membership of 1,235, plus adherents.

20) Another aboriginal Mission is located 32 miles northwest of Cooktown in North Queensland, called Hope Vale. It was established by Missionary J. Flierl in 1885 whilst he was waiting for permission to enter New Guinea to begin mission work there. Four hundred natives live on the Mission in comfortable houses surrounded by lovely gardens. The Government subsidises the building of houses and regards itself responsible for the physical welfare of the natives. The church-building at Hope Vale was dedicated in 1958 to commemorate 70 years of mission work. The baptized membership stands at 395. One missionary is in charge of the work with a number of lay helpers. An outpost of Hope Vale is to be found at Bloomfield, where a consecrated layman and his wife have charge of the work. Since the aboriginal is a nomad, conditions on this station are still somewhat primitive. However, comfortable housing is being provided and steps are being taken for these people in all our Mission stations to become integrated eventually into modern society.

LUTHERAN MISSION, NEW GUINEA

21) Little need be said about the support of our Church in the work of Lutheran Mission, New Guinea since we have New Guinean representatives at this Conference. Suffice it to say that Missionary J. Flierl (originally sent from Neuendettelsau, Germany) set out from Australia to begin mission work in New Guinea.

22) Today the Australian staff on the New Guinea Field numbers approximately 115, including wives. Our Church, which today raises about £A 15,000 a year for mission work in New Guinea, could never adequately support its staff were it not for the kind assistance of the Lutheran World Federation and other Supporting Partners.

OTHER INSTITUTIONS

23) The Church has three Rest Homes with a fourth one in the course of construction; two in South Australia, one in Victoria, and one in Queensland. These provide for the care of our aged. The Government is very liberal in providing a subsidy for the building of such Homes. Both in Adelaide and Brisbane the Church has Girls' Hostels where single girls may live whilst away from home in order to attend Universities or take city jobs.

24) Youth work is another important aspect of the Church's undertaking. Each state has its own youth organization and every three years a National Youth Assembly is convened. Queensland has had its own Youth Camp for a number of years, and South Australia and Victoria are both in the course of setting up such Camps where weekend retreats are held. Special Lutheran Student Fellowship Groups are also to be found at the Universities in Adelaide, Brisbane and Melbourne.

CHURCH LIFE

25) A distinct tendency is noticeable in Australia toward a lack of interest in the work and life of the Church, particularly since the last war. The Church of England, for example, would have the greatest nominal Church membership. In the case of the Lutheran Church, approximately one-third of the people who indicated adherence to the Lutheran Church in the last Commonwealth census, are not to be found in the baptized membership of the Church. This indicates the tremendous Mission challenge which faces our Church. Concentrated endeavours are being made to meet this challenge through Evangelism and Stewardship missions. With the appointment of Rev. S. H. Held as Director of Evangelism and Stewardship in 1959, success can be recorded in reaching the unchurched. Immigration work has also been a very important part of our Church's outreach since the war, for example, in the Snowy Mountains region where almost all inhabitants are immigrants from Europe.

26) The shortage of pastors - there are more vacancies than available pastors to fill them at the present time - is a great handicap in our outreach programme. Concerted efforts have been made to harness the services of the laity, but much more will have to be done.

27) Church services are held in most churches, except distant ones, every Sunday, sometimes twice per Sunday. If the pastor cannot be present, lay-reading services are held.

28) Most congregations have the following organizations:- Sunday School: The teaching of children is done by some 1,636 teachers who have 12,653 pupils under their care. Confirmation instruction is an important part of the training of our youth. Most congregations have their Youth Societies and officially 4,000 young people belong to these societies. For the men there is a Brotherhood organization in many parishes. These Brotherhoods are bound together in Federal and State organizations, called the Lutheran Brotherhood Association. A similar set-up in our Church exists as far as the women of the Church are concerned, and this has a much larger membership than the men, about 5,500. The women have been very active in supporting the Church in Mission and other projects.

29) We believe that the Lutheran Church has an important function to perform in a country which is predominantly either of Reformed or Roman Catholic persuasion. We pray that God may continue to give us grace to preach Jesus Christ and Him crucified to the people of Australia.