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THE LUTHERAN WORLD FEDERATION 1952 - 53

(from the annual report of the LWF Executive Secretary
to the Executive Committee)

"I am confident that he who has begun the good work in you will go on completing it until the day of Jesus Christ."

These words of the Apostle Paul have been used by our brethren in the Batak Church in presenting their first report to The Lutheran World Federation. I use this Scripture passage here as a means of expressing what I believe to be the experience of all of us as we think of our common witness, our common tasks, our common goal. It is God who has through His Spirit moved us to come together in a unity of faith, a desire to serve one another and a witness of the Gospel to all the world. What has been started by Him through His Church is going on among us until the day of Jesus Christ.

The Federation in Hannover entered into a totally new period of its history. The time before Hannover was characterized by the momentary urgency of meeting physical need and rebuilding that which was destroyed. This task in itself was dramatic and vital which consumed the full energy of all who were then engaged in the Federation's work. We are now in a time when some of the more basic tasks are emerging. At the same time we are launching into areas of study and work which demand more of the member churches and of those specifically charged with the responsibility of directing these tasks. In one sense very few of the delegates and churches realized the far-reaching implications of their decisions to engage in such work. This was true both because it is new for us as Lutherans to work together in such ways and also because there was not the time and setting for adequate discussions to explain the full implications. In this era of the Federation more patience, greater understanding, closer and better contacts will be needed as we continue to build on the solid foundations that have been laid.

As we enter this new period, I am convinced that the experiences that brought us together both in the Lutheran World Convention and in the post-war years will serve to hold us together. The Hannover Assembly by its confrontation of the Living Word has in actuality created in all parts of our church a sense of responsibility that was not there before. The job we face, the problems our churches have, the unity we desire, are all factors which will continue to need careful examination and serious study as we move forward into this new era.

It is of utmost importance that in this period the member churches take seriously their responsibility as members of the Lutheran family. The ultimate value of our work rests not in a staff of secretaries, nor in our commissions, but in the manner in which the churches cooperate with each other. I appeal to our churches to consider seriously their possibilities of serving one other within The Lutheran World Federation. The final results of all of our efforts depend upon the living contacts that we can maintain, the earnestness with which we engage in our theological discussion and study, the eagerness with which each church seeks to share its means and the willingness to give and receive in humble love.

Carl E. Lund-Quist

THE NORWEGIAN CHURCH'S JUBILEE

Bishop Arne Fjellbu's speech of welcome to the Lutheran and Ecumenical guests in Trondheim, given at the festival meeting in the Archbishop's Palace at the celebration of the 800th anniversary of the Norwegian Church's independence.

Your Majesty, Your Royal Highnesses, honored guests from many countries. -

800 years ago, perhaps on this very day, at the St. Olav festival in 1153, the Icelandic bard Einar Skuleson read his mighty work Geisli (the Sunbeam) in Christ Church. We shall soon hear some stanzas of this poem, which was also inspired by the event we are this day commemorating. According to the saga a sweet scent was spread in Christ Church when Geisli was read to the kings of Norway, to "the Trondheim people and all Norwegians."

"A more excellent crowd of gallant men
did never meet in the same hall, which all men must grant,"

chanted Einar Skuleson.

If he should recite a poem today, thinking of the ancient Archbishop's Palace whose history covers nearly 800 years he might - with even greater truth - say that:

"A more excellent crowd of gallant men
did never meet in this hall."

In Gudmund's Saga we may read about an Icelfander who had this dream: He came to Christ Church in Nidaros and went in there. The church was transformed into a royal hall and bodyguardsmen were lined up on both sides. The King in the seat of eminence must be King Olav Haroldsson, St. Olav. The Icelfander ventured to proceed up to the High Seat, greeting the King. Then the King rises in his garb and, approaching with open arms, he says, "Welcome in God, my dear. Thou blessed in the North".

It is this very disposition, the kind heart, that we shall read into this saga. That is what they felt like when they came here to Christ Church, to Nidaros, in those days. That is the way we want all of you to feel today. We welcome you in the words of the old saga: Welcome in God, my dear.

Welcome in God, our Royal House. When Geisli sounded for the first time, Norway had three kings, and they were constantly at strife with each other. It seems as if Nicolaus Breakspear, as if the Church, united all three in a common wish for a Norwegian church province. Today there is certainly no one who stands right in the middle of the fellowship of our people and that of our church as does the Royal House of Norway.

Welcome in God, representatives of the state. The event in 1153 was also the result of the first national meeting held in Norway, the first Parliament or Storting. Throughout the Middle Age the Archbishop's See and the Church Province came to be

of the very greatest importance to our national independence. Our people were also brought into the European-Christian cultural connection, from pagan manners and customs to a new conception of law and justice, to a richer cultural life in all the fields where today the State takes up its great responsibility. Every Sunday this prayer is offered up in our churches: "Take in Thy merciful care our Storting the King's Council and all among us who hold authority from Thee." Welcome in God.

Henrik Wergeland, the poet, once wrote: "History is the defence of our independence; with giant-strong dreams from the ancient kingdom it mans an invisible bastion." Welcome in God, all you who today make our history living to us.

The first Christian missionaries to our country came from England. From England came Nicolaus Breakspear who founded the Norwegian church province. To England went in exile perhaps the most significant of our archbishops: Eystein Erlandson, whose Christ Church - Nidaros Cathedral outside here - bears the impress of it and who, perhaps, laid the foundation of this house where we are gathered today.

Canterbury and London are well-known names in our history. Today the Bishop of London is among us giving new life to our history.

From the Church of Rome Nicolaus Breakspear came to Norway. Throughout many centuries the Norwegian Church belonged to the Church of Rome. Our history would not have been completely revived to us if this Church had not been represented here today. The Reformation brought about a great change in confession, a change we profess, a confession which is established even in our Constitution. But change does not mean breach in continuity, in the strange and often changeable continuity of history.

In a Norwegian sermon in the days of King Sverri, it says: "It is a good thing to give money to the church, but it is better still to help your poor neighbor in his distress, for the church will perish with the world, but a soul shall never perish."

And in a beautiful medieval poem Lilja (the Lily) this homage to Christ, the mighty king, is found :

"Eternally Thou sitst enthroned on the hymns of praise
resounding from the hearts of men;
from out Thy holy creative hands does undulate the
victorious flame of light.
Realms go down. - Thine is ever the same."

Thus the Christian outlook on life keeps penetrating during the Middle Ages, one man's soul is worth more than the whole world. "Thy kingdom shall endure, though the heathen may rage and kingdoms be moved." (Psalm 46).

The Roman Catholic Bishop of Central Norway is here today, reviving our history to us.

However, we go on turning over new leaves in the picture book of history: The Moderator of the Church of Scotland. We see before our eyes the Magnus Cathedral on the Orkneys, the many threads of history binding us - not only to the ancient Nordic Bishop's See in Kirkwall, but also to the ecclesiastical and political history of the whole of Scotland.

The Bishop of Iceland. - Once the connection was most intense between Iceland and this city - Christ Church and this very hall - now in festivity, now in conflict. But, surely, no one ever manned the invisible bastion with giant-strong dreams from the ancient kingdom as did Iceland with her sagas and her lays.

The Bishop of Sodor and Man. - The very name conveys to us the rustling of history - faraway in the Irish Sea - from the time when Norwegian adventurers first found their way out there until the last bishop came here to be consecrated to his holy office.

Greenland. - No one from Greenland was able to come, but the Danish Secretary of State for Ecclesiastical Affairs will represent the country where a cathedral was once built on the model of Olav the Peaceful's Christ Church in Trondheim.

The Faroe Islands where there was once an episcopal seat under Nidaros. Today the Dean of the Faroes comes to us with a message from the old saga.

I greet you all in the words of the saga: Welcome in God, my dear.

Once Lund was the spiritual center of the Nordic countries. The Bishop of Lund is here today connecting us with that period in our history. There are now five independent churches in the North, independent churches whose mutual fellowship is, perhaps, even more intimate than that between any other churches in the world. Our four sister churches are represented here by their leading men. Welcome in God.

Once our fathers went as Vikings ravaging and plundering in the Western Seas. In the last century there went on a different migration to the west - from poor little Norway. Not to plunder and ravage. The weapons they carried were their Bible, their Church Catechism, and their Hymnbook. Great and mighty churches of Norwegian origin were the result in the new world. Warmly we greet the representative of these churches: Welcome in God, my dear.

The Church of Norway acknowledges its mission from God as a Lutheran church. Our church would be poor if it did not accept the riches of our entire history, as today we meet it here in this old Knights' Hall. But our church would be poorer still if it were not true to the mission it received through the Reformation bearing Luther's name. Therefore it is a particular pleasure and a great strength for this jubilee that the Executive Committee of the Lutheran World Federation is represented here by its president who comes to us from Luther's own country. Welcome in God, my dear.

In every parish and town all over our far-flung country men and women assiduously congregate to remind each other and all of us of the one thing needful and of the holy cause of missions. Revival Christianity and missionary love distinguish the lay Christianity which we have been so fortunate as to preserve within the Church of Norway.

The saga which began with Nicolaus Breakspear we shall carry on right up to the present situation - to hearts burning here and now. Welcome in God, my dear.

Representatives from many denominations are gathered here today, from many countries, but also from denominations in our own country not belonging to our church. One of these churches is very old. The Greek-Orthodox Church in Norway is represented in this old Knights' Hall, which was built not long after the great schism between the Eastern Church and the Western Church. For the Greek Church 800 years is not a long time. Recently they celebrated in Greece the 1900 years' jubilee in memory of the year when St. Paul landed on the coasts of Europe. But we also have here the President of the Congress of Dissenters, representing the churches that came into being after the Reformation in the name of the liberty of conscience. - However, we all live in a transient world and the Church will pass away with the world. But we live, too, with the hope of eternity and under a perspective of eternity. And one day all our labours and struggles will appear in a new light.

Therefore: Welcome in God, my dear,

Professor Andreas Seierstad concludes his treaty "North to St. Olav of Nidaros", a treaty which is to be published in the great work "Archbishop's See and Episcopal Seat 1153-1953", with the following words,

"A medieval legend tells of people who at a Church Festival were going to Christ Church in Trondheim, but then there was no bridge across the river, and the ferryman had gone to the morning service. When they called out for the ferryman, a man came rowing up to them dressed in a black cloak, his hat being pulled down over his face. He took them across. When they reached the opposite river-bank, an old woman in the party said, "You were not very haughty, King, being willing to boat us over". She realized who the ferryman was.

This story is an eloquent metaphor. Whether we are thinking of the historic Olav Haroldson or of the Olav in whom people believed, there are a good many things that we may point out. But one thing is positive: **This Olav led our people to the Church.**

Our 800 years' jubilee: May one thing be sure: That what we live to see these days may lead our people to the Church, the Church we profess in the third article of our faith: One Holy Church Universal.

A TRONDHEIM DIARY

Saturday July 25th: Arrival in Trondheim. The Roman Catholic church's celebrations of the 800th anniversary of the archbishopric have already begun. They will be over before those of the Church of Norway and the LWF begin.

Sunday July 26th: The medieval Archbishop's Palace, in which some of the celebrations will take place; houses beside the permanent exhibition of sculpture from the cathedral, a special exhibition, tracing the history of the archbishopric by charts, maps and photographs. Among the original manuscripts exhibited, is a papal bull of 1196, defining the authority of the Trondheim Chapter. Vestments, communion plate and pieces of medieval wood sculpture show the continuous liturgical life of the Church of Norway to the present day.

This evening the celebrations are opened by a home-missionary meeting in the cathedral at which reports on various phases of LWF work are given by Dr. Fredrik A. Schiotz, Ephorus Justin Sihombing of the Batak Church, Dr. Vilmos Vajta and Mr. Arne Fjellbu, Deputy Director of LWF-WS' refugee office in Hannover. Dr. Schiotz mentions that within the last five years \$ 5,000,000.- of aid have been given to younger churches and missions within the framework of the LWF. In ten different mission fields united programs of work or even joint missions have been set up, out of which one Lutheran church should eventually grow in each region. This missionary cooperation has been richly blessed. For example, in Tanganyika the number of faithful has doubled in recent years. Christians are also beginning to give leadership in their communities. In several instances Christian men have been chosen by both people and government as chiefs over important parts of the country.

Speaking for the Batak church, Dr. Sihombing then tells of the great missionary progress of his church which through the war events had become independent from any Western direction. In many places church services have to be repeated twice and more so as to accommodate the whole congregation and loudspeakers are used in many places to reach crowds outside churches. Not only is mission work among as yet pagan Bataks and on islands round about Batakland carried on by the church's own missionary society, but emigration of Bataks who so to speak take their church with them

has led to the foundation of Batak Lutheran congregations as far away as Singapore and New York. A special problem for the Batak Church is created by the arrival of a large number of Roman Catholic priests and nuns, who knowing that they will make few adult converts concentrate on school work, providing education for many of the children for whom the Batak Church had so far not been able to provide educational facilities. Ten thousand children are as yet without schooling, but thanks to The Lutheran World Federation, more and more schools could now be set up for the children in Batak congregations.

Meanwhile almost all members of the LWF Executive Committee have arrived and meetings are to begin tomorrow. The members live and are going to meet in the Singsaker Student Hostel, on a hill overlooking the city.

Monday July 27th: The first session of the Executive Committee is opened by the President, Bishop Lilje, who points out that both his message and the work of the Committee should contain a critical appraisal of the world Lutheran situation. An appraisal of this kind, he says, can, however, not ignore the fact that during the last year important developments have taken place. The Hannover Assembly has given many people a new love toward the Lutheran church. Especially smaller and scattered groups have profited from the fellowship and the ecumenical and missionary universality visible there. The Lutheran church is a growing church, the Bishop continues. This is true in a statistical sense, since many churches show a marked increase in membership. "But beyond this the churches are also growing in what may be termed theological maturity" not resting content with the inheritance of the fathers but doing all to apply the teaching of our church to the problems of the day. For this Bishop Berggrav's lecture on Church and State to the Hannover Assembly may serve as an example. Also the feeling for certain things central to the church's life, such as worship and the Sacraments, is growing everywhere.

The Lutheran church is a world church, not only because it is the mother church from which all Protestantism has sprung. Also the thoughts of the churches and their members are moving in the direction of conceiving Lutheranism as something worldwide. This is due largely to the work of aid done after the war by the American and Scandinavian churches. "That they have thus shown their love has made that time one of the best periods of our church's history", the Bishop says. The consciousness of mutual responsibility of the churches is now, as a result, awakening everywhere. This is true also of spiritual exchanges. Thus the churches learn from one another, e.g. the European churches from the American about Stewardship. "By the time that we have a word for it, we shall also have acclimatized it here fully".

One of the important tasks of the Lutheran churches is that of their attitude towards the ecumenical movement, which has become a permanent feature of contemporary church life. The Lutheran church must ask itself what its attitude and contribution as a confessional church must be. It must decide whether to approach ecumenism "by way of a theology of subtraction, leaving aside all differences until we are hopelessly one, or by way of a theology of substance" which would mean each church contributing its essential Christian and theological substance to the whole.

In conclusion the Bishop mentions three objectives that the Lutheran churches will now have to work up to: A theology which is neither a mere preservation of the past, nor yet split up into a variety of individual opinions; a fresh approach to public life, not making every pastor a miniature cabinet minister but showing in the church political attitudes that are Christian attitudes, witnessing to the world of the Christian faith; and finally working towards being a genuine Christian Church, capable of stilling modern man's longing for a new life, a longing that has perhaps not been as strong since the late Middle Ages.

After the roll-call has been made, greetings are brought and the Minutes of the last meeting are adopted, the President declares that the amendments of the Constitution, voted in Hannover, are now in force since no objection has been raised during one year. The LWF now has three instead of two vice-presidents and the Executive Committee consists of 19 instead of 15 members. Four of these must be lay persons. Bishop Gerhard May of Austria is elected third Vice-President and the consultants appointed in Hannover become full members of the Executive Committee. They are President J.P. van Heest of the Lutheran Church of Holland, Judge James F. Henninger of the ULC in America, Sister Eva Lyngby of the Church of Denmark and Director Rudolf Weeber of Wuertemberg.

In the afternoon Dr. Carl E. Lund-Quist presents his report. Its various parts will be discussed at different moments of the week. Today the subject of the next Plenary Assembly forms one of the main themes of discussion. The Executive Committee decides to accept the invitation of the US National Committee, to hold the next Assembly in 1957 in the USA. The officers and executives of the Federation and the Theological Commission are asked to make plans for the Assembly and to report again next year.

Tuesday July 28th: Several hundred people crowd "Knights' Hall" in the old Archbishop's Palace which dates from the time of the foundation of the Nidaros Church Province. On the stroke of ten, the Norwegian Royal Family make their way through the hall and take place in the front row where high church dignitaries from all parts of Lutheranism, the Church of England, the Church of Scotland and the Norwegian free churches - including the Roman Catholic Church - are seated. The main features of the meeting are a speech of welcome by Bishop Fjellbu, short greetings from the representatives of the various churches and a historical lecture on the origin and significance of the Nidaros Church Province. In the evening the enormous nave of the cathedral is filled to capacity for a performance of a "Mass for St. Olav's Day" composed by the cathedral organist.

Wednesday July 29th: Festival service in the cathedral. The Bishops of Trondheim and London (the latter representing the Archbishop of Canterbury) are at the altar. Bishop Johannes Smemo, Primate of Norway, preaches the festival sermon.

The service over, there is hardly a moment to lose. Members of the LWF, the special guests at the festival and all the clergy of Trondheim and the surrounding countryside, who had formed a solemn procession going to the cathedral this morning, now go across the town to the largest cinema here. The American dramatic film "Martin Luther" which has been produced by Louis de Rochemont Associates for Lutheran Church Productions, is for the first time shown publicly in Europe. The film is introduced by Dr. Carl E. Lund-Quist and followed by a brief address by Bishop Smemo who expresses his conviction that more films like this are needed. It is rumoured that in addition to the German version now being prepared in Berlin, arrangements are soon due to show the film commercially in Scandinavian countries also.

In the evening the LWF people, festival guests and many others are invited by the city authorities to a dinner attended by the Royal Family.

Thursday July 30th: After two days in which the Executive Committee took part in the great celebrations of the Church of Norway, the meetings begin again. This morning there are special guests: the Archbishops of Sweden and Finland, the Bishop of Iceland, Dr. W.A. Visser t' Hooft of the World Council of Churches and several outstanding Norwegian churchmen. At the opening of the meeting the Archbishop of Finland, Dr. Ilmari Salomies, presents Bishop Lilje with a chairman's gavel, a gift of the Finnish National Committee.

After this, Professor Prenter introduces the report of the Theological Department. He underlines the first place given in the program of the Department to the study of ecumenical problems. This is due not only to the need of preparing a Lutheran contribution to the World Council of Churches' meeting next year in Evanston, but also to the fact that the LWF Department of Theology should be regarded as designed neither to foster a confessional Lutheran self-sufficiency nor to weaken the Lutheran position. The Lutheran confessions should not be regarded legalistically, as if they provided rules of faith which the Lutheran church attained some merit by following, but as an expression of the faith of the universal Christian church. Thus by setting up a program of ecumenical studies the LWF is not building up a specifically Lutheran consciousness but making an essential contribution to the various churches' discussion on the nature of the church and its unity. Has not every schism, Professor Prenter asks, originated in a church not being willing to give up the merit it thought to have by taking up a certain position? The Lutheran churches' contribution to the ecumenical movement must therefore be to point the churches to the fact that there can be no merit before God at all but that the Gospel of the free gift of Jesus Christ, which at the same time is the heart of the Lutheran confessions, must be the center around which we unite.

Director Vilmos Vajta then makes his presentation, which is followed by a discussion of ecumenical questions in which the Executive Committee's guests, notably Archbishop Brilioth, and Dr. Visser t' Hooft also take part. Professor Prenter sums up the Executive Committee's consensus of opinion by saying that confessional consciousness and participation in ecumenical movements are not to be regarded as alternatives, but as indissolubly linked in accordance with Lutheran teaching.

After the lunch break the chairman of the Commission on World Missions introduces Director Ein r Amdahl of the Norwegian Missionary Society in Stavanger, who lectures on "Christianity in Confrontation with Nationalism and the Religions of the East."

A short recess is followed by the second Department presentation of the day, given by Dr. Fredrik A. Schiotz.* He announces that \$ 108,000.- of aid will be given to younger churches and missions by the Department on World Missions in 1954. During the same period the NLC Commission on Younger Churches and Orphaned Missions (CYCOM) will give \$ 6-700,000 to orphaned missions and churches, especially in Tanganyika. Meanwhile the LWF Department has accepted re-assignment of responsibility for Hong Kong from CYCOM. He passes on a suggestion made by the Commission on World Missions in Bethel-Bielefeld, to turn a documentary film in connection with the 250th anniversary of the landing of the first Lutheran missionaries, Pluetschau and Ziegenbalg, in Tranquebar, India, which the Indian churches will be celebrating in 1956. The Commission will explore the possibility of turning such a film and seek the support of churches and missions.

Dr. Schiotz further reports that CWM has asked Lutheran churches and missionary societies working in South Africa to make proposals for missionary action in the newly developed industrial area around Odendaalsrus (South Africa). Bantu workmen are pouring into Odendaalsrus, Welkom and neighboring localities where numerous gold mines have recently been opened up. Already 38 mine shafts are in operation and the population has risen to 80,000 and will continue to increase. Opportunities for missionary work seem exceptionally good since hardly any other major Christian mission is as yet at work in the area and the workmen live together in "compounds" and "townships" (i.e. lodgings for single men and settlements for families) where they

* The substance of the written report has been published in our "Information Service" No. 21, of July 20th, 1953.

can easily be visited and where worship can be arranged. Work can be concentrated on evangelism, since no school or medical services are needed and workmen who return home from the mines could be expected to spread the Christian message to their home areas. On the other hand the multiplicity of languages, the shifting population most of whom stay in Odendaalsrus for only one year or 18 months, and the difficulties of ministering to Christians who leave the area render evangelism difficult.

Mission societies working in South Africa are the Berlin, Hannover Free Church, Rhenish and Hermannsburg Societies from Germany, the Church of Sweden Mission, the Norwegian Mission Society, the Board of the American Lutheran Church, the Finnish Mission which works in Ovamboland the Moravian Church. As was reported at the Bethel meeting, these societies are now forming a common council, at the same time also preparing the way for a future united Lutheran church.

Passing on to Ethiopia, Dr. Schlotz mentions that a revival of considerable proportions is going on within the Evangelical church there. The revival which began almost six years ago, has touched the Provinces of Gallaland in the West as well as South Ethiopia. It is characterized by a large number of very simple people being instrumental in numerous conversions to the Christian faith and by the occurrence of instantaneous healings of lame and blind people as in Apostolic times.

The Evangelical Church of Ethiopia, which teaches Luther's Catechism, is supported by the Norwegian Lutheran Mission, the Swedish Evangelical Society and the Bible-Believing Friends as well as by the Hermannsburg Mission (Germany). A committee for coordination of Lutheran work was set up in January of last year.

Within the framework of the Church it is now proposed to set up a high-school according to Government standards, especially for the training of future teachers and ministers. It is also hoped to add technical and agricultural training and to have a majority of Ethiopians on the teaching staff within a few years. Already educational programs, much welcomed by the Government take an important place in the church's and missions' work, with schools in almost all mission stations as well as a teachers' training establishment, Bible school, seminary and a school for the blind, the latter located in Addis Abbaba itself.

Friday July 31st: The day begins with the report of the Department of World Service. Since this Department has taken up its work only recently, this is not so much a report on past activities as a discussion of basic principles. The charter of the Department, last revised by the Commission on World Service in Copenhagen a few days before, is examined and receives its final form.

In the afternoon it is the turn of the LWF Committee on Latin America whose work is described to the Executive Committee by Dr. Stewart W. Herman. The Executive Committee also adopts a series of resolutions recently worked out by the Committee on Latin America in Staffanstorp, Sweden, which constitute an appeal to Lutherans in the Latin American countries.

The discussion then turns on some of the smaller items raised by the Executive Secretary's report. It is decided that the Theological Department should work out plans for LWF archives and that the first step should be the collection of material on the churches-in-exile and the Lutheran World Convention. For the moment these materials are to be deposited with the National Committees in various countries. A resolution is then voted, accepting the proposal to hold a conference of representatives of diaspora groups and European churches with which they are connected. A representative of the Latin American Committee is also to be present at that conference. The diaspora groups involved in this discussion will be only those formed by Christians with a background in European Lutheran churches. But in the course of

the discussion it is pointed out that other Lutheran diaspora groups formed by members of the Chinese, Indian, Batak and Japanese churches are coming into existence in various parts of the world.

As a member of the LWF Commission on International Affairs the President then proposes to continue close relationship and consultation with the Commission of the Churches on International Affairs (CCIA) with which the Lutheran churches are in contact through the World Council of Churches and the International Missionary Council, both of which CCIA represents. The Committee agrees to this. Studies by member churches of the LWF will be made available to CCIA as occasion requires.

At the evening session the Committee deals with a letter received from the United Evangelical Lutheran Church in Australia, raising a number of questions concerning the internal discipline of the LWF, its doctrinal position and the rules for admission of new churches into membership. The Executive Committee drafts a reply which the Executive Secretary will sign and take with him to Australia next month.

Saturday August 1st: This morning begins by Bishop Meiser, who has been chairing meetings of a sub-committee on Information, reporting on the conclusions and proposals of that sub-committee, the most important of which is the creation of a Department of Information under a director. Within the Department the house-organ of the LWF is in future to be published as a quarterly in English and German. In place of the Commissions that serve as advisory boards to the other Departments, the officers of the Federation will serve in this capacity to the Department of Information and until further arrangements are made also form an editorial board for the LWF house-organ. The other activities of the Information Department, such as the publication of the Information Service and News Releases to Lutheran press services are to continue as before.

Bishop Meiser then proposes that the Theological Department should set up awards for theological essays on stated subjects. This will be done as the Department's budget permits.

Later in the day various other questions raised by the Theological Department are discussed. It is proposed to hold a meeting of Lutheran delegates, if possible immediately before the Assembly of the World Council of Churches in Evanston, USA, next year. The US National Committee will be asked to make the necessary practical arrangements. Another decision made by the Executive Committee asks for theological conferences, similar to those that have been held in various European countries since 1948, to be arranged next year in the USA and Germany under the auspices of the respective National Committees.

Passing on to other meetings to be held in the coming months, the various Commissions announce the dates and places at which they plan to meet in 1954:

Commission on Theology, Hildesheim, Germany, April 26 - May 1st

Commission on Lutheran World Service, in the USA, August 3 - 5

Commission on World Missions, Hoekelum, Holland, October 25 - 29

Arrangements will be made at Hoekelum to set two whole days apart for the discussion of African and two more days for Asian problems.

The Committee on Latin America will meet in connection with the second Latin American Lutheran Conference in Rio de Janeiro, July 20 - 23.

The Executive Committee itself will not hold a formal meeting next year. Those of its members who will be in the USA for the Evanston Assembly of the World Council of Churches will meet before that Assembly. For the two years following, invitations were accepted from Austria and India, so that the next meeting will be in mid-

February 1955 in Vienna and the following early in 1956 in India - no doubt in connection with the Indian churches' jubilee - if circumstances permit.

In March 1955 a second South and East Asia Conference will also be held to follow up the one held in Penang, Malaya, in 1952.

The Treasurer of the LWF, Mr. Charles Delbruck, now takes over and presents the budget report. Among the various financial provisions that are discussed and adopted is the creation of a travel fund for the LWF president. At the same time it is reported that during 1952/53 more churches and National Committees have contributed to the LWF than ever before. In view of this and in order to ensure an equitable distribution of allocations a commission of three will be appointed to review procedures and propose a new system of allocations to the next meeting of the Executive Committee.

At the concluding evening meeting Dr. Franklin Clark Fry gives an account of plans for the Evanston Assembly of the World Council of Churches, next year.

It is then announced that Mr. Arne Fjellbu, jr., son of the Bishop of Trondheim, has been appointed Senior Representative of LWF-World Service in South America. He will probably take up his work this autumn and have his offices in Rio de Janeiro.

Bishop Lilje closes the meeting by voicing his gratitude to God who has made this meeting possible and has made it fruitful for the Lutheran church. The Bishop expresses his joy at the presence of the two members from the East Zone of Germany and the growing sense of fellowship both in the Executive Committee and the Federation as a whole. The Committee's work is justified, he says, only in the measure in which it is of direct help to the life of the churches' congregations and their pastors. A passage from Psalm 85 and a prayer conclude the evening session.

Sunday August 2nd: At the morning service in the cathedral the sermon is preached by Bishop Lilje. In the afternoon a coach takes Executive Committee members and others along the Fjord to Stiklestad, the place of King Olav's death in battle against the pagans in 1033. In the church of Stiklestad an evening service is held by Bishop Smemo, the concluding message being given by Dr. Carl E. Lund-Quist. After being the guests of the local pastor, the group returns to Trondheim. By tomorrow the members of the Executive Committee will be returning to their churches.

FROM TRONDHEIM AND GENEVA

The Theological Department's Study Program

The Department of Theology's most important task will be to carry out studies that are of interest to the whole of Lutheranism. The study work of the Department of Theology is the link between the Assemblies' theological discussions. Therefore the most important task is now to evaluate the discussion regarding the study document of the Hannover Assembly. By evaluating this material also the theme for the next Assembly of The Lutheran World Federation (planned to take place in the USA in 1957) ought to be found out.

At its first meeting in Copenhagen the Commission on Theology discussed how the question and problems that became of immediate interest at Hannover could best be solved.

The main point of the Hannover discussion was without any doubt the problem of "Christology and Justification". The Commission on Theology came to the conclusion that one could best continue the conversation already started by letting this pro-

blem serve as a basis for further studies together with such other themes as were in the center of interest.

Preparatory studies for the Evanston Assembly

In the coming year it will be the work of Lutheranism to prepare its contribution for the meeting of the World Council of Churches in Evanston in 1954. The main theme of this conference will be "Jesus Christ - the Hope of the World". Also here the Christological question emerges. Thus certain discussions that were begun at Hannover can become fruitful for the ecumenical debate.

The member churches of The Lutheran World Federation will send delegates to this conference. It seems to be their hope that The Lutheran World Federation through its recently established Department of Theology may support them in their preparatory work.

The Department of Theology will meet this need by first of all giving information as to contributions already made by Lutherans by way of preparation for the World Council of Churches. We will ask these Lutherans to report on the views they have expressed in the preparatory discussions. The reports that have been worked out do not contain all the ideas contributed by Lutherans since also other than Lutheran trends of thought were to be considered there. Further, the Department of Theology plans to ask leading Lutheran theologians to present the main theme of the Evanston Assembly as well as the subsidiary topics which are to be discussed at the same meeting.

Subsequently this material is to be put at the Department of Theology's disposal from where it will be distributed to the member churches and their theological commissions as well as to the theological faculties and seminaries for discussion. The result will then be presented to the Lutheran delegates attending the Evanston Assembly.

Thus the Department of Theology aims at making its contribution to the task which was set for the Lutheran World Federation in its Constitution, namely "to foster Lutheran participation in ecumenical movements."

Theological-liturgical Studies

Another point of the Department of Theology's study program is the question of the essence of the divine service. When the Commission on Theology met together with the Commission on Liturgy it was stated that an important systematic-theological task has been given to the Lutheran churches by the renewal of the essence of the divine service and by the new orders of the liturgy that are today noticeable in most Lutheran churches. Only by a cooperation of exegetes, of systematic and liturgical theologians can this task be accomplished.

In order to mention the questions of immediate interest we herewith quote the following of the Commission on Liturgy's working program: "Essence and tasks of the divine service are once more to be thought over and the line of separation towards Rome, towards Calvinism as well as towards the Enthusiasts is to be re-examined and - if necessary - to be re-drawn. In doing this we have especially to examine in which way and to what extent the fundamental decisions of the Lutheran Reformation would be limited to its own time, and also to what extent they correspond to the Reformers' understanding of the Gospel, an understanding which is still binding for us today ... Present-day theology must once again deal with the question as to what connection there is between God's deed of salvation through Christ's death and resurrection and the deed of salvation that is performed in each divine service.

This leads Lutheranism - especially with regard to the Reformation's importance for the liturgy and the problem of "sacrifice" - into an interconfessional conversation."

The problem "State and Church"

Bishop Berggrav's lecture on "Church and State" has aroused profound attention in the discussions about the Hannover Assembly. The theses worked out by the Norwegian National Committee regarding the problem of "Church and State" were forwarded by the Assembly to the member churches for thorough study. It is the hope of the Commission on Theology that the discussion that has thus begun can be carried on next year. The material received in Geneva is to be collected and presented to the Commission on Theology at its meeting next year, where we may expect further suggestions for the conclusion of this discussion which is of such importance for the whole of Lutheranism.

The Ecumenical Program of Lutheranism

A last task demanding intensive study is relation of Lutheranism to the ecumenical problem.

First of all we have to find out the unity existing between the churches that are members of The Lutheran World Federation. Furthermore we must also find out the relation between these churches and such other Lutheran churches as do not belong to the World Federation. Finally the question will also be extended so as to include the problem of the Lutheran churches' relation to other confessions.

These questions have become of immediate interest through the discussion that originated in the problem as to what is implied by membership in The Lutheran World Federation, but also through the union efforts within Lutheranism which are evident in many places. Finally also by the participation of Lutheran churches in ecumenical work this question has become of utmost importance. All this involves the necessity of working out what the unity of the church according to Lutheran interpretation may mean. It is certainly possible that by serious discussion of this question we shall be able to arrive at joint conclusions on the "ecumenical program" of Lutheranism.

The study work concerning this last question should not begin until after the Evanston Assembly. However, already this year we ought to begin collecting all material that could serve as a basis for the study work that is to come.

Through the Department of Theology, The Lutheran World Federation herewith invites all its member churches to take part in this program of study. This invitation will also be sent to theologians, ministers, and to members of congregations struggling in one way or other with the problems that we have mentioned. We do hope that many of them will be ready to contribute to putting this program into practice. The result ought to be of profit to many groups and offer a contribution to theological cooperation within world Lutheranism.

Vilmos Vajta

Charter for the Department of World Service - The Lutheran World Federation

Preface

At the 1952 Assembly of The Lutheran World Federation it was voted unanimously to establish the Department of World Service. Through this action, the member churches gave evidence of their earnest wish to develop a global witness to the Gospel and its redemptive power in the lives of men. The member churches devoutly desire to manifest the Love and the Light which they have experienced in their Crucified and Risen Lord, Jesus Christ.

To the end that there may be general understanding of the Department of World Service, this charter has been prepared. Here will be found statements outlining the objectives, policies and operations of the Department. This charter has been prepared by the staff, reviewed by the Commission on World Service and approved by the Executive Committee of The Lutheran World Federation.

General Objectives

1. To provide the member churches a common international Lutheran agency available to them as they seek to meet in Christian love and compassion human need as it may develop in the world.
2. To conduct surveys and studies in order to determine the nature and extent of human needs throughout the world and disseminate this information among member churches.
3. To approach member churches and National Committees, seeking to secure their support of specific activities and projects in Lutheran World Service especially through financial grants, material goods, and/or personnel.
4. To organize and administer or coordinate services on the basis of resources received for that purpose from member churches or from other sources along the lines described in the following section entitled Program.
5. To submit regular reports of all activities to the Executive Committee of The Lutheran World Federation with copies to the National Committees.
6. To provide an international Lutheran agency which can be recognized by governmental and voluntary agencies in its field and which can represent The Lutheran World Federation, Department of World Service, before these agencies.
7. To offer the National Committees, member churches and their agencies a consultative service as they seek to carry forward their Christian ministry of mercy.

Program

For the present, the following areas of service shall be included in the program of Lutheran World Service:

- Service to refugees;
- Inter-church aid including aid to assigned minority and diaspora groups;
- Material relief, such as food, clothing, medicines, etc.;
- Cooperation with the work of ecumenical organizations in its field.

Such services and activities may be of the following types:

- a. Joint services in behalf of some or all of the member churches which contribute towards a common budget.

b. Coordination of the work of individual member churches through the gathering of information and the assignment of fields.

c. Acting as a channel for funds or supplies received from member-churches or non-member groups or agencies.

The Commission and staff shall continually evaluate the program in order to be alert to necessary adaptations resultant from emerging new or changing needs.

Moreover, Lutheran World Service shall continue to evaluate its program so that responsibility for certain direct services to people may be eventually released to member churches and their agencies. Lutheran World Service shall offer direct services to people in cases of emergency or where the nature of the need makes requisite an international agency such as the Lutheran World Service.

Principles of Program Operation

1. The program of Lutheran World Service shall be global in its perspective, developing those services and functions which are international in character and scope while encouraging National Committees, member churches and their agencies to assume responsibility for national and local services.
2. The program shall be kept flexible and dynamic in order to meet with speed and efficiency emerging and changing conditions.
3. It shall be the goal of Lutheran World Service in serving individuals or groups or churches to serve in such a way that they may be helped to become self-maintaining and self-directing. Lutheran World Service shall not allocate funds or grant support for needs in situations which seem to imply continuing subsidy unless after careful review by the Commission such assistance is requisite in order to carry forward the purposes and attain goals of The Lutheran World Federation.
4. All programs of Lutheran World Service in countries where member churches of the LWF exist shall be planned in close cooperation with the proper National Committees and shall take into consideration the total needs of the Lutheran church within each country.
5. All funds, material goods appropriated, or staff authorized by member churches and National Committees to the service program of Lutheran World Service shall be administered by Lutheran World Service.

Organizational Structure and Staff

As a Department of The Lutheran World Federation, Lutheran World Service shall operate under the direction and supervision of a Commission appointed by and responsible to the Executive Committee of The Lutheran World Federation. The Commission shall have as its duties the following: The development and regular review of program, preparation of annual budget, nomination and supervision of Department Director, formulation of broad policies with the framework of which the Department shall operate.

The Director of Lutheran World Service shall serve as the administrator of the Department and is responsible to the Executive Secretary of The Lutheran World Feder-

ation. He shall report regularly to the Commission on all matters pertaining to the Department's service program, arrange for meetings of the Commission, and in cooperation with the chairman prepare agendas for these meetings. He shall be administratively responsible for all departmental staff.

Under the Director normally there shall be a Senior Representative and such other staff as may be indicated, assigned to a country or group of countries depending upon such factors as work load, geography, etc. Each representative shall be responsible for supervising all Lutheran World Service programs in the given geographical area and to serve as liaison between Lutheran World Service and the appropriate National Committee or Committees.

All staff members shall be chosen insofar as possible from the various member churches of The Lutheran World Federation in order that the staff may be broadly representative of the insights and traditions of the member churches throughout the world.

In each case appointment shall be made in consultation with the National Committee of the country to which he is to be sent and with the approval of the church of which he is a member.

Relationships

Lutheran World Service is recognized as an agency created by and belonging to the member churches of The Lutheran World Federation. Therefore it shall always operate within the policies and structure of the cooperating churches working through their National Committees or officially designated agencies. Similarly this means that the member churches will recognize Lutheran World Service as their official agency giving their full endorsement and loyal support in those service programs which have been assigned to it.

As a Department of The Lutheran World Federation, Lutheran World Service shall be alert to the need for maintaining close relationships with other Departments of The Lutheran World Federation.

The Commission of Lutheran World Service as it develops and supervises the program of the Department recognizes the rights and authority of the Executive Committee of The Lutheran World Federation as the representative of the Assembly. The Commission shall report at regular intervals to the Executive Committee which shall have the power of review over the Commission.

Since our Christian interests are not exclusively confessional, Lutheran World Service shall coordinate its activities with those of the corresponding department of the World Council of Churches, cooperating in the ecumenical program whenever it seems proper and desirable. Lutheran World Service shall also establish working relationships with governmental, intergovernmental and voluntary agencies to the end that we may not only assure adequate services to the members of our own household of faith but fulfill our Christian responsibility to all who stand in need, regardless of race, creed, nationality, or political conviction.

Financial Operations

Lutheran World Service shall be supported by budgets approved and authorized by the Commission and Executive Committee on an annual basis. The administrative budget, covering the salary of the Director, office and travel expense, shall be provided in the annual general budget of The Lutheran World Federation.

The operational budget covering service programs of Lutheran World Service shall be developed on the basis of annual surveys by the Department and supported by those churches and National Committees which indicate their desire to participate. The cooperation of the National Committees in meeting needs through financial participation, material goods and staff shall be solicited in the following ways:

- a. National Committees possessing both the interest and the financial means to undertake specific projects individually shall be invited to do so, such projects to be coordinated as a part of the total Lutheran World Service global program.
- b. Groups of National Committees desiring to work directly together shall be invited to sponsor and conduct joint activities coordinated through the office of Lutheran World Service.
- c. Those preferring to work cooperatively through Lutheran World Service shall be invited to contribute funds, material goods, staff and specialized services toward activities administered directly by Lutheran World Service.

Further study shall produce a time schedule under which the budget is to be prepared and approved by the Commission on World Service and Executive Committee of The Lutheran World Federation. Provision shall be made for formulating a projected program by the Department, action by member churches or National Committees accepting responsibility for certain phases of the program, final approval by Commission on World Service and Executive Committee, distribution of the approved budget to National Committees and member churches.

During the fiscal year financial reports shall be made available regularly to National Committees and member churches, and at the end of the year a full audit shall be made of all financial operations.

Such a plan shall not obligate a member church financially beyond its proportionate share of the annual administrative budget unless it expresses a clear decision to do so. The extent to which it participates in Lutheran World Service operations beyond the administrative budget is determined solely by the member church or National Committee.

Christianity in Confrontation with Nationalism and the Religions of the East

Christianity has had a rising influence in Asia and Africa through several hundred years, counting also the work of the Roman Catholic Church. In spite of that it is only since the second world war that we find a fundamental confrontation between Christianity on the one side and the great religions of the East and Nationalism on the other. This is only partly due to the activity of the Christian missions. The main cause is the new world situation that had arisen before the last world war, and which has increased since.

The people in Asia and Africa are today confronted with the task of building up a new society. In two ways this task is a very pressing and very actual one. 1. The technical industrialism and the science of the West go forward with irresistible power and demand a change of society, while at the same time it is only by these means that these nations can solve their economic hygienic and social problems. 2. Nationalism is a mighty and ever rising floodtide that is not only changing the attitude of the colored against the white man, but that is also changing the struc-

ture of society politically, economically and socially. These nations feel themselves in many ways inferior to him. The ideals of society that are coming from the West are the acid dissolving the old conditions. Society looks for a new basis and cement for the new social building. In this process of fermentation and change there will first of all be a demand for a religious basis and norm for life both for the individual and for society. Nationalism is on its way to become the greatest and most important thing the peoples own and strive for...

We actually find the following factors in this process of dissolving and change: the old religions, the pure materialism, the dialectic materialism of communism and the Christian message. All these stand in mutual opposition to each other but also in mutual aggression and influence on each other...

Christianity appears among these peoples both repulsive and attractive - repulsive because it comes from another people, has a distinctive stamp and must appear peculiar and partly unnatural, at the same time attractive because it brings something new: change and new ideals...

The Christian church in the East is facing a colossal struggle, a task bigger than any church has been facing in its history so far. The church shall proclaim the Christian message in accordance with the apostolic, prophetic testimony. The church must use the religious terms that it already finds within the people concerned. Through this arises a confusion and a strong struggle between the known religious ideas and the contents of the Christian message. Already in this lies a danger of syncretism which is very near. The religion concerned will also feel itself challenged to defence and activity. Where it feels itself inferior to Christianity, it will try to defend itself either by direct rejection of the Christian message just at that certain point, or it will try to moderate and partly change the old ways in conformity with the Christian message. It will maintain that this truth really is found and is better represented in the existing religion. The Christian church will be tempted to syncretism through modifying the Christian message, the Christian life and Christian worship in accordance with the local religion.

Nationalism

Mostly in Asia, but very much also in Africa, Nationalism is a spiritual factor stronger than anything in the history of these people. It seems as if this were even to increase in the future. Nationalism is mainly directed against the white race, but seems also conscious of being enough for the external and internal life of the nation. The peoples demand liberty from the political and economical dominion of the white man. They want to be looked at and treated as equal to the white race. The national movement is characterized by a superiority complex. Nations with an old and high spiritual culture appraise themselves as superior to the white race.... But when it comes to technical mastery, progress, changes and activities, the nations are more or less possessed by an inferiority complex. Besides independence it will maintain its national values and its singularity as a people. But besides this, the people know that they are to build a new society with a better economical condition and less social injustice. The science of the West, its technics and material culture are indispensable for safeguarding their future. Nationalism obtains the characteristics of a religion but at the same time it needs a real religion as foundation and life-power for the future of the people... Nationalism today and in the years to come is a spiritual factor that Christianity meets besides the old religions. Christianity has from its history in Europe and America experience for the value of Nationalism, but has also seen that this value is relative. The national peculiarity is a gift

from God, but it is also impressed by the sinful man's life and work. Nationalism becomes an easy means for the self-assertion of man against God. Christianity must recognize and sympathize with Nationalism, and at the same time understand its anti-Christian, that is its anti-theistic character. When Nationalism seeks alliance with the old culture and will preserve it, the church will have to see that this culture is marked by the old religion. The old religion cannot be a foundation for the new order of things. There comes a struggle between the old forms for life and religion on the one side, the ideals from the Christian message on the other side and the materialistic look on life as a third factor...

The new situation and Christianity

The Christian message will in coming times meet a stronger spiritual opposition than ever before. Up till now, Islam and Buddhism have been great antagonists. This will be still more the case in future. The world situation together with the Christian message stir all religions to new life. The task that meets the Christian church now can be defined as: 1. The necessity of getting as much realistic knowledge as possible of the spiritual power in the religions of the East and in Nationalism. 2. To understand and live after the teaching of the Bible that man is genuinely religious because he is created for and bent upon fellowship with God. When man does not worship the true God - the creator - he makes himself gods in his likeness. 3. The Christian church must clearly proclaim the message of the Bible about God's revelation in the created world and in the history of the peoples and that man therefore is without excuse. 4. Without compromise teach the contents of the Bible that the religious values are not decisive for the religion concerned but rather the God that man worships. 5. The Christian message must be clearly proclaimed and practiced. The churches in Asia and Africa stand in a struggle against the other religions and Nationalism and they are an object for a process of assimilation and syncretistic propaganda. 6. The churches of Asia are the ambassadors of Christ within their geographical areas. 7. The churches in Asia are facing the task of formulating their confession face to face with the national religions and Nationalism. This is already done by the Batak Church in Indonesia. 8. The sending churches in Europe and America need a clearer understanding, that it is the churches in Asia and Africa which meet the greatest difficulties in this struggle. These churches are churches because they are the body of Jesus Christ, each within its people. By proclaiming the message of the Bible and by living in accordance with this, they each within their people give the mightiest testimony about God's omnipotence and saving love in Jesus Christ. 9. The decisive factor for the future of Christianity in Asia and Africa will be the work of the Christian church in acts of charity and mercy and its activity in building the new society. 10. A detailed sympathetic study of the actual conditions of Asia is a main task for the churches in Europe and America. This will become the best means of collaboration with and help to the churches in these parts of the world.

Einar Amdahl

(Note: The passages quoted above are taken from the introduction and the concluding paragraphs of the lecture delivered by Director Einar Amdahl of Stavanger before the LWF Executive Committee. It contains detailed analyses of Shinto, Confucianism, Taoism, Buddhism, Hinduism and Islam, which for lack of space we are unable to reproduce here. We shall keep our readers informed as to when and where the complete text of the lecture is published.)

Report on Latin America

Within the framework of the LWF organization the Committee on Latin America takes a place of its own. Formed by representatives of the LWF National Committees of Brazil, Canada, Germany, Norway, Sweden and the USA, the Committee has, in official terminology, the Federation's "full authorization" but not its "full support", i. e. its budget is set up and supported jointly by the National Committees concerned and not by the LWF as such. The Committee's Director, Dr. Stewart W. Herman, is at the same time Director of the US National Lutheran Council's Division of Latin American Cooperation. In the following we give a summary of his oral report to the LWF Executive Committee at Trondheim.

The LWF Committee on Latin America has now organized Lutheran work in almost every South American country. Beginning its activities officially in May of this year, the Committee has in point of fact been at work ever since the Assembly of Hannover where it was authorized and founded. Though the entire continent is involved in this work, the center of all Lutheran thinking and planning in Latin America must naturally be Brazil since with its half-million members the Lutheran church there is the largest Protestant body in South America altogether.

As for the South American continent itself, since large parts of Asia are cut off from the rest of the world, men, money, business and industry will naturally be tending towards South America and the full exploitation of its enormous natural resources is bound to come. But this development will be governed by the national feeling that exists in a greater or smaller measure in all the Latin American countries. Nevertheless, there is and there will be more immigration in connection with agricultural and industrial development schemes. In Venezuela has begun the exploitation of what is certainly the richest iron ore field in the world. The Government is planning to develop that particular part of the country within ten years. Whether or not LWF-LA works there, many new Lutherans are bound to enter the country.

By and large the activities of the Committee may be grouped under the two headings of organized churches and diaspora groups.

Relations with organized churches exist in Argentina, Brazil and Chile, as well as with the German Evangelical La Plata Synod, which has congregations not only in Argentina but across the border in Uruguay and Paraguay. In Argentina it exists side by side with the United Lutheran Church, which is a member of LWF. Finally the Lutheran Church-Missouri Synod is represented in both Argentina and Brazil.

For a large part LWF-LA is here really doing inter-church aid work, helping the existing Lutheran churches on behalf of new immigrants. Thus for example the church in Chile needs the Committee's help and encouragement in splitting its very large parishes into smaller units and calling new pastors for them. The arrival of new immigrants who have sometimes to be served away from large centers is stretching the existing congregations' and pastors' possibilities to breaking point. In one area of Southern Chile one pastor, stationed in the city of Temuco has to serve fourteen preaching points, without even disposing of a car. Immigration is now expected to increase, since the Chilean Government passed new, more liberal, immigration bill in May of this year and is keen on drawing industrial and agricultural specialists to the country.

In Brazil the church is spreading by a kind of inside migration from the southern states northwards into the Matto Grosso area, the eastern-central parts of the country, where new congregations have to be founded. Besides, the Brazilian Lutheran church, the "Federaçao Sinodal" badly needs some 40 pastors. Many of the pastors have still to be called from Germany, but the church's own seminary in Sao Leopoldo now has 25 students who will be ready to serve this church soon. Here the US National Committee helps with scholarships and the German National Committee has recently turned over DM 35,000 from its Michelfelder Memorial Fund to the seminary. In the church as a whole, both benevolent offerings and communicant figures are steeply rising.

The following may serve as an example of the situation in Brazil: Not long ago a group of over 100 Lutheran immigrants were settled with the help of the World Council of Churches on vegetable farms near Rio de Janeiro, where the Brazilian Government is keen on increasing food production for the city. With the help of LWF-LA the Brazilian Lutheran church was able to send them a Lutheran pastor immediately and to arrange for a regular ministry in that area. This particular settlement is one of several similar "green belt" projects around Rio de Janeiro and Sao Paulo in which large numbers of immigrants will be involved. Altogether some 61,000 new settlers are expected to arrive in Brazil in 1953.

A different picture is presented by the situation in Argentina. There the LWF's member church is still a mission church with a certain number of pastors from the USA. Besides the Spanish-speaking congregations, there are German, Latvian, Hungarian and Slovak groups of immigrants, which create a considerable problem for the small church, torn as it is now between the two necessities of serving immigrants and carrying on its missionary work among Argentinian-born people, with the latter becoming increasingly difficult against the "foreign" background of large parts of the church. In order to overcome these problems and to solve them successfully the church needs the backing of an international agency and perhaps a small amount of financial help to allow pastors to visit small scattered linguistic minority groups and to publish periodicals for them.

A Borderline Case is presented by the situation in Peru, where under the leadership of Pastor Willy Baasner a German speaking congregation of some 1,000 people has been re-established in Lima. Pastor Baasner now ministers not only in the capital but regularly also in other cities. An attempt to integrate Scandinavian residents in the Lutheran community is due to be made soon with the help of Pastor Åke Kastlund from Colombia.

Diaspora Work in the proper sense of the term exists now in Ecuador, Bolivia, Colombia and Venezuela. Ecuador is the most recent addition to LWF-LA's list, the first service having been celebrated there on July 1st of this year. The group there has had no regular Lutheran services before, but will now be served every two or three months by a pastor from Colombia, who will fly from Cali to Quito for this purpose. Quite different is the situation in Bolivia, where the World Mission Prayer League, a small US Lutheran mission group has work and where the foreign element at La Paz is served by a German pastor sent by the Aussenamt of EKID.

A strong contrast between these two countries, neither of which is a real immigration country, is provided by Venezuela, where LWF-LA has taken up the work of organizing Lutheran congregations after 20 years in which no organized Lutheran ministry of any kind had existed there. Next to Brazil, Venezuela has had the largest influx of immigrants of any South American country since the war, among them about

18,000 DP's. These immigrants are needed badly, since this country which is the size of Germany has a population no bigger than that of Switzerland. The first Latvian Lutheran pastor who went there after the war found not less than 3,000 Lutherans. The Rev. Fred Kern was then sent by the US National Committee to survey the situation, and a congregation of 800 members in Caracas, served by a German, a Hungarian and a Latvian pastor and using these three different languages as well as some Spanish, has been in existence for over a year now. Already it is planning to build its own church. Congregations also exist in several other cities and a young pastor from Germany has now joined the three others, to minister to a newly developing industrial area, where many immigrants live. Oil and coffee are the products that help develop the Venezuelan "Middle West" and West, where more new congregations are expected to form before long. Relations with the authorities are excellent. Venezuela takes great public pride in its policy of religious tolerance. Thus a weekly magazine recently carried an article deploring the persecutions in Colombia (under the old régime) and describing various Protestant communities in Venezuela.

One of the particular problems of Venezuela are the church schools. Until now the Caracas congregation has had its own, which finally became almost self-supporting. The re-opening of the German "Humboldt School" has made necessary plans for a merger that are however not yet completed. In Valencia there is a church-run kindergarten and two classes of a primary school with 50 pupils altogether, though the congregation itself does not number much over 100 members. In any case, since most of the country's really good schools are Roman Catholic church schools, the question of principle remains, whether the Lutheran congregations do not need their own schools.

Perhaps the best-known South American story is that of Colombia, though this is a country with hardly any immigrants at all. It started when a German pastor, Hermann Mueller, trained at the Presbyterian Seminary in Bogotá, first began to minister to a few immigrants and many others in the capital and elsewhere under the sponsorship of LWF-Service to Refugees. Since then he has been in the US and Germany for study and been ordained into the Lutheran ministry before going back. Meanwhile Pastor Åke Kastlund of Sweden has organized five congregations in 18 months, among them the congregation in Bogotá that counts 1,000 members. Very largely the church in Colombia is already self-supporting and LWF-LA needs only to help with rent and one or two minor items of expense, so that the church itself bears 2/3 of the total budget.

In all Latin America, Colombia is the only country in which there has been real persecution of Protestants, where churches have been wrecked and people killed and injured. This has not only been the fault of radical sects from abroad, who, it has sometimes been said, arouse the anger of the local Roman Catholic clergy. There has also been persecution of the Presbyterian church, established in Colombia for 100 years. Lutherans have not been touched by this persecution, since it went on largely in the country and Lutheran congregations are purely urban. Beside, persecution seems to have stopped since the overthrow of the old Government and there is reason to believe that the new régime will be more liberal in its religious policy.

Future Plans now include a second Latin American Conference to follow up the one held in Curitiba, Brazil, in 1951. It will take place in Rio de Janeiro from July 20th to 23rd of next year. In connection with it will meet not only the LWF Committee on Latin America, but also a special group on Spanish Christian Literature, to deal not only with books and periodicals but also with the use of films, slides, gramophone records and radio. Already two churches, the ULCA and the Lutheran Church-Missouri Synod, have full-time men at work on Spanish literature production. In addition

the last conference on this subject, held in San Juan, Puerto Rico, in 1950 passed a formal resolution, calling for the establishment of a central Lutheran office for this work.

Another new development is the appointment of a full-time Senior Representative of LWF World Service for Latin America, Mr. Arne Fjellbu jr., who will probably be stationed in Buenos Aires. Mr. Fjellbu will be responsible primarily for the reception and resettlement of immigrants, especially in Argentina, Brazil and Chile where the openings are best at the moment.

A third, less formal project, is to relieve Pastor Åke Kastlund of more of his responsibilities in the congregations he has established in Colombia, so as to use his services in connection with the establishment of new congregations and groups especially of Scandinavian residents, in other Latin American countries.

An Exchange of Letters Between the United Evangelical Lutheran Church of Australia
And The Lutheran World Federation Executive Committee

The Members of the Executive Committee, LWF
c/o the Executive Secretary, Dr. C.E. Lund-Quist,
17 Route de Malagnou
Geneva, Switzerland
Trondheim, Norway

Venerable Fathers and Brethren,

In this letter written in continuation of our letter of July 24th, 1952, the United Evangelical Lutheran Church in Australia acquaints the Annual Meeting of the LWF Executive Committee with the matters which are of deep concern to us, with the request that they will be seriously considered and a definite attitude to them defined.

As these matters can hardly be understood without the knowledge of our history and present situation, and as knowledge of these cannot well be assumed in the case of all Members, the most important facts of these, both of our history and our present situation, will here be given.

In reference to the history of our Church:- The Lutheran Church in Australia owes its beginning to the immigration of Prussian Lutheran immigrants in 1838 who on account of the introduction of the Union and subsequent oppression for their faith's sake came to Australia. Its starting point (Ansatz) is a confessionally Lutheran, specifically anti-unionistic one. This has determined its history, put its stamp on it, and made it retain its character. The separation of 1846, when the first two pastors and their followers parted way, sad as it was as to occasion and result - a schisma of over 100 years - also helped to preserve that. In the last analysis it was caused by the question:- What does faithfulness to the Confessions demand as to the extent of the Confessions being binding? The endeavors on both sides were proof of and a means of strengthening faithfulness to the Confessions. The strength of the starting point (Ansatz) was so great, that congregations and synods later coming into being through immigrants of non-Lutheran or of not decidedly Lutheran type, exerted only a temporary influence and eventually, being attracted by the confessional Lutheran church with its ability to build up the Church, joined it. The unions of 1910; 1921 (founding of UELCA) and 1926, established on solid bases, are proof of this. A strengthening influence of the confessional character of the Church came also

from the Churches in the midst of whom the Lutheran Church lived. Seeing the confessional weakness of these mostly Reformed Churches with the resulting danger of their losing the fundamentals which they still had, could not but help the Lutherans to realize the treasure which their Confessions meant, and to regard it as their most pressing duty to preserve this treasure for their generation and those to come. The changeover into becoming part and parcel of the Australian people also became a means of strengthening the Lutheran character of the Church. The latest proof of the Church wanting to be and remain Lutheran was the very definite rejecting of the attempt made via the Gustav Adolph Verein by the Deutschen Evangelischen Kirchenbund in 1928, to draw it into its orbit.

Faithfulness to the Confessions, however, on the part of the UELCA is not tantamount to a selfsufficient, smug standing aloof. In the union basis of 1926 the sentence occurs:- "We know ourselves in church fellowship with all Lutheran churches throughout the world who accept the Lutheran Confessions as norm in doctrine and practice." The first part of this sentence is meant as seriously as the latter. Another statement in the same Thesis expresses even at that early stage willingness to join in the movement for Lutheran unity (Lutheran World Convention). That willingness is expressed in such a general way that it can be understood as the UELCA being in favor of participation in wider ecumenical movements. Following this line the UELCA became affiliated with the LWC and federated with the Martin Luther-Bund in 1934.

As to our present situation - This is dominated by the success in our union negotiations with the ELCA. After 15 years of negotiating agreement on all points of doctrine and of practice, discussions on which were deemed necessary, has been reached. The fear of becoming guilty of sin by continuing in schism the task which the coming of many thousands of Lutherans and the open doors in New Guinea mean, the responsibility which the nearness of the Southeast Asian teeming millions places on Australian Lutherans, are the cause of both Churches longing to come together.

And now the union is confronted by the danger of the two Churches being kept apart by their respective overseas connection:- The UELCA, a member church of the LWF and in close cooperation with the ALC and the Lutheran Mission New Guinea; the ELCA in church fellowship with the Lutheran Church-Missouri Synod and the churches connected with it, which bodies to this day have continued in sharp rejection of the LWF. Thus we seem to be faced with the alternative: Either union here or giving up affiliation with the LWF. The one we abhor as much as the other.

Each of the two demands a great sacrifice. So close to the union for which our church people and we long, for the attaining of which so much time and strength has been devoted and for which we have wrestled in prayer - and now give up - a terrible sacrifice! And to give up the connection with the LWF and cooperation with other Lutheran Churches and groups? When the Lutheran World Convention came into being, we greeted it with joy, seeing in it at last an organ through which Lutheran Churches could find each other, strengthen each other in the retaining of the heritage handed down by the fathers, for the overcoming of still existing differences, the body which enables us, when fully belonging to it, to join in the efforts to make it more and more that which its founders had in mind and which was near and dear to their heart; all this with the end in view that the Lutheran Church, firmly knit together, might become, through possessing in its Confessions the treasure of truth, a blessing for the Ekumene. - Should we get out of a fellowship in which it is possible for us to cooperate with other Lutheran Churches, and to decide on practicing with other Lutheran Churches, and to decide on practicing selective fellowship, and

join a fellowship which fears even cooperation for the purpose of maintaining or building-up of Lutheran congregations, missions and churches? Again a terrible sacrifice.

In this decisive hour in the history of our Church two things are clear to us:- Terminating our affiliation in the LWF does not solve the problem. Union with the ELCA is very precarious as long as we are not one with them on principles governing cooperation with Lutheran Churches with whom we are not in full church fellowship, according to which there can be cooperation. As long as this is not achieved the union is immediately threatened by the problem of cooperation in the New Guinea Missn. Dr. S.P. Hebart, Principal of our theological Seminary, has worked out theses on such principles. These, with some presented to us by the ELCA, are at present being discussed with the prospect of agreement. The other:- Affiliation with the LWF must not abruptly be terminated. In the 19 years of our affiliation the LWF has never interfered with our autonomy, has never exerted an influence weakening our confessional stand. We have observed it at work in a service of love in all continents, have with our own eyes seen it saving the New Guinea Mission, have experienced its generous help in the care of immigrants. All this makes us truly thankful and obliges us, if we have some misgivings about the LWF, to bring, as behoves Christians, our troubles to our Brethren and to await the reply. This all the more as the leading men in the LWF have promised us to take that about which we are concerned seriously, and have even told us that in principle they are in agreement with us, for which we are profoundly thankful. Terminating our affiliation can only come into consideration, if, after our endeavors have come to naught and our requests been turned down, we for conscience's sake have to take that step. Joining the other connection will only then be done, when we are not confronted with anything which goes against our conscience.

Before I now, in continuation of our letter of July 24th, 1952, and in amplification of it, place the matters which are of concern to us before you, venerable Fathers and Brethren, I want to emphasize:- What we are placing before you is not just the echo of that which our Brethren of the Missouri connection tell us. Many of their statements we reject. But there are other points which cannot lightly be put aside and about which concern would have arisen in our own midst. And this:- We are confident that you will not only view what we are presenting to you with understanding but that, being as anxious as we to see the Lutheran Church sound and to make it ever more so, what causes us concern will also cause concern to you.

THE MATTERS WHICH ARE OF CONCERN TO US

I. DOES THE EXECUTIVE COMMITTEE UNDERSTAND THE DOCTRINAL BASIS OF THE LWF AS EXPRESSING THE ACCEPTANCE OF THE LUTHERAN CONFESSION IN ITS POSITIVE AND NEGATIVE CONTENT, OR ONLY IN A WEAKENED SENSE WHICH WOULD NOT TAKE THE REJECTION OF THE CONTRARY DOCTRINE SERIOUSLY ?

In our letter of July 24th I wrote in reference to the Doctrinal Basis:- "It is, particularly in the German translation, so unambiguous and resounding that it cannot be understood in any other way than as a confession of faithfulness to the Scriptures and the Confessions in their positive and negative content and as preventing a broadening of the LWF to such an extent that the inclusion of Union Churches would be possible. To overcome the fears which have arisen within and outside of the LWF, we would be thankful, if you were to testify the correctness of our understanding of the Doctrinal Basis." This petition we herewith repeat. At the Copenhagen Assembly of the Lutheran World Convention, 1929 this preamble to the pre-

viously adopted Doctrinal Basis, which is still that of the LWF, was adopted.

The Second Lutheran World Convention's confessional declaration can only contain a statement which clearly and emphatically expresses the convention's unconditional and unchanged adherence to the Holy Scriptures and the confession given by our Lutheran fathers before God and before the entire world. This expression of firm and unchanging adherence to the faith of our fathers must not be diluted with modifications and admonitions which are motivated by present conditions but which would divert attention from the confessional content itself. The Convention's statement must be expressed so clearly that it cannot be misunderstood but also so briefly that it will indelibly imprint itself on mind and conscience. In reference to Luther's Small Catechism the resolution reads: "It joyfully confesses its adherence to the presentation of divine revelation both in form and content." Understanding the Doctrinal Basis in this way our Church joined the LWC and maintained its affiliation when the LWC became the LWF. As the LWF is the continuation of the LWC and the Doctrinal Basis was not altered, we are entitled to assume, that the Doctrinal Basis expresses the Lutheran Confession in its full strength. We trust that, though the Ex-C cannot be sure, whether or not all member churches take the Doctrinal Basis in its full sense, the Ex-C itself knows itself bound by it and acts accordingly. But in order to silence all doubts we must ask you to state this explicitly by replying to the questions:-

IS THE COPENHAGEN DECLARATION ON THE MEANING OF THE DOCTRINAL BASIS OF THE LWF STILL IN FORCE THAT THE QUESTION AT THE HEAD OF THIS CHAPTER MAY BE ANSWERED IN THE AFFIRMATIVE ? To which we add the other question:- TO WHAT EXTENT EXPECTS THE EX-C ACCEPTANCE AND MAINTAINING OF THE LUTHERAN CONFESSION BY MEMBER CHURCHES ?

II. THAT ALL ACTIONS OF THE EXECUTIVE COMMITTEE IN STRIVING TOWARDS THE FULFILLING OF THE PURPOSES OF THE FEDERATION BE IN HARMONY WITH THE DOCTRINAL BASIS.

The Theses of Dr. Hebart on principles for a church federation, in particular of the LWF, the member churches of which are not in church fellowship with each other, have again assured us, that cooperation of Lutheran churches in spiritual and internal matters is right and proper, of course under the supposition that an unambiguous constitution with a clear doctrinal basis exists, which we, particularly if the reply to our above question is in the affirmative, firmly believe. A further presupposition is; that all actions of the Ex-C are based on the Constitution. From this follows:- 1. That all cooperation be in harmony with the doctrinal basis. 2. The measure of cooperation is decided by the unity existing as described in the Doctrinal Basis. Unity must not be assumed and pretended where it does not exist. The liberty of a member Church, guaranteed by the Constitution, to decide whether or not and, if, to what extent, it will and can take part in a certain purpose, must not be impaired.

Applied to the various purposes of the LWF these General statements mean:- "To bear united witness before the world to the Gospel of Jesus Christ as the power of God for salvation." That when a church, or several churches together, or the LWF as such, bear witness, this has to be in accord with the Confession, and that no private opinion may be expressed as the doctrine of the Church; (The question may well be asked, whether perhaps the wording of this "Purpose", beautiful as it is in itself, should not be improved, as it has become somewhat tainted by being used also in the Constitution of the World Council of Churches. No witnessing to the Gospel is genuine witnessing, if it does not flow from the sola fide and sola Scripture.)

"To foster Lutheran participation in ecumenical movements":- That this be done, if such a movement takes THE Truth seriously and abstains from any relativization of THE Truth, and from encouraging the establishing of compromise churches; That the contribution to the discussion on the part of the LWF be in accord with the Confession and that Holy Communion be not misused as a means for establishing unity.

"To develop a united Lutheran approach to responsibilities in missions and education and to support Lutheran groups in need of spiritual or material aid":- That the spreading of Literature be limited to standard Lutheran publications and to such as are not contrary to the Confession; Pastors and missionaries who are sent out vow loyalty to the Lutheran Confession and join the receiving Church; The connection of a receiving Church with a sending church be respected, if the sending church is in a position to further the Lutheran cause.

Applied to the Lutheran World Service:- That its aims be: To direct Lutheran emigrants to Lutheran Churches; to gather scattered Lutherans at home and abroad, either directly or through the agency of an indigenous church into congregations, and to care for them; the caring for them to be done in such a way that they become confessionally sound; that non-Lutheran Organs as far as possible be made to refrain from working among them (No transferring to overseas of the tangled church conditions of Europe and their obliteration of the demarkation line between Churches).

Applied to the reception of Churches into membership of the LWF.- That the present conditions be upheld:- the Church to be an independent Church with its own Lutheran church government, have a Constitution prescribing faithfulness to the Confession, or, in the case of Young and Mission Churches, to a Confession drawn up in accord with the Lutheran Confession - which Confession however, must include Luther's Small Catechism as part of it; practice doctrinal discipline;

That a By-law be added to the LWF Constitution laying down rules of procedure for the accepting of Churches, stipulating: Information to member churches about the application, acceptance into membership by the Ex-C., if no veto is raised for member churches, (number to be decided upon), otherwise postponed till objections have been removed or until the Full Assembly meets, the waiting church in the meantime to receive all material and spiritual help it requires, in the case of mission or weak diaspora churches, in danger of being absorbed by other than Lutheran Churches, acceptance by the Executive but, if at all possible, only after acquainting the member churches and obtaining their consent. We give notice of motion of this amendment for the next Assembly.

Permit us, venerable Fathers and Brethren, to state also at the end of this chapter that we are sure of your concurrence with these points, but that we must urge the necessity of you defining your attitude. To obtain this is a matter which concerns us deeply.

III. THAT THE THEOLOGICAL DEPARTMENT AND ITS COMMISSIONS VERY SERIOUSLY STRIVE TOWARDS EVER GREATER UNITY IN DOCTRINE AND PRACTICE AMONG LUTHERAN CHURCHES AND, IN DOING SO, CONCENTRATE ON THE MATTERS UNDER DISPUTE.

This actually belongs under II dealing with the Purposes of the LWF, but the importance of this matter compels us to deal with it separately. The joy that in the Lutheran Church there exists a greater measure of unity than among some other Church-

es, which are held together by rigid organization or strong traditions, is dulled and cooperation made difficult by the differences still existing. It is therefore a cause of gratification that the Hannover Assembly established a Department of Theology. However we earnestly request that in the work of the Department of Theology the overcoming of differences between Lutherans have priority No. 1, and among these those which appeared at Hannover and were particularly emphasized by our Church (Memorandum of our Theological Faculty in reference to the doctrine on the Lord's Supper), also the question to whether or not the Sacrament is to be celebrated in conjunction with the Full Assembly. Certainly the Hannover celebration was not practicing "open Communion", because only delegates and substitutes, members of Lutheran Churches, were invited. But the question is whether it would not be proper to discontinue the practice, as it infringes on the Lutheran rule, altar-fellowship - church fellowship. I was pleased to hear from a leading member of the LWF that he favored dropping such celebrations. **WE PLEAD WITH YOU TO DO SO.** Such a celebration is not a means of uniting, but rather is causing controversy. As to the main matters in connection with H. Communion: We suffer under the fact that Luther's Words:- "That these words still stand" are at many places no longer upheld, and that even in important member churches, the just cited rule is no longer maintained. In this connection I must state that it caused consternation among us when we learned that a theologian of a Union Church had become a member of the Theological Department who, though himself a Lutheran, upholds the Union Church, and on this very important matter deviates from the Lutheran Confession. How thankful we were when a change of the personnel took place. Theologians, members of Lutheran Churches, taking their stand on a common basis, the Augustana Invariata as being extra controversiam are the men who can do the work in the Theological Department and arrive at decisions in harmony with the Confession, which, however, does not exclude the possibility of calling in Theologians from other than Lutheran Churches. Working together in a small circle, not in a public gathering and not with a time limit, as at a Full Assembly, and keeping in constant touch with Theologians of member churches, by the grace of God the Theological Department can achieve in ever greater measure unity among Lutherans which would make cooperation easier and more effective.

IV. THAT THE RESPONSIBILITY OF MEMBER CHURCHES, THE LWF AND ITS EXECUTIVE COMMITTEE BE DEFINED.

This we deem to be necessary. A member church, or one which wishes to become affiliated, must know what its responsibility is, how far it extends, whether it has the right to limit its responsibility, which steps it may take under the Constitution, if it wishes to limit its responsibility. Likewise the LWF and the Ex-C know the extent and the limits of their responsibility. In the following we quote from Dr. Hebart's Theses on Responsibility. Please note that "responsibility" is meant in the sense of accountability, not only as "obligation".

1. The member church of a federation of Lutheran Churches has responsibility for the actions and omissions of the federation in all those matters in which by accepting the constitution it has delegated its power of decision to the federation; thus it has responsibility for the decisions made by the executive in conformity with the constitution of the federation; or, where majority decisions are regarded by the federation as expressing the desire of the whole, as at an assembly of the federation, responsibility lies with each member church.
2. Thus responsibility in the sense of accountability in a federation of Lutheran Churches extends to all and so becomes co-responsibility for all decisions and activities which arise out of a commonly accepted constitution. This implies responsi-

lity of the member churches for the decisions and actions of the federation which are made for the purpose of achieving the common ends for which the federation was founded.

3. All decisions and actions of the federation as such, or of any of its member churches, which arise out of the commonly accepted constitution and are compatible with it, or incompatible with it, imply co-responsibility, unless a protest is lodged by any member church not prepared to accept such co-responsibility.

4. Thus co-responsibility is full and complete unless there has been such a public protest. If such a protest goes unheeded, responsibility cannot be accepted by the member church which lodged the protest and separation from the federation may and finally must become imperative as a public witness to the violation of the commonly accepted basis and aim of the federation.

5. Similarly a federation of Lutheran Churches, representing its member churches, has the responsibility of keeping a watchful eye on its own teaching and practice and the teaching and practice of its member churches in their own sphere for the purpose of noting whether such teaching and practice are and remain compatible with the constitution of the federation, and thus with membership in the federation. Should they continue to be incompatible, exhortation, warning and finally exclusion must follow. A federation cannot, however, be held responsible for the teaching and practice of a member church where these are beyond and outside the scope of the commonly accepted basis, aims and objects of the federation.

* * * * *

Summing up, WE PLEAD WITH YOU, VENERABLE FATHERS AND BRETHREN, TO COMPLY WITH OUR REQUESTS AND TO GIVE US THE REPLY IN A STRAIGHTFORWARD UNIVOCAL WAY WHICH WE SEEK.

To add further reason for the seriousness of our requests, permit us to say. In placing before you the MATTERS WHICH ARE OF CONCERN TO US we are deeply agitated by a very serious question. Christendom of today lives in a time when a longing for unity has come about. This has found its expression in union movements among related Churches and in the creation of world-wide organizations, in the sphere of the EKUMENE in the World Council of Churches, among Lutheran Churches in the LWF. It is certainly of God when Churches begin to talk with each other, submit together under the Word, to receive through the Word the overcoming of their differences. But all too often men corrupt God's good work. That happens in this case by relativisation of The Truth and by riding rough-shod over convictions without noticing that thereby is lost The Truth. Such a development is evident in the present ecumenical movement. From the Nicene as common basis at Lausanne the movement has come to the vague Confession, That Jesus Christ is the Lord. Lutheran Churches, too, have shown signs of such a development, also member churches of the LWF. Is it not a fact that not long ago there were not many theologians in Europe left who stoutly held to the Lutheran doctrine of the Lord's Supper, that many Lutheran pastors in this respect are closer to Calvin than to Luther? The LWF is not exempt from this danger. Even though, "putting the best construction on everything" it would not be hard to detect symptoms. Truthfulness demands that we open our heart on this point and refer at least to one incident, that is giving trouble. What are we to say, when we are told;- A church has been accepted which does not even mention the Small Catechism in its Confession, and which still draws personnel from a union institution? Of course we have something to say in defence. Over against the unionistic influence there is that of a Lutheran Theologian from USA. Allowance must be made during a

transition period. We of the UELCA have had to do that in our own history. - But is it any wonder when such a situation is regarded as evidence of the LWF weakening in its confessional attitude and as becoming unionistic? We are confident that the LWF and its Executive does not, as it is being accused, concede the same right to error as to truth. - Please confirm that we are right in this. At the same time it would not be right to close our eyes to the possibility of the LWF slipping. With this question in our mind we have presented our points. For our Church it is a question of life and death, that we remain what we are, a confessional Lutheran, anti-unionistic Church. Only a federation that strengthens us can be a blessing to us. As a source and tower of strength we want to experience the LWF, as hitherto so also in future.

All these matters we could present to you without pressing you for a quick reply. But we are pressed by the situation in which we find ourselves. Pressed ourselves we must appeal to you to regard this matter as urgent and to let us have your reply in writing, if at all possible before our General Pastors' Conference and - Synod September 3rd to 15th, and before the Executive Secretary Dr. C.E. Lund-Quist, D.v., appears in our midst on September 4th. His coming to us is an evidence that you are deeply concerned with the issues, realizing what is at stake, not only the fate of a small Church on the fringe of the world, but Lutheran Unity in Australia and your hold on a whole continent.

Confident that the Lord show HIS hand to guide and to help in all the important matters with which your meeting deals and also with this,

North Adelaide, July 15, 1953

On behalf of the United Evangelical Lutheran
Church in Australia,

Yours in Christ,

signed: Johs. J. Stolz
President

P.S. Very personal hearty greetings to those who still remember me and to whom I am greatly indebted for kindness shown and help extended, also by letter.

Dr. Johs. J. Stolz
President, The United Evangelical Lutheran Church in Australia
39, Hill Street
North Adelaide, South Australia

Dear Dr. Stolz,

The Executive Committee of The Lutheran World Federation at its annual meeting in Trondheim sends most cordial greetings to the General Pastors' Conference and Synod of the UELCA, and to you personally. We have given careful consideration to your letter of July 15 and, in fact, reviewed the earlier correspondence which has passed between you and Dr. Lund-Quist. In compliance with your urgent request we, the LWF Executive Committee, herewith wish to make a formal reply to certain specific questions which you raise. This we are glad to do. Our answer - which re-inforces and supplements the assurances you have received from the Executive Secretary - falls under two chief headings and three supplementary comments.

Doctrinal Basis

It is our understanding that the LWF adheres firmly to the constitution which it adopted, and it is in the spirit of this understanding that our Committee is acting as the Federation's executive agency. Especially we assert that no weakening of the doctrinal Basis - Augustana Invariata 1530 - has been proposed or contemplated. Although the decisions of the Lutheran World Convention cannot be considered as binding on the Federation per se, we consider - and herewith assert our belief - that the same commitment to the historic confessions as was contained in the Copenhagen Declaration (1929) is embodied in our constitution.

Moreover, we take the position that the member churches of the LWF, having accepted the doctrinal basis at the time they joined the Federation, are expected to continue to adhere to all the articles of the constitution. Certainly, the Executive Committee would be unfaithful to its clear duty if it did not in its own activities - involving also the secretariat, the departments and the staff - "strive to remain in close harmony" with the doctrinal basis, as an expression of the truth which must not be compromised.

It may be gratuitous, but by no means beside the point, to express our conviction that the years since the founding of our Federation have witnessed - and are continuing to witness - to a keener consciousness of the significance and importance of a sound Lutheran doctrinal basis both inside and outside our member churches. Never before has the family of Lutheran churches been more acutely aware of its common heritage and peculiar witness. This we believe to be a demonstrable fact attributable in large part to the impact of the Federation. We expect this process to continue.

Furthermore, the Federation has established a Department of Theology for the purpose not only of overcoming the differences which divide us but of endeavouring jointly to plumb still more deeply into the Word of God and the documents of the Lutheran Reformation which latter we believe should be not only a standard but also a goal and an incentive. These studies we trust will lead to a deepening and strengthening of the common basis, thus enabling our churches to achieve greater unity more easily. A separate report on the present plans of the Department of Theology is appended.

We trust that the foregoing paragraphs constitute a satisfactory reply to points I, II and III in your letter of July 15.

Internal Discipline

Now we come to the question raised under point IV of your letter. The LWF is most certainly a Federation, not a Church. This means that it is a voluntary association of autonomous churches. Our association is grounded on love, trust and good faith. Otherwise it would quickly disintegrate. On behalf of the UELCA you have borne eloquent testimony to the fact that LWF has never interfered in the internal affairs of your church and you insist upon freedom of decision in determining the extent to which you wish to participate in the activities of the Federation.

The Federation is an instrument of its member churches to do only those things which the members desire to do jointly. All major decisions of policy and program, as you know, are taken by the Assembly in which all churches participate. The Executive

Committee is charged with the responsibility of seeing that these decisions are properly executed according to the letter and spirit of our constitution. The Executive Secretary puts these decisions into effect.

In participating in the fellowship of the Federation, no church has in any sense or under any circumstances delegated its sovereign power to the Federation or surrendered any degree of its rightful autonomy. It follows, in view of the fact that we are a Federation, that no member church is "co-responsible" for the internal decisions and actions of other member churches. "Accountability", in this connection, is a relationship which exists exclusively between the autonomous church and God.

If the premises on which Dr. Hebart based his theses were entirely valid, we would fully agree with him. However, the LWF Constitution neither stipulates nor implies any delegation of powers. All decisions are specific and are the responsibility of the Assembly in which the representatives of all member bodies have the right to vote. When the Assembly arrives at a conclusion, non-concurring churches are at perfect liberty to dissociate themselves from such decisions in any manner they prefer, within the terms of the constitution; whether by recording their protest or withdrawing from the Federation entirely.

Church autonomy, as recognized and respected by the Federation, automatically disallows unwarranted interference in the affairs of a member church, including investigation calculated to determine its degree of adherence to our doctrinal basis. On this point, as in all others, the churches remain autonomous. Churches applying for membership are carefully investigated, especially as to their doctrinal basis, before membership is granted. But after admittance of any church, the rule of trust, confidence and good faith obtains.

If in course of time a member church finds its position shifting from our doctrinal basis, it is to be expected that such church itself will recognize the rupture of its bonds of fellowship and draw the consequences. If it does not do so, the Assembly would have to take steps to bring about a separation.

In all of this, it must be remembered, however, that the Federation is in no position to undertake extensive general investigations. It does not "represent" its member churches in this respect and has no responsibility for keeping a "watchful eye" on their teaching. In the first place, the Federation as such has a doctrinal basis but no "teaching" of its own. It is not a church. The churches keep a watchful eye over their own teaching and, as member churches of the LWF, keep a watchful eye over their Federation and its practices.

Although the foregoing paragraph correctly reflects the legal position of the LWF as a Federation, we are by no means unconscious of the moral obligation and responsibility firmly rooted in the New Testament itself. It consists in constantly recalling each other to loyalty to the true faith and in strengthening one another to join wholeheartedly in a living witness to the one Gospel. We believe that the Federation is a fellowship which makes this possible.

Supplementary Comments

Use of the Lord's Supper at Assemblies: It has never been the practice of a federation to be responsible for services of Holy Communion at inter-church meetings. In

line with the Lutheran convictions on this subject, such services are the responsibility of a church, in this instance, a member church. Here again we take the position that there can be no interference with the autonomy of our churches, but at the same time we wish to register our conviction that it would be most unfortunate for Lutherans to assemble without having any opportunity to do so at the Lord's Table. On the other hand, we heartily concur in the rejection of the use of the Lord's Table - inside or outside the Lutheran Church - as the instrument for promoting a unity which does not otherwise exist.

The World Council of Churches : The World Council of Churches is composed of churches of various confessions. Consequently, the LWF is not a member of the WCC. Its purpose, namely to foster participation in the ecumenical movement, can be achieved to a considerable degree, however, through the influence of churches belonging to both organizations. The ecumenical responsibility of the LWF must, however, not be construed as referring exclusively or even primarily to the World Council of Churches. It is a proper business of the autonomous member churches of the LWF to determine 1) whether they will join the WCC or not, 2) and if membership is accepted, to determine what type of an organization it shall be, and their relationship to it and its activities.

Applications for LWF membership : The Executive Committee considers your proposal to submit all new applications to the member churches for examination before final action as having much merit. In principle the possibility of instituting such a procedure already exists in the constitution. The Executive Committee would welcome a formal request to have your proposal placed before the next Assembly for action.

Conclusion

In conclusion, we wish to assure you that our Executive Committee is deeply sympathetic toward the UELCA in the situation in which it finds itself. The views which we have expressed are based, as you have seen, on the structure of the Federation. It remains only to give you assurances of our cordial affection and our desire to develop our Lutheran fellowship in consonance with obedience to our Lutheran concept of Biblical truth and in Christian love to one another.

September 3, 1953

Carl E. Lund-Quist
Executive Secretary

A Message to Latin American Lutherans

(Resolution voted by the Executive Committee at Trondheim)

1. The LWF Executive Committee, upon hearing the report of the LWF Committee on Latin America, expresses its joy and gratification that Lutherans of diverse national and linguistic traditions are surmounting the barriers that tend to divide them from each other.
2. This Committee wishes to assert its conviction that the first and foremost basis of the church and of every congregation is a firm confession of faith grounded in the Word of God.
3. This Committee assures its approval of a Latin American policy and program, which - in consultation with the LWF member churches concerned with this question -

provides both the widest possible service to Lutherans of the diaspora and also aims toward the firm establishment of healthy, self-supporting, indigenous Lutheran churches.

4. Therefore, this Committee appeals to all Lutherans resident or settled in Latin America to make common cause together and to engage themselves fully in the task of making our Christian witness and evangelical contribution to the life of that continent.

Aims and Functions of the Department of Information
(Director: The Rev. Dr. Hans Bolewski)

Aims:

1. To interpret to the constituency the aims, functions and program of The Lutheran World Federation.
2. To provide news of the activities of the LWF.
3. To give information on the life and activities of the churches to each other.

Functions:

1. To edit and publish the official organ of the LWF.
2. To issue general publicity material about the LWF and to supervise departmental publicity which will need to be prepared.
3. To represent the LWF in relation to the church press and the general press and to issue all press releases in the name of the LWF.
4. To provide information and article services as will help the member churches to be well informed about the life of other member churches.
5. To coordinate the work with other Departments and Commissions of LWF and to report annually to the Executive Committee.

Organization:

1. The Department shall function under the supervision of the Executive Secretary.
2. The officers of the Executive Committee shall serve as an advisory committee to the Department of Information and as the editorial board of the "Lutherische Rundschau".

Correction: On page 11, paragraph 5 instead of "Rio de Janeiro" read "Buenos Aires".

1274

2x *yr*

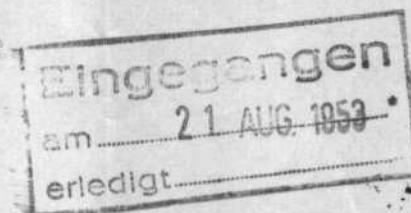
THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

DEPARTMENT ON WORLD MISSIONS

Director: Dr. Fredrik A. Schiøtz

NEW YORK OFFICE
50 Madison Ave., New York 10, N. Y.
Tel. Murray Hill 6 8860
Cable: LUTHCO-NEW YORK



GENEVA OFFICE
Route de Maligne 17
Telephone 6 71 30
Cable: LUTHERWORLD - GENEVA

Assisting Administrative Agencies

Commission on Younger Churches and Orphaned
Missions, National Lutheran Council
50 Madison Ave., New York 10, N. Y., U. S. A.
Church of Sweden Mission in Bukoba,
Tanganyika, East Africa
Evang. Mission. Society of Sweden in Southern Highlands
Tanganyika, East Africa

August 14, 1953

Director H. Lokies
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Friedenau, Germany

Director C. Ihmels
Leipzig Mission Society
Paul List Strasse 19
Leipzig, East Germany

Dr. M. Pörksen
Schleswig-Holstein
Mission Society
Brekum über Bredstedt
Germany

Dear Brethren,

During the time that CYCOM has been assisting your fields in India, there has been included on the budget that the FELC has prepared, an item for study help. This has been distributed to the three churches in order to help them to assist worthy students preparing for the ministry.

Effective January 1, 1953, when the assistance for India was transferred for administration through the Geneva office, no such item was included for study helps. The field objected since they have come to depend upon this. We therefore added an amount of Rupees 6,500.- or approximately \$ 1,365.-. In doing this, we advised Mr. Joseph Moore, the treasurer, who has handled the transmissions for the Jeypore and Gossner fields, that no such amount would be included in the budget for 1954. Those of you who sat with us in the budget meeting at Bethel/Bielefeld know that this was not done.

I am writing this letter in order that the study help item should not be overlooked and that the societies that wish to see this continued may make proper provisions for it. Since Leipzig has not asked for assistance in 1954, there would not be much need to send this letter to you, Professor Ihmels, but we are sending it on so that you may be informed.

My cordial greetings!

Fraternally,

cf 2x on Chef

Fredrik A. Schiøtz

Fredrik A. Schiøtz

Dictated but not signed due
to departure

CC: Mr. Joseph H. Moore

GOSSNERSCHE MISSIONSGESELLSCHAFT
Berlin-Friedenau
Stubenrauchstrasse 12

August 12, 1953

Foreign Missions and Overseas Interchurch Service
Board of Foreign Missions Presbyterian Church, USA
Geneva / Switzerland

17, Route de Malagnou

The sum of \$ 2000 which Mr. Charles Arbuthnot had announced on behalf of the Board of Foreign Missions Presbyterian Church by letter of 17.6. has now reached us via the Hilfswerk der Evangelischen Kirche. Allow us to thank you with all our heart for this rich and unexpected gift, and allow us to thank you not only with words but also with a few pictures which may show you how we spend your money. So we are enclosing a little photo-album with pictures of our work. May we ask you to hand this letter and the album to the unknown donor and to tell him that his gift came just at the right time and was a real God-send at the time we needed it most.

Our work centres around two houses; one in Berlin and one in Mainz-Kastel. The Berlin house is the old Gossner Mission House, that was completely burnt out in 1945 by the Russians. We were not able to rescue one single book or valuable object. We have now been able to build up this old Mission House with the help of public funds and gifts from the Ecumene. This House is the centre not only of our mission work in India, but also of that in Berlin and the Russian Zone. In India the work of the missionaries sent out from here has led to the establishment of an autonomous (indigenous = eingeborene) church which now embraces 2000 members.

In Berlin the undersigned director of the Gossner Mission has also been charged with the care of religious instruction in all Berlin schools - of both East- and West-Berlin - by the Berlin church administration. The reconstructed Gossner Mission House is to accommodate the Seminar for Church service in which future religious instruction teachers are trained. These are concerned with about 300 000 children who receive religious instruction at their own desire from church-appointed teachers.

In the Russian Zone the Gossner Mission runs 3 caravans in completely devastated areas in which the children receive religious instruction, youth gathers, and the adults have their church services until the destroyed vicarages have been restored and a room for the congregation has been built up. Then the van drives into the next destroyed village.

In Mainz-Kastel Pastor Symanowski has established a branch of the Gossner Mission. Here a new Gossner Mission House is growing up with the help of ecumenic students' and Pastors' work-camps, who also has connection with the mission in India. At the same time, however it is the centre of a quite new evangelisation activity among factory workers. Pastor Symanowski himself has been working in a factory as ordinary workman in order to be a workman to the workmen and to bring them in contact with the Gospel in this new way. There is still building work going on in this house, and so we have divided the gift in two halves according to the instructions of the Board of Foreign Mission House in Berlin and the other for that of the

Board of Foreign Missions Presbyterian Church. One half is for the reconstruction of the Gossner Mission House in Berlin and the other for that of the Ecumenic Students' Home in Mainz-Kastel. The pictures we have selected for the album are to give an idea of the sections of work in the Gossner Mission.

The whole of this work is founded on voluntary gifts from friends in Germany and in the Ecumene. We thank the donor for his rich gift, and beg him to accept the pictures as a small token of our thanks.

Yours sincerely

Genf 2x
Hilfswerk Stgt. 1x
" Bln. 1x
Akte 1x

1. August 1953

83 40 71

Lo./Ja.

Herrn
Dr. D. Fredrik A. Schiötz

17, Route de Malagnou
Genève / Schweiz

Über Deutschen Evangelischen Missionsrat
Hamburg
Feldbrunnenstr. 29

Sehr verehrter Herr Dr. Schiötz!

Ich danke Ihnen für die Gelegenheit, zu dem budget der Gossner-Mission für das Jahr 1954 eine schriftliche Erklärung abzugeben. In dem budget-subcommittee war es mir nicht möglich, mit wenigen Worten zu sagen, was als Problematik hinter den Zahlen des budget steht.

Zu dieser Problematik gehört folgendes:

1.) Das budget des Joint Mission Field für das Jahr 1954.

1951 in Breklum machten Präsident Joel Lakra und ich Ihnen die Mitteilung, daß das Kuratorium der Gossner-Mission und das Church Council der Gossner-Kirche ein Joint Mission Board gebildet hätten, in dem die Gossnersche Mission für ihre Missionare eine größere Handlungsfreiheit erhalten sollte. Als neue Missionsgebiete wurden die Staaten Mayurbhanj und Keonjhar in Aussicht genommen. Um die Arbeit in Gang zu setzen, erbat sich die Gossnersche Mission vom National Lutheran Council eine Ersthilfe in Höhe von \$ 6,000.--. Diese Bitte wurde ihr durch ein Schreiben vom 7.12.1951 unter zwei Bedingungen bewilligt:

1. daß die Gossnersche Mission ein Jahr nach Beginn der neuen Arbeit alle Unkosten übernehmen werde;
2. daß der Deutsche Evangelische Missionsrat gutachtlich erklärte, daß die Gossnersche Mission dazu auch im Stande sei.

Der Deutsche Evangelische Missionsrat gab die erwünschte Erklärung ab, (siehe / und die Gossnersche Mission erhielt die Beihilfe von \$ 6,000.-- als Ihr Schreib-/ Ersthilfe bewilligt.
ben vom
1.7.52)

Nun aber wurde alles dadurch problematisch, daß das Church Council die Konstituierung des Joint Mission Field und die Unterzeichnung der Vereinbarung bis tief in das Jahr 1952 verzögerte, so daß ich 1952 in Hamburg bei Ihnen anfragen mußte, ob das National Lutheran Council das Angebot der Ersthilfe auch für das nächste Jahr aufrecht erhalten wolle. Das geschah dann auch unter den erwähnten selben Bedingungen, und die \$ 6,000.-- wurden auf das Konto des Joint Mission Field nach Indien überwiesen.

Jetzt beeilten wir uns, die uns gestellten Bedingungen zu erfüllen, und bereiteten die Aussendung von zwei Missionaren (Eckart und Hecht) und einer Missionsschwester (Ilse Martin) vor. Aber wieder trat eine Schwierigkeit auf: die Schwester konnten wir aussenden, bekamen jedoch für die beiden Missionare keine Einreisegenehmigung. Dennoch glauben wir, die uns gestellten Bedingungen erfüllt zu haben. Im budget des Joint Mission Field für 1952 sind ein Missionar, eine Missionsschwester und ein Arzt aufgeführt. Der Missionar (Borutta) gehörte bisher zum missionary-budget der Gossner-Kirche und ist

von uns auch auf Wunsch des Church Councils auf das budget des Joint Mission Field übernommen worden; die Missionsschwester (Ilse Martin) wurde im Januar 1953 ausgesandt. Der Arzt geht, sobald er seine Einreisegenehmigung hat, Anfang nächsten Jahres hinaus.

In jedem Falle werden die Gehälter und Arbeitsunkosten dieser drei Missionskräfte ab 1954 nur von uns getragen, ebenso die Gehälter der indischen Mitarbeiter, die im Joint Mission Field angesetzt sind.

Nun hat sich auch an dem Plan, je eine Missionsstation in den Staaten Mayurbhanj und Keonjhar zu gründen, alles geändert. Das Joint Mission Board hat auf seinen Erkundungsreisen festgestellt, daß es für die zukünftige Arbeit am besten sei, eine Station bei Barkot anzulegen, die in keinem der beiden Staaten liegt. Man begründet diesen Plan damit, daß in der Nähe von Barkot ein großes Industriewerk im Entstehen begriffen ist und daß von dort aus die beiden genannten Staaten mit Leichtigkeit erreicht und missioniert werden können.

Ein Grundstück aus privater Hand ist für die Missionsstation angekauft worden. Dicht daneben liegt Regierungsland, das jetzt die Regierung der Gossner-Kirche zugesprochen hat, unter der Bedingung, daß dort nur ein Hospital (oder eine Schule) errichtet wird. Missionar Klimkeit ist bereits nach Amgao bei Barkot aufgebrochen, um das für den Bau des ersten bungalows notwendige Holz fällen zu lassen.

Darum ist es einfach notwendig geworden, neben einer Missionsstation auch das Hospital zu erbauen. Das ist der Grund dafür, daß wir nunmehr um eine nochmalige Ersthilfe von \$ 6,000.-- für den Bau und die Einrichtung eines Hospitals bitten, wofür ja bekanntlich viele Geldmittel nötig sind. Wir wagen diese Bitte im Blick auf die Wichtigkeit der Missionsaufgabe, die wir in dem neuen Gebiet haben. Daß hier eine große Missionsmöglichkeit vorliegt, wird - wie Sie wissen - ja auch von Bischof Sandegreen bestätigt.

Ich gebe mit Bedauern zu, daß wir das budget für das Joint Mission Field falsch aufgestellt haben. Es schließt mit einem Defizit von \$ 6,000.--. Es handelt sich aber dabei gar nicht um ein echtes Defizit, sondern um jene außerordentliche Ersthilfe von \$ 6,000.-- zur Errichtung eines Hospitals, die in den Etat überhaupt nicht hineingeht. Diese erneute Hilfe wollten Sie in Betracht ziehen, sobald es feststünde, daß wir die an uns gestellten Bedingungen erfüllten - (siehe Ihr Schreiben vom 7.12.1951).

In der Anlage füge ich das entsprechend korrigierte budget für das Joint Mission Field bei.

Die Gossnersche Mission übernimmt ab 1954 eine Mehrbelastung von insgesamt Rs. 21.843, und zwar ohne Defizit.

2.) Das missionary-budget bei der Gossner-Kirche.

Im Jahre 1951 zahlte die Gossnersche Mission DM 12.000.-- auf das Missionarskonto der Kirche; das Defizit wurde vom National Lutheran Council getragen. In Breklum erbot ich mich, unseren Beitrag auf DM 18.000.-- im Jahre zu erhöhen, bat aber zugleich, unseren Beitrag in dieser Höhe so lange zu belassen, bis wir die neue Missionsarbeit des Joint Mission Field gestartet hätten. In diesem Zusammenhang bezeichnete ich damals das Jahr 1954 als das kritische Jahr der Gossnerschen Mission.

Ich mußte annehmen, daß das National Lutheran Council diese meine Bitte berücksichtigte. So wird z.B. im Schreiben vom 4.12.1952 (siehe auch das Schreiben vom 1.7.1952) ausdrücklich zwischen beiden budgets unterschieden. Das National Lutheran Council übernimmt es dort freundlicherweise, das Defizit des missionary-budgets zu decken, lehnt es aber für das budget des Joint Mission Field radikal ab. So glaubte ich denn, auch für das letzte, kritische Jahr 1954 die Lutheran World Federation bitten zu dürfen, für das Defizit des missionary-budgets im Jahre 1954 aufzukommen. Dann aber (ab 1955) würde die Gossnersche Mission auch das ganze missionary-budget bei der Gossner-Kirche zu ihren Lasten übernehmen.

In diesem Sinne haben wir auch das missionary-budget für das Jahr 1954 aufgestellt. Aber auch hier müssen wir nach der jetzigen Lage der Dinge unsere Aufstellung korrigieren. Ich machte darauf schon im budget-subcommittee aufmerksam. In dem missionary-budget für 1954 sind zwei neue Missionare (Eckart und Hecht) und ein College-Professor (Peusch) aufgeführt. Als wir unsere Aufstellung einsandten, hatten wir noch Hoffnung, für diese Missionskräfte die Einreise-erlaubnis nach Indien zu erhalten. Wir sind davon jetzt nicht mehr so fest überzeugt, so daß die Gehälter für diese Missionare im Etat des nächsten Jahres ausfallen. In der Anlage werde ich auch für das missionary-budget eine korrigierte Aufstellung beifügen.

Im übrigen sind sowohl die Jahresabrechnung für 1952 wie auch die beiden budgets für 1954 nicht in Berlin, sondern auf dem Missionsfelde aufgestellt, und zwar von Missionar Klimkeit. Wir haben sie nur weitergereicht. Aus dem missionary-budget geht hervor, daß die Kirche Wert darauf legt, daß die neu hinausgehenden Missionare zunächst und wenigstens für ein Jahr in den Dienst der Kirche treten und nicht sogleich dem Joint Mission Field überwiesen werden. Die selbständige Kirche möchte die neu ankommenden Missionare erst in ihrem Dienst kennen-lernen und sie dann erst in die Missionsarbeit entsenden. Das ist der Grund dafür, daß Eckart und Hecht im missionary-budget der Kirche erscheinen. Hier also bitten wir die Lutheran World Federation, das durch den Ausfall von drei Missionarsgehältern erheblich verringerte Defizit nach wie vor freundlichst zu übernehmen. Ab 1955 erwartet die Gossnersche Mission weder für das eine noch für das andere budget eine Hilfe.

3.) Einmalige Erstattung der Reisekosten (75 %) für die Missionare, die nach dem Kriege in Indien bleiben durften und erstmalig nach Deutschland zurückkehren.

Ich selbst wußte von solch einer Vergünstigung nichts, bis ich durch unsere Missionare in Indien darauf aufmerksam gemacht wurde. Es handelt sich um eine Vergünstigung, die bisher den Missionaren aller Missionsgesellschaften und auch uns zugute gekommen ist. So haben wir 75 % der Fahrtkosten für Missionar Borutta noch im vergangenen Jahr erhalten. Die Missionsgeschwister Anni Diller und Hedwig Schmidt sowie Missionar Klimkeit mit seiner Familie sind die letzten, die für eine solche Vergünstigung infrage kommen. Da die Gossnersche Mission im nächsten Jahr bei der Aufbringung von Mitteln aufs Äußerste angespannt sein wird, glaubte ich, um diese allgemeine Vergünstigung bitten zu dürfen.

4.) Anteiliger Zuschuß der Lutheran World Federation für die Pastorenkonferenzen in Indien.

Bei diesem Antrag handelt es sich um eine verhältnismäßig geringe Summe, die ebenso gut die Kirche selbst wie auch die Gossnersche Mission zu allem, was sie schon aufbringen muß, leisten könnte. Es geschieht mehr aus einem pädagogischen Gesichtspunkt, daß wir um diese Hilfe bitten (\$ 168.--). Wenn dem Church Council mitgeteilt wird, daß sich die Lutheran World Federation an der Aufbringung dieser Mittel nur unter der Bedingung beteiligt, daß sowohl die Gossnersche Mission wie auch die Kirche den gleichen Beitrag leisten, ist es wahrscheinlich, daß die Kirche darauf reagiert. Bisher war es uns nicht möglich, das Church Council dahin zu bringen, daß es die so überaus wichtigen Pastorenkurse durchführt. Sie sind jahrelang unterblieben - immer mit der Begründung, daß keine Mittel dafür vorhanden seien. Da wir in einem anderen ähnlichen Falle eine gute Erfahrung mit solcher Zwangsbeteiligung gemacht haben, bitten wir die Lutheran World Federation, auf diese unsere Bitte aus pädagogischen Gründen einzugehen.

/ 5.) In einer weiteren Anlage fügen wir eine Aufstellung bei, was die Gossnersche Mission in diesem Jahr für die Urlaubsmissionare an Mitteln aufgebracht hat (für die Wiederherstellung ihrer Gesundheit, ihre Ausrüstung und ihre Ausreise). Dazu kommen auch die Beträge, die wir für eine inzwischen ausgesandte Missionsschwester und für zwei auf ihre Aussendung wartenden Missionare geleistet haben. Es liegt uns sehr daran, die Kosten für die Ausrüstung und Ausreise ganz von Deutschland aus zu tragen, damit die uns von der Lutheran World Federation gewährte Ersthilfe ganz der Arbeit in Indien zugute kommt.

Mit dieser Aufstellung möchten wir den Nachweis führen, daß die Gossnersche Mission im Jahre 1955 mit Gottes und der Missionsfreunde Hilfe in der Lage sein wird, die vermehrten Lasten auf dem Missionsfelde zu tragen, weil dann die in dieser Aufstellung nachgewiesenen in der Heimat geleisteten Aufbringungen dem Missionsfelde selbst zugeführt werden können.

K u r a t o r i u m
der
Gossnerschen Missionsgesellschaft

J. Klein

6 Anlagen!

The
Lutheran World Federation
Department on World Missions
Route de Malagnou 17
G e n f / Schweiz

Sehr verehrtes Fräulein Walch!

Ich bitte um Verzeihung, daß ich mich in meinem Schreiben vom 2.6. nicht deutlich genug ausgedrückt habe, sodaß Unklarheiten entstanden sind.

Was das Missionary Budget der G.E.L.-Church betrifft, so dürfte wohl die Aufstellung klar sein, sodass daraus das Maß an Hilfe zu erkennen ist, um die wir die Lutheran World Federation bitten. Sie haben ja auch nur Fragen hinsichtlich des Budgets für das Joint Missions Field gestellt. Hierfür erbitten wir nur dem item Doctor eine Beihilfe von 6.000 Dollar, und zwar um diese ganze Arbeit zu starten.

Die anderen Posten

Travel Costs (75%)

H. Schmidt	}	515.65
A. Diller		
Family Klinik		1.289.40

Study courses für native
pastors (1/3 be paid
by LWF-DWM)

168.- = 1.973.05 Dollar

gehören eigentlich in das Missionary Budget der Kirche, sind aber darin nicht enthalten, sondern fallen aus dem Rahmen beider Budgets heraus. Es handelt sich also dabei um einen zusätzlichen Bedarf und um zusätzliche Leistungen, für die wir eine anteilige Hilfe erwarten.

Mit den herzlichsten Grüßen

Ihr

gez. Lohrer

Gossner Mission Society

Berlin-Friedenau, June 13 1953
Stubenrauchstr.12

The
Lutheran World Federation
Department on World Missions
Route de Malagnou 17
G e n e v e / Schweiz

Dear Miss Walch!

I beg your pardon for not having explained myself clearly in my letter of June 2nd, thereby causing misunderstanding.

As to the Missionary Budget of the G.E.L.-Church I believe the items to be clear, so that from them the aid we request from the Lutheran World Federation can be gathered. Your questions actually only referred to the Budgets for the Joint Mission Field. Here, under the item "Doctor" we only ask for a grant of 6000 Dollars to start the whole scheme.

The other items:

Travel costs (75%)

H.Schmidt)

A.Diller)

Family Klimkeit

515,65

1.289,40

Study courses for
native pastors (1/3
to be paid by
LWF-DWM)

168,-

= \$ 1.973.05

should belong to the Missionary Budget of the Church, but are not contained in it and actually are outside both budgets. What is needed is a grant towards an additional demand.

Sincerely,

THE LUTHERAN WORLD FEDERATION

DEPARTMENT ON WORLD MISSIONS

Office of the Director

Route de Molagnou 17

Geneva, Switzerland

June 4, 1953

The Rev. Hans Lokies, Director
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Friedenau
Germany

Dear Director Lokies,

This is to acknowledge with thanks receipt of your letter of May 30th and the enclosed financial report of the missionary budget for 1952 and the estimated budgets for 1954. These will be incorporated into our agenda for the Bethel meeting, at which time a decision will be taken. As Dr. Schiotz is back in New York, I have sent him a copy for his information.

For the year 1953, CWM approved a grant of \$ 3,271.77 for the missionary budget of the GELC in India. As in the past year, we have now sent this grant through the F.E.L.C. Financial Secretary, Mr. Joseph H. Moore at Guntur, South India. We have advised Mr. Moore that this is for the GELC missionary budget for 1953. I note that in your letter you list the bank accounts of Rev. Klimkeit and Rev. Günther. If for 1954 you would rather have us transmit these funds through either one of the bank accounts you mention, will you please inform us accordingly.

Sincerely,

E. Walch

Elsbeth Walch
office secretary

THE LUTHERAN WORLD FEDERATION

DEPARTMENT ON WORLD MISSIONS

Office of the Director

Route de Molognau 17

Geneva, Switzerland

May 28, 1953

The Rev. Hans Lokies, Director
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Friedenau
Germany

Dear Director Lokies,

Many thanks for sending us your Report on the Mission Work of the Gossner Mission in India in 1952. It reached us in good time to be incorporated in our agenda for the Bethel meeting in July.

Dr. Schiotz was here in Geneva at the time your report was received and he was very much interested in seeing it.

Sincerely,

E. Walch

Elsbeth Walch
office secretary

Gossnersche Missionsgesellschaft

Berlin-Friedenau, am 30.5.1953
Stubenrauchstr. 12

Rev.

Dr. D. Fredrick A. S c h i o t z

Route de Malagnou 17

G e n e v e / Schweiz

Dear Dr. Schiotz!

In der Anlage sende ich Ihnen folgende Aufstellungen zu:

- 1.) accounts 1952 and budget 1954 für die Missionare, die im Dienst der G.E.L.-Church stehen,
- 2.) budget 1954 für das Joint Mission Board.

Das Kuratorium der Gossnerschen Mission dankt der Lutheran World Federation für das brüderliche Verständnis, das sie der finanziellen Lage der Gossnerschen Missionsgesellschaft und ihrer Arbeit in Indien ~~im~~ bisher entgegengebracht hat. Nur durch die ihr gewährte freundliche Hilfe war die Gossnersche Mission in der Lage, ihren Verpflichtungen in Indien und in der Heimat nachzukommen. Der finanzielle Notstand, unter dem sie leidet, hat ihren Grund in der Tatsache, daß sie ihr ganzes Freundschaftsgebiet in Ostpreußen, Pommern und Schlesien verloren hat. Auch hat sie anders als die anderen deutschen Missionsgesellschaften keine festes geographisches Hinterland - auch in Westdeutschland nicht - und wird von keiner Landeskirche offiziell getragen.

Das ist der Grund dafür, daß es mit ihrem finanziellen Wiederaufbau nach dem Kriege nur sehr langsam vorwärtsgeht. Wir bitten die Lutheran Federation, diese unsere Lage freundlichst zu berücksichtigen und ~~uns~~ uns auch im kommenden Etatjahr in der gleichen Weise und nach denselben Gesichtspunkten zu helfen, wie in den beiden letzten Jahren.

Der Gesamtbedarf für 1954 für die Missionare, die im Dienst der G.E.L.-Kirche stehen, beträgt Rupies 38.511 = \$ 8.087.31

Die Gossnersche Mission verpflichtet sich, davon

aufzubringen DM 18.000,-- = \$ 4.285.50

es bleibt ein Rest von \$ 3.801.81

Das Kuratorium der Gossnerschen Mission wäre sehr dankbar dafür,
wenn die Lutheran Federation ihr diesen Betrag als Hilfe gewähren
wollte.

851
TELEGRAMS: "INMISCO, KNIGHTS, LONDON"
CABLEGRAMS: "INMISCO, LONDON"

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MISSIONS

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TELEPHONE: SLOANE 1452
SLOANE 7852

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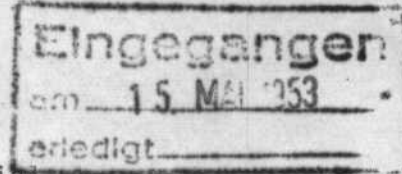
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May 12, 1953.

Dr. Hans Lokies
Gossnersche Missionsgesellschaft
BERLIN-Friedenau
Stubenrauchstrasse 12
Germany

Confidential



Dear Dr. Lokies,

Many thanks for your letter of April 29th with the copy letter which President Joel Lakra has written to Dr. Bhatti. This, I am sure, will strengthen Dr. Bhatti's hand, and it is encouraging to know that President Lakra has so wholeheartedly supported the application.

You are probably aware that the whole missionary situation has been affected by the subversive border activities, particularly in the Naga Hills. Allegations have been made against missionaries for taking part in nationalist risings, though so far I understand these have not been founded on proof. It would be unwise to refer to this difficult situation in correspondence with India. The situation is being closely watched by the National Christian Council and I enclose a copy of a Press Report which Dr. Bhatti has recently prepared for the Indian Press.

I am fairly sure that the difficulty you are experiencing is part of the larger problem.

I was happy to read the current issue of the Missionsblatt from which I see that Sister Ilse Martin is already in India. I am so glad I met her before she sailed.

Warm greetings to you and Mrs. Lokies,

Sincerely yours,

Frederic M. Fleming
Office Secretary

Ans.

CONFERENCE OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND IRELAND.

INDIA AND PAKISTAN COMMITTEE

The Position of Western Missionaries in India

PRESS REPORT

(prepared by Dr. Bhatta for Indian Press)

Dear Sir:

In the Upper House some Members asked questions regarding missionaries and their activities. Dr. K. N. Katju, Minister for Home Affairs made a statement of Policy. His views on the subject are well known to us. He seems to have overstated the case. Article 25(1) of the Constitution gives "all persons the right freely to profess, practise and propagate religion." The term "all persons" includes even the foreigners. What does this propagation of one's belief really mean in practice? It means the sharing of one's convictions and beliefs. We propagate our political views when we express them in the hope that others will imbibe them. This process of conversion is constantly going on. It cannot be stopped. It is the basis of progress. According to Christian belief every Christian is an evangelist. To be a practising Christian is to share one's convictions and experiences with others. But it is entirely up to other people to accept these convictions or not.

So far as the coming of missionaries into India or any other country is concerned, it has to be treated on a basis of reciprocity as Indians, - Hindus, Muslims and Christians are also going out to other countries as missionaries. I have met them in many countries in Europe. Besides, in a world which is increasingly becoming a unity, the ideal of every enlightened State should be to facilitate mutual intercourse between nations and individuals, irrespective of caste, colour and creed. On grounds of cultural intercourse Government is freely allowing the entry of all sorts of films and literature from other countries. Commercial interests are also welcomed. We fail to see why the flow of spiritual influences from other countries should be blocked. No other country is doing it. Aren't we becoming too narrow and parochial in our outlook and viewpoint?

There seems to be some misunderstanding regarding the status of missionaries, and evangelistic work. The preaching of the Gospel is the sole responsibility of the Church in India. Many Missionary Societies have ceased to have a separate organisation in India as they have been integrated into the Church. In the case of an integrated Church body, missionaries come to India only on the invitation of the Church, and are assigned work for which they are spiritually and academically qualified. It will be seen therefore that in these days all missionaries do not come to India to do whatever they please, or do what the Societies in their Home countries instruct them to do. They are completely subject to the discipline of the Church to which they belong here in India. There are still some Missionary Societies which work on their own.

The overstatement of Dr. Katju has caused deep concern and alarm in the Christian community as to its future. In the face of this, one cannot predict what lies yet in store. The hostility being displayed these days cannot be spontaneous. There seems to be an organised attempt to disrupt the good relations which have existed so far between Christians and their fellow countrymen. Our great concern is that this reflects

a hostile attitude to other faiths and a time may come when demand may be made by communalists for the withdrawal of freedom of conscience. It is indeed a puzzle: what is the object behind these enquiries? Obviously the information sought on the floor of the House is not intended to be used for bringing about better understanding and friendly relations between different communities in this country and the resident foreigners. I am sure, the Communists and communalists who made these enquiries have something sinister up their sleeves. We are fully conversant with the tactics they commonly use to gain their ends. Is it not true that they seek to create a situation at a particular moment which they can exploit later for party advantage? I suppose in this particular case their object is -

- (1) to create a public effect by forcing the spokesmen of the Government to make statements that would cause resentment to groups concerned;
- (2) to create disaffection against Government which they might exploit later;
- (3) to create an international situation which would disturb foreign relationships and bring discredit to the foreign policy of India.

The Christian community has had very good relations with Government and other communities and it seems to be the purpose of Communists and communalists to disturb them. The Government should be on its guard and not allow these people to disrupt the good relationship so far existing between the Christian community and the Government.

Another point that needs to be clarified is that when missionaries apply for visas they are required to sign a pledge that they will not take part in political activities. If they do not keep that pledge the Government has every right to send them out of the country. The Government should investigate every allegation that is made because these allegations are not always correct.

In conclusion, let us not forget the contribution which missionaries have made in the development of this country in various fields during the past one hundred years. There are millions in this country who hold missionaries in high esteem because of their exemplary spirit of service.

Yours faithfully,

E. C. Bhatta, M.A., Ph.D.
Secretary
(April 1953)

855
THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

DEPARTMENT ON WORLD MISSIONS

Director: Dr. Fredrik A. Schiøtz

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Commission on Younger Churches and Orphaned

Missions, National Lutheran Council

50 Madison Ave., New York 10, N. Y., U. S. A.

Church of Sweden Mission in Bukoba,

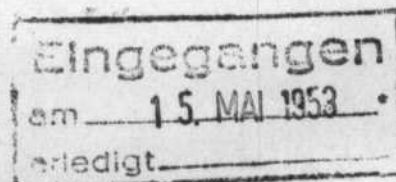
Tanganyika, East Africa

Evangelical Mission, Society of Sweden in Southern Highlands

Tanganyika, East Africa

May 12, 1953
(Dictated May 10, 53)

The Rev. Hans Lokies, Director
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Friedenau
Germany



Dear Brother Lokies,

Thank you for your letter of April 30th.

It was most reassuring to read your judgments concerning the part that President Lakra has played in seeking admission of Missionaries Hecht and Eckhardt into India along with a copy of President Lakra's letter to Dr. Bhaty.

I know there has been considerable tension between President Lakra and Pastor Tiga. Since Pastor Tiga had endorsed these missionaries for entrance into India, I thought it possible that President Lakra might have taken the opposite position. However, the copy of his letter to Dr. Bhaty is most reassuring.

Yes, we shall continue to keep an eye on this matter, for Government's decision such as this ^{one} concerning Eckhardt and Hecht may work great hardship on the Christian church in the future.

It will not be too long now before we may see one another at Bethel/Bielefeld. If there are matters that are still undecided at that time, we can confer personally with Dr. Manikam.

My cordial greetings.

Fraternally,

Fredrik A. Schiøtz

Bericht über die Missionsarbeit in der Gossnerkirche in Indien
für das Arbeitsjahr 1952

1.) Hinduistische Gegenmission. Beides ging nebeneinander her: eine Aktivierung der christlichen Mission in den ehemaligen Fürstenstaaten und eine hinduistische Gegenmission. Noch bis in das vergangene Jahr hinein gab die hinduistische Presse in Ranchi die Parole aus: Ein Land, eine Regierung, eine Religion. Ein reicher Kaufmann in Ranchi stiftete 100.000 Rupies, um im Staate Surguja der christlichen Mission entgegenzutreten.

Zugleich versprachen die Hindus den Kindern der Ureinwohner (Adivasi) erleichterte Bildungsmöglichkeiten. Es wurden neue Schulen, freilich recht primitive Lehmbauten, in solchen Ortschaften gegründet, in denen sich Missionsschulen befinden. Zugleich unternahm die Regierung den Versuch, die christlichen Schulen zu verstaatlichen. Der Versuch mißlang, weil die Christen aller Konfessionen gemeinsam protestierten. Im vergangenen Jahr ist auch der Regierungs-grant den christlichen Kirchen wieder ausgezahlt worden. Die Gossnerkirche hat während dieser Zeit 8 neue High Schools für ~~Ex~~ Knaben und Mädchen in verschiedenen Synoden gegründet. Man mag über den Wert der Missionsschulen denken wie man will: der Gossnerkirche erwachsen aus ihnen immer neue kirchliche Mitarbeiter, die auch für geringen Lohn in den Dienst der Kirche treten.

2.) Evangelisation. Charakteristisch für die Gossner-Mission ist die Ausbreitung des Evangeliums durch Siedlung. Überall, wo Christen als Siedler hinkommen, bringen sie auch das Evangelium mit, und es dauert dann nicht lange, bis sich ganz von selbst, fern von der Heimat, kleine christliche Gemeinden bilden.

Im vergangenen Jahr bezeugte die christliche Jugend in der Gossnerkirche eine überraschende Freudigkeit zu missionarischem Vorstoß. So sind in Jaspur ganze Gemeinden durch Jugendgruppen ins Leben gerufen wor-

den. Jährlich finden Freizeiten statt, die die Jugend für ihre evangelistische Aufgabe zurüsten.

In dem neu erschlossenen Surgujastaat hat die Kirchenleitung der Gossnerkirche selbst die unmittelbare Verantwortung für die Missionsarbeit übernommen. Sie arbeitet dort mit der National Mission Society zusammen. Die Vorarbeit leisteten Reisekatechisten. Dann aber erfolgte ein planvoller Einsatz mit verstärkten Kräften: 6 indischen Pastoren und rd. 100 Katechisten. Trotz der hinduistischen Gegenmission wurden bis zum Anfang ds.Jrs. 1.200 Christen getauft. Außer in Surguja hat die Kirche die Leitung der Missionsarbeit in solchen Gebieten übernommen, die bereits von Missionaren erschlossen wurden: Gangpur, Jaspur, Bamra und Bonai.

3.) Gossnerkirche und Gossnersche Missionsgesellschaft. Zwischen beiden wurde im vergangenen Jahr ein Abkommen über ein Joint Mission Board unterzeichnet, das eine Zusammenarbeit mit gleichen Rechten und Pflichten in völlig neuen Missionsgebieten eingeleitet hat. Der Ausgangspunkt für diese Arbeit ist die Station Chaibassa in Singhbhum, das Ziel die Missionierung der Staaten Keonjhar und Majurbhanj. In dem Dorf Amgao am Brahmanifluß, unweit der Stadt Barkot, wurde ein Grundstück erworben, auf dem eine mit ärztlicher Mission verbundene Missionsstation errichtet werden soll. Trotz der Schwierigkeiten, die neuerdings der Einreise von Missionaren nach Indien bereitet werden, ist eine Missionsschwester aus Deutschland eingetroffen; ein Missionar ist mit dem Bau der Station beauftragt, die dadurch an Bedeutung gewinnen könnte, daß die Regierung in ihrer Nähe den Aufbau eines großen Industrieunternehmens plant, ähnlich Jamshedpur, dem "indischen Essen". Es sind dort große Lager an Kohle und Eisenerz festgestellt worden.

An dem Verhältnis der Missionare zu der indischen Kirche hat sich nichts geändert. Die Missionare werden als Glieder der indischen Kirche mit allen Rechten und Pflichten eines ordinierten Pastors aufge-

nommen. Sie verzichten aber auf verschiedene ihrer Rechte, um nicht

der Entwicklung der Kirche zur Selbständigkeit im Wege stehen. Dieses Agreement ist durch den Präsidenten der Kirche, Pastor Joel Lakra, bei seinem Besuch des Kuratoriums der Gossnerschen Mission im vergangenen Jahr neu anerkannt worden.

825
COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS
NATIONAL LUTHERAN COUNCIL
50 MADISON AVENUE
NEW YORK 10, N. Y.

May 6, 1953

Eingegangen

am 9. MAI 1953

anmeldigt

Director Hans Lokies
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Friedenau
GERMANY

Dear Director Lokies:

Thank you for your letter of April 30, enclosing a copy of your letter to Dr. E. C. Bhatti regarding the request for entry into India of the two German missionary couples.

We have forwarded this correspondence to Dr. Schiotz in Europe for his early attention and reply.

Sincerely,

Helen L. Bjertness

Helen L. Bjertness
Secretary to Dr. Schiotz

COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS
NATIONAL LUTHERAN COUNCIL
50 MADISON AVENUE
NEW YORK 10, N. Y.



AIR LETTER

**VIA AIR MAIL
PAR AVION**

Director Hans Lokies
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Friedenau
GERMANY

MESSAGE MUST APPEAR ON INNER SIDE ONLY
NO TAPE OR STICKER MAY BE ATTACHED

IF ANYTHING IS ENCLOSED, THIS LETTER
WILL BE SENT BY ORDINARY MAIL

FIRST FOLD

SECOND FOLD

29.4.53

196
Miss DEARING
Edinburgh-House
2 Eaton Gate
LONDON SW.1
England

Dear Miss Dearing,

Enclosed you will find a letter from President Joel Lakra to Dr. Bhatti from which you will see that the Indian Church Administration are concerning themselves with the entry permits for Missionaries Eckart and Hecht of their own accord.

Last week the Synod of the Church had its meeting in Ranchi and I know that they had the intention of setting the matter of entry permits for missionaries on the agenda, and of filing in with the Indian Government an urgent request to allow our missionaries the entry to India.

I have also sent a copy of the above mentioned letter to Dr. Schiotz and Dr. Freytag.

I agree with you absolutely that we should not approach Dr. Manikam before Dr. Bhatti has exhausted all his resources.

With many thanks for all the trouble you are kindly taking for us

I remain yours sincerely,

Lorin

enclosure

Gossner Mission Society

Berlin-Friedenau, 30.4.53

797
Rev. Dr. Fredrik A. SCHIOTZ
231 Madison Avenue
NEW YORK 16 N.Y.
USA

Dear Brother Schiotz,

Thank you very much for your letter dated 20.4. and for all the trouble you are taking to obtain entry permits to India for our missionaries Eckart and Hecht.

The questions you ask in your letter are best answered by a letter President Joel Lakra wrote to Dr. Bhatti. I am therefore enclosing a copy of it, and am sending one also to Miss Dearing.

I may add that last year on his visit here President Joel Lakra wrote a similar, if shorter letter to the Indian Embassy in Bonn. President Lakra has always pleaded for German missionaries for the missionary work in India, here before the Home Board, as well as in all his addresses to pastors and congregations. But of course one never knows what happens behind the scenes of an Indian Church that never reaches us. However I have a certain degree of confidence in the Indian Church Administration in this matter, for they had concerned themselves with the entry permit for our missionaries even while President Lakra was away. It seems that the Indian Central Government itself has now changed its mind on the question of entry permits for missionaries. In the list of persons who are to receive entry permits missionaries range last..

Last week the Synod of the Gossner Evangelical Lutheran Church of Chotanagpur and Assam had its meeting. I know that the agenda included the matter of the entry permits for missionaries, and that they, too, intended to file in a request for the entry permission for missionaries with the Indian Government.

I would be very grateful to you if you would further keep an eye on the matter. I agree with you absolutely that we should not apply to Dr. Manikam before Dr. Bhatti has exhausted all his possibilities.

With cordial greetings

yours sincerely,

L.

1 enclosure

C o p y

2nd April 1953

To
Dr.E.C. Bhattya,
Secretary
Christian Council Lodge
Nagpur 1

Dear Dr. Bhattya,

In continuation of my letter dated 4.3.53 and your advice thereon I beg to place before you the cases of the Rev. and Mrs Heinz Eckart and of the Rev. Father and Mrs Franz Hecht, both couples being nationals of Western Germany, with a request that you will please move the Government of India, New Delhi, to revise their order regarding the entry of the said couples into India for the purpose of Missionary, Social and Educational work under the Gossner Evangelical Lutheran Church of Chotanagpur and Assam, the Headquarters being at Ranchi. The Rev. and Mrs. Heinz Eckart were refused permission on the 5th of January 1953. Rev. Father Hecht and Mrs Hecht were refused permission on the 16th of March 1953 on the grounds that "the necessity for their visit to India has not been established."

Reconsideration of the permission for entry into India for the said persons is requested on the following grounds among others:-

1. The Gossner Evangelical Lutheran Church in Chotanagpur and Assam is an autonomous body carrying on active work in five States in North-East India viz. in the States of Bihar, Bengal, Assam, Orissa and Madhya Pradesh.
2. The membership of the Church consists of about 200,000 baptised Christians ministered to by over 100 Pastors, 700 catechists and several hundreds of teachers and a few lower grade doctors.
3. The Church maintains over two hundred primary schools many middle schools, thirteen High schools, a few small dispensaries and one Theological College.
4. For the efficient administration of the Church she employs a few specialists and experts whom the Church finds from among the brothers and sisters in faith from any country or nationality.
5. Recently a field has been set apart in Orissa and in Singhbhum in Bihar, where a Joint Effort has been started with the nationals of Western Germany to carry on the missionary, educational medical and social work.
6. There is no personnel for this Joint Effort from Western Germany except a nurse, Miss L. Martin, who has kindly been given permission to come out to India recently.
7. The Eckarts and the Hechts will be sent to the Joint Field after they are trained in the Indian ways at the Theological College at Ranchi.
8. The Joint Effort of the Autonomous Church is launched in order to further the international good will and brotherhood.
9. In view of the Five Year Plan, policy of Grow more Food and the uplift of the Scheduled Tribes within a limited period, the Church feels the utmost necessity of the Joint Effort as envisaged in the new Plan of the Church.
10. Therefore the coming of the above named two couples is imperative for the success of the ideal of the Joint Effort.

In these circumstances it is prayed that you will urge the Government of India to reconsider the cases of the Eckarts and the Hechts and to kindly grant them permission to come to India for the purpose mentioned above.

Yours faithfully
signed: J. Lakra

29. April 1953

Miss D e a r i n g
Edinburgh-House
2 Eaton Gate
L o n d o n SW.1
England

Sehr verehrte liebe Miss Dearing!

In der Anlage sende ich Ihnen einen Brief von Präsident Joel Lakra an Dr. Bhatti zu. Daraus können Sie erkennen, daß sich die Kirchenleitung der indischen Kirche selbst für die Einreise unserer Missionare Eckart und Hecht einsetzt.

In der vergangenen Woche hat auch die Synode der Kirche in Rnahci getagt. Ich weiß, dass beabsichtigt war, die Frage der Einreisegenehmigung für Missionare auf die Tagesordnung zu setzen und ein dringendes Gesuch an die Zentralregierung zu beschließen, unseren Missionaren die Einreise zu genehmigen.

Dem Brief des Präsidenten Lakra habe ich abschriftlich auch an Dr. Schiotz und Dr. Freytag geschickt.

Ihrer Auffassung, daß man an Dr. Manikam ~~erz~~ sich erst werden solle, nachdem Dr. Bhatti alle seine Möglichkeiten erschöpft hat, stimme ich voll und ganz zu.

Mit dem herzlichsten Dank für alle Ihre freundlichen Bemühungen und brüderlichen Grüßen

Ihr

Berrn
Dr. Fredrik A. S c h i o t z
231 Madison Avenue
NEW YORK 16, N.Y.
USA.

Lieber Bruder Schiotz!

Meinen herzlichsten Dank für Ihren Brief vom 20.4. und für alle Ihre Bemühungen, um eine Einreisegenehmigung nach Indien für unsere Missionare Eckart und Hecht.

Die Fragen, die Sie in Ihrem Brief stellen, werden wohl am besten durch einen Brief beantwortet, den Präsident Joel Lakra an Dr. Bhatti gerichtet hat. Ich füge ihn darum in Abschrift bei, und sende ihn auch Miss Dearing zu.

Im übrigen möchte ich bemerken, dass Präsident Joel Lakra auch während seiner Anwesenheit hier im vergangenen Jahr ein ähnliches, aber kürzeres Schreiben auch an die indische Gesandtschaft in Bonn gerichtet hat. In unserem Kuratorium und auch in allen seinen Ansprachen vor Pastoren und Gemeinden hat Präsident Lakra um deutsche Missionare für die Missionsarbeit in Indien ausdrücklich gebeten. Aber natürlich weiß man nie, ob nicht hinter den Kulissen einer indischen Kirche auch anderes vorgeht, das wir nicht zu hören und zu sehen bekommen. Ich habe aber in diesem Punkt ein gewisses Maß von Vertrauen zu der Indischen Kirchenleitung, die sich auch in Abwesenheit von Präsident Lakra für die Einreisegenehmigung unserer Missionare eingesetzt hat. Es scheint doch, daß die indische Zentralregierung selbst in der Frage der Einreise für Missionare grundsätzlich anderer Meinung geworden ist. Auf der Liste der Personen, denen die Einreise genehmigt werden soll, stehen die Missionare an letzter Stelle.

Im übrigen hat in der vergangenen Woche die Synode der Goßner Evangelical Lutheran Church von Chotanagpur und Assam getagt. Ich weiß, daß auf der Tagesordnung der Synode auch die Frage der Einreise von Missionaren gestanden hat, und daß man die Absicht hatte, auch von dort aus eine Bitte an die Indische Regierung zu richten, die Einreise von Missionaren zu genehmigen.

Ich wäre Ihnen aber nach wie vor dankbar, wenn Sie unser Anliegen im Auge behalten würden. Ihrer Meinung, daß man sich an Dr. Manikam erst wenden dürfe, wenn Dr. Bhatti alle seine Möglichkeiten ausgeschöpft hat, stimme ich voll und ganz zu.

Mit den herzlichen brüderlichen Grüßen

Ihr

760

THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

DEPARTMENT ON WORLD MISSIONS

Director: Dr. Fredrik A. Schiotz

NEW YORK OFFICE

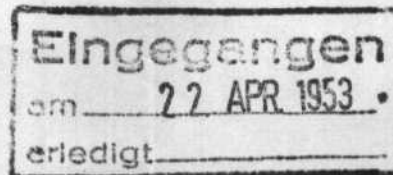
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Assisting Administrative Agencies

Commission on Younger Churches and Orphaned
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50 Madison Ave., New York 10, N. Y., U. S. A.
Church of Sweden Mission in Bukoba,
Tanganyika, East Africa
Evangelical Mission, Society of Sweden in Southern Highlands
Tanganyika, East Africa

GENEVA OFFICE

Route de Malagnou 17
Telephone 6 71 30
Cable: LUTHERWORLD - GENEVA



April 20, 1953

The Rev. Hans Lokies, Director
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Friedenau
Germany

Dear Brother Lokies,

Thank you for your letter of April 10th with the enclosed copy of the letter from Missionary Klimkeit under date of April 1st which awaited me when I arrived in Geneva.

En route to Geneva I stopped off in London at the IMC office. Miss Dearing and I discussed the problem of getting visas for Missionaries Eckhardt and Hecht. She, as well as I, have contacted Dr. Manikam but she had also written to Dr. Bhatti. I am sure that you have received a letter from her in which she advised that Dr. Manikam felt that it was wisest for him not to act in this matter until Dr. Bhatti had exhausted all possibilities.

After reading the letter from Missionary Klimkeit the problem looks like a far more delicate one than what I originally thought. In view of past history and the tensions in the Gossner Church, it may be that the adverse reports, which the police have evidently received, have originated in the church itself. In this connection may I inquire whether or not these two missionaries were invited by the Church Council of the G.E.L.C? If so, did the invitation originate with President Lakra or did he forward the invitation at the urging of Missionary Klimkeit or one of your other men out there? I would appreciate your reaction to these questions for it will throw light on the problem that we face.

With cordial greetings, I remain,

Sincerely,

Fredrik A. Schiotz

P.S. In order that we do not work at cross purposes, I am sending a copy of this letter to Miss F. Dearing

Abschrift.
(Nr.760)

The Lutheran World Federation
Director: Dr.Fredrik A.SCHIOTZ

Geneva Office
Route de Malagnou 17

April 20, 1953

The Rev.Hans LOKIES, Director
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Friedenau
Germany

Dear Brother Lokies,

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With cordial greetings, I remain,

Sincerely

gez. Fredrik A.Schlötz

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Eingang: 22.4.53

Abschrift.
(Nr.760)

The Lutheran World Federation
Director: Dr. Fredrik A. SCHIOTZ

Geneva Office
Route de Malagnou 17

April 20, 1953

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Gossner Mission Society
Stubenrauchstrasse 12
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Sincerely

gez. Fredrik A. Schiotz

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Eingang: 22.4.53

Abschrift.
(Nr.760)

The Lutheran World Federation
Director: Dr.Fredrik A.SCHIOTZ

Geneva Office
Route de Malagnou 17

April 20, 1953

The Rev.Hans LOKIES, Director
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Friedenau
Germany

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With cordial greetings, I remain,

Sincerely

gez. Fredrik A.Schiotz

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Eingang: 22.4.53

April 20, 1953

Dr. C. W. Oberdorfer, President
South Andhra Lutheran Church
Gudur, Nellore District
South India

Dear Dr. Oberdorfer,

Thank you for your letter of April 1st wherein you report that the Executive Committee of the FELC at its meeting Jan. 17-18 decided to employ "a field worker" for a period of 2 to 3 years in order to promote the interests of the ELCI and the Lutheran B.D. College. I note with great interest that you decided to call a field worker in order that the Federation should "decrease" and "the ELCI should increase". Strangely, it was with this very thought in mind that the Commission on World Missions suggested that the FELC should consider the calling of a full-time secretary.

What I now set down in this letter should not be thought of as argument against the decision of the FELC but merely an explication of the reason for the action of CWM. We felt that it would be well-nigh obvious that any one who would be called to serve as the secretary for FELC would work strongly for the realization of a united Lutheran Church. However, because of news we have received from time to time which indicates that if a united Lutheran Church is realized it will not be inclusive it seemed as though there might be need for an FELC to link the new possible united Lutheran Church together in co-operation with the others looking forward to the day when all the Lutheran churches might be united.

There is some question also if you can secure the strong man that you should have if he is called for a period of only two or three years.

We would thoroughly agree that, if it is at all possible, an Indian should be secured for this task. It would almost seem to me that there would be justification for a Westerner only in the event that you are selecting someone who is about to retire who might have two or three years of work that could be given to this project. If this would be within the possibility for Bishop Sandegren to do then I am sure that no Indian would object if he were chosen instead of a national.

I have just received a letter from Dr. H. Meyer wherein he strongly seconds your proposal that CYCOM or the LWF should assist in the financing of this undertaking. Much as I value your judgment and that of Dr. Meyer, I believe that this venture would get off on the wrong foot if the larger part of the funds were to be supplied from Geneva or New York. This must be an office which, as much as possible, is indigenous and a true part of the FELC itself. With your permission, let me propose that the FELC prepare a budget to cover the salary and travel costs for the proposed field worker's office. This should then be pro-rated on the member churches. If you have a strong suspicion that some of the members will not assume their pro-rated share then it might be well to prepare the budget so that there would be room for some delinquency. From conversations that I have had with Dr. Erb of the Board of Foreign Missions of the ULCA, I already know that they would be willing, if it becomes necessary, to assist the Andhra Lutheran Church with taking their share of such a budget. I feel fairly confident that your own Church would be willing to do the same. If it were impossible for the Tamil, Jeypore and Gossner Churches to carry their share, then there is reasonable assurance that LWF-DRM would be willing to assist with these proportions.

It will be helpful if the reactions that Mr. Duraisamy's inquiry may receive may be available to us before the Commission's meeting to be held at Bethel during the week of July 20th.

Sincerely,

Fredrik A. Schiotz

716
National Lutheran
Council



COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS

Fredrik A. Schiotz
EXECUTIVE SECRETARY

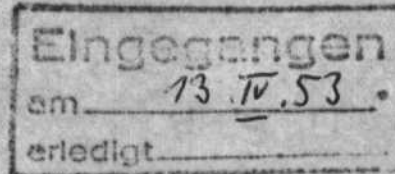
50 MADISON AVENUE • NEW YORK 10 • N. Y.

MURRAY HILL 6-8860

Cable address: LUTHCO, New York

U. S. A. NATIONAL COMMITTEE FOR LUTHERAN WORLD FEDERATION

PAUL C. EMPIE, Executive Director



April 7, 1953

Dr. Hans Lokies
Gossner Mission Society
Berlin-Friedenau
Stubenrauchstr. 12
GERMANY

Dear Brother Lokies:

Your letter of March 18 has been forwarded to reach me in New York.

First of all, permit me to extend my hearty congratulations on the doctor's degree that has been awarded to you. I first learned of this in reading a report of Miss Dearing from her visit in Germany during the months of January and February.

I think that our best way to handle this difficulty that you have encountered in securing visas for missionaries assigned to your work in India will be by writing to Dr. Rajah Manikam. He is a secretary of the World Council of Churches and the International Missionary Council and is also a member of our Commission on World Missions of the LWF. I know that Dr. Manikam will be glad to do anything that may be within his possibility.

After hearing from him we shall write to you again.

With cordial greetings I remain,

Sincerely,

Fredrik A. Schiotz
Fredrik A. Schiotz

FAS/do

An agency for

UNITED LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH

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LUTHERAN FREE CHURCH
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SUOMI SYNOD
DANISH LUTHERAN CHURCH

Global
Mission

716/ent.

Eingegangen
am 18/4.53.
erledigt

April 7, 1953

Dr. Rajah Manikam
c/o N. C. C.
138 Sathorn Road
Bangkok
THAILAND

Dear Dr. Manikam:

You have been kind enough on several occasions to offer to do anything that you might on behalf of mission work for any one of the societies or boards of the IWF.

Recently I received a letter from Dr. Hans Lokies, Director of the Gossner Mission Society, wherein he reports that two of their missionary candidates have been refused entrance to India. For your help in following through on this problem I am enclosing a copy of Dr. Lokies' letter, along with copies of exchange of correspondence with the India Embassy office at Bonn in Germany.

I know that Dr. Lokies has approached Miss Dearing of the IMC office in London about this matter also. It may therefore be that it has already been called to your attention. However, in order that we may not cross wires I am sending a copy of this letter to Miss Dearing for her information.

With cordial greetings I remain,

Sincerely,

Fredrik A. Schiotz

FAS/do
c.c. Miss Dearing
Dr. Lokies ✓

COPY

2nd April 1953

To
Dr.E.C. Bhattu,
Secretary
Christian Council Lodge
Nagpur 1

Dear Dr. Bhattu,

In continuation of my letter dated 4.3.53 and your advice thereon I beg to place before you the cases of the Rev. and Mrs Heinz Eckart and of the Rev. Father and Mrs Franz Hecht, both couples being nationals of Western Germany, with a request that you will please move the Government of India, New Delhi, to revise their order regarding the entry of the said couples into India for the purpose of Missionary, Social and Educational work under the Gossner Evangelical Lutheran Church of Chotanagpur and Assam, the Headquarters being at Ranchi. The Rev. and Mrs. Heinz Eckart were refused permission on the 5th of January 1953. Rev. Father Hecht and Mrs Hecht were refused permission on the 16th of March 1953 on the grounds that "the necessity for their visit to India has not been established."

Reconsideration of the permission for entry into India for the said persons is requested on the following grounds among others:-

1. The Gossner Evangelical Lutheran Church in Chotanagpur and Assam is an autonomous body carrying on active work in five States in North-East India viz. in the States of Bihar, Bengal, Assam, Orissa and Madhya Pradesh.
2. The membership of the Church consists of about 200,000 baptised Christians ministered to by over 100 Pastors, 700 catechists and several hundreds of teachers and a few lower grade doctors.
3. The Church maintains over two hundred primary schools many middle schools, thirteen High schools, a few small dispensaries and one Theological College.
4. For the efficient administration of the Church she employs a few specialists and experts whom the Church finds from among the brothers and sisters in faith from any country or nationality.
5. Recently a field has been set apart in Orissa and in Singhbhum in Bihar, where a Joint Effort has been started with the nationals of Western Germany to carry on the missionary, educational medical and social work.
6. There is no personnel for this Joint Effort from Western Germany except a nurse, Miss L. Martin, who has kindly been given permission to come out to India recently.
7. The Eckarts and the Hechts will be sent to the Joint Field after they are trained in the Indian ways at the Theological College at Ranchi.
8. The Joint Effort of the Autonomous Church is launched in order to further the international good will and brotherhood.
9. In view of the Five Year Plan, policy of Grow more Food and the uplift of the Scheduled Tribes within a limited period, the Church feels the utmost necessity of the Joint Effort as envisaged in the new Plan of the Church.
10. Therefore the coming of the above named two couples is imperative for the success of the ideal of the Joint Effort.

In these circumstances it is prayed that you will urge the Government of India to reconsider the cases of the Eckarts and the Hechts and to kindly grant them permission to come to India for the purpose mentioned above.

Yours faithfully
signed: J. Lakra

C O P Y

2nd April 1953

To
Dr.E.C. Bhatta,
Secretary
Christian Council Lodge
Nagpur 1

Dear Dr. Bhatta,

In continuation of my letter dated 4.3.53 and your advice thereon I beg to place before you the cases of the Rev. and Mrs Heinz Eckart and of the Rev. Father and Mrs Franz Hecht, both couples being nationals of Western Germany, with a request that you will please move the Government of India, New Delhi, to revise their order regarding the entry of the said couples into India for the purpose of Missionary, Social and Educational work under the Goswami Evangelical Lutheran Church of Chotanagpur and Assam, the Headquarters being at Ranchi. The Rev. and Mrs. Heinz Eckart were refused permission on the 5th of January 1953. Rev. Father Hecht and Mrs Hecht were refused permission on the 16th of March 1953 on the grounds that "the necessity for their visit to India has not been established."

Reconsideration of the permission for entry into India for the said persons is requested on the following grounds among others:-

1. The Goswami Evangelical Lutheran Church in Chotanagpur and Assam is an autonomous body carrying on active work in five States in North-East India viz. in the States of Bihar, Bengal, Assam, Orissa and Madhya Pradesh.

2. The membership of the Church consists of about 200,000 baptised Christians ministered to by over 100 Pastors, 700 catechists and several hundreds of teachers and a few lower grade doctors.

3. The Church maintains over two hundred primary schools many middle schools, thirteen High schools, a few small dispensaries and one Theological College.

4. For the efficient administration of the Church she employs a few specialists and experts whom the Church finds from among the brothers and sisters in faith from any country or nationality.

5. Recently a field has been set apart in Orissa and in Singhbhum in Bihar, where a Joint Effort has been started with the nationals of Western Germany to carry on the missionary, educational medical and social work.

6. There is no personnel for this Joint Effort from Western Germany except a nurse, Miss L. Martin, who has kindly been given permission to come out to India recently.

7. The Eckarts and the Hechts will be sent to the Joint Field after they are trained in the Indian ways at the Theological College at Ranchi.

8. The Joint Effort of the Autonomous Church is launched in order to further the international good will and brotherhood.

9. In view of the Five Year Plan, policy of Grow more Food and the uplift of the Scheduled Tribes within a limited period, the Church feels the utmost necessity of the Joint Effort as envisaged in the new Plan of the Church.

10. Therefore the coming of the above named two couples is imperative for the success of the ideal of the Joint Effort.

In these circumstances it is prayed that you will urge the Government of India to reconsider the cases of the Eckarts and the Hechts and to kindly grant them permission to come to India for the purpose mentioned above.

Yours faithfully

Signed: J. Lakra

640
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CABLEGRAMS : "INMISCO, LONDON"

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MISSIONS

TELEPHONE : SLOANE 1425
SLOANE 7852

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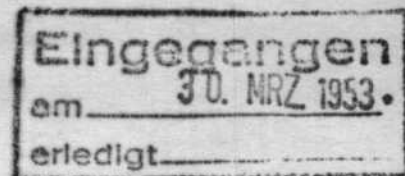
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London, March 27, 1953
FMD/RE.

Herrn
Miss.-Direktor Dr. Lokies
Gossnersche Missionsgesellschaft

Berlin-Friedenau
Stubenrauchstr.12



Dear Dr. Lokies,

I have received your two letters about the refusal of visas by the Indian Embassy and in addition to my letter to Dr. Manikam, I have written to Prof. E.C. Bhatta of the India Christian Council seeking his advice and help. He has recently been active in seeking missionary freedom for non-Commonwealth people and I am sure when anyone can help, he is the person to do so. I will keep in touch with you and hope to have good news.

With kindest regards to you and Mrs. Lokies, whose hospitality I enjoyed and appreciated so much, I am,

Yours very sincerely,

Frederic Mearns
Office Secretary.

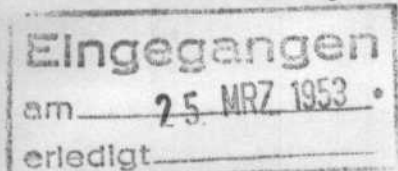
607
THE LUTHERAN WORLD FEDERATION

DEPARTMENT ON WORLD MISSIONS

Office of the Director

Route de Malagnou 17

Geneva, Switzerland



March 23, 1953

Director Hans Lokies
Gossnersche Missionsgesellschaft
12 Stubenrauchstrasse
Berlin-Friedenau
Germany

Dear Director Lokies,

Your letter of March 18th with the several enclosures addressed to Dr. Schiotz has been received. As Dr. Schiotz is still in America, your letter has been forwarded to him in New York. I am sure that he will do everything in his power to help you in this matter and that you will hear from him personally in the near future.

Sincerely,

E. Walch

Elsbeth Walch
secretary

March 20, 1953

The Rt. Rev. J. Sandegren, D.D.
Bishop of Tranquebar
Tranquebar House, Tiruchirapalli
South India

Dear Bishop Sandegren:

Thank you for your letter of March 5. In my judgment it will not only be unnecessary but it will also be better if CYCOM does not nominate a member of COM. This was necessary in our first relationships but it would seem desirable that as much as possible, any committees of the FELC should be named by the FELC itself.

From the report which I gave you about the reorganization of CWM, so that its work becomes a Department of World Missions of the LWF, you know that financial assistance from now on for the following areas will be channeled through the Geneva office: India, South Africa, Southwest Africa, Ethiopia, Japan. From time to time there may be other areas added. In fact, the day may actually be at hand before long when most of this assistance will be channeled through the Geneva office. Since COM is now concerned with the assistance which we provide the Batak Church, and since CYCOM is still providing the assistance for the Batak Church, it would appear that CYCOM should be mentioned in references in your guide principles for COM. However, I think it will be better that we anticipate the future and refer only to LWF-DWIM (Department of World Missions). If we are supplying the money directly from New York, we will always understand when such references are made. In fact, at the present time in Palestine we provide all the money, but Dr. Moll always refers to the work as LWF work.

What I have said in the above paragraph is my personal point of view. I would like to submit the paragraph concerning the work of COM both to CYCOM next week and to the meeting of CWM at Bielefeld during the week of July 20. If this document has then been exposed to the criticism of these two groups, you can use it with more confidence.

I note your statement that the Batak Committee will consider applications from Dr. Williams and Pastor Devanesan for increased salaries. I think it would be well if, instead of referring to what their needs may be as an increase in salaries, it be treated as a cost of living supplement, for this is actually the factor that occasions the increase. There is then apt to be less occasion for misunderstanding.

We have inquired of Dr. Bendtz about the increase in the cost of living in Sumatra. He has replied that there is great inflation, but seems to have difficulty in getting some specific factors as a guide. I am wondering whether or not the banks in Madras or in Tiruchirapalli can give you helpful advice at this point. No doubt they have reports on what the black market rates of exchange between the Indian rupee and the Indonesian rupiah may be. This it would seem would indicate what the rate of inflation may be.

I am glad to report if I didn't mention it in my last letter that Dr. Bendtz advises that there has been a reconciliation between the Batak mother church and the Simalungun District. Even so, your proposal of giving a series of lectures in the HKBP might be very much welcome. I shall raise this issue at CYCOM's meeting next week and let you know what the decision may be.

Sincerely,

Fredrik A. Schiotz

Mrs.

18. March 1953

Dr. Fredrik A. SCHIOTZ
Route de Malagnou 17
GENEVE/Schweiz

Dear Brother Schiotz,

The Home Board of the Gossner Mission is seriously disturbed concerning the fact that the Indian Government has repeatedly refused the entry to India of German missionaries. The persons concerned are:

- 1.) Missionary Heinz ECKART and his wife
Liesbeth ECKART née Längsfeld,
- 2.) Pastor Franz HECHT, his wife
Elisabeth HECHT, née Knoll, and his two children
Thomas HECHT and
Ruben HECHT

Both Missionary Eckart and Pastor Hecht had been asked by the Church Council of the Gossner Evangelical Lutheran Church of Chotanagpur and Assam to serve in the Indian Church. Our applications for entry permits for the said persons had been endorsed by the Church Council in Ranchi. But in spite of this the entry permits were refused by the Indian Government in both cases. We informed the Church Council in Ranchi and were informed that they too are trying to obtain the entry permit for the two men.

We would be very grateful if you on the part of the Lutheran World Federation could take steps to find out what are the reasons that at the moment the entry of German missionaries is being refused, although the Indian Church itself which is autonomous asked them to serve them in India.

We enclose copies of the letters we received from the Indian Embassy in Bonn concerning Mr. Eckart and Mr. Hecht.

With cordial greetings

yours sincerely,

2 enclosures

Mrs. Lokner

Dr.Fredrik A.SCHIOTZ
Route de Malagnou 17
G e n f /Schweiz

Sehr verehrter, lieber Bruder Schiotz,

das Kuratorium der Goßner Mission ist aufs ernstlichste beunruhigt über die Tatsache, daß die Indische Regierung jetzt schon im wiederholten Falle die Einreise für deutsche Missionare nach Indien abgelehnt hat. Es handelt sich um:

- 1.) Missionar Heinz E c k a r t und seine Frau
Liesbeth E c k a r t geb.Längsfeld,
- 2.) Pastor Franz H e c h t , seine Frau
Elisabeth H e c h t geb. Knoll und seine beiden Kinder,
Thomas H e c h t und
Ruben H e c h t .

Sowohl Missionar Eckart wie Pastor Hecht sind vom Church Council der Goßner Evangelical Lutheran Church von Chotanagpur und Assam zum Dienst in der Indischen Kirche angefordert worden. Unsere Anträge auf Einreise genehmigung für die genannten Brüder sind vom Church Council in Ranchi befürwortet worden. Trotzdem hat in beiden Fällen die Indische Regierung die Einreise verweigert.

Wir haben dem Church Council in Ranchi sofort Bescheid gegeben und erfahren, daß man sich dort darum bemüht, die Einreise genehmigung für die genannten beiden Brüder zu erwirken.

Wir wären Ihnen sehr dankbar, wenn Sie auch seitens des Lutherischen Weltbundes geeignete Schritte unternehmen könnten, um festzustellen, aus welchen Gründen gegenwärtig die Einreise deutscher Missionare abgelehnt wird, obwohl die selbständige indische Kirche selbst sie zur Mitarbeit nach Indien berufen hat.

//
Abschriften der Bescheide, die wir von der Ind. Botschaft in Bonn für die Brüder Eckart und Hecht erhalten haben, sind in der Anlage beigelegt.

Mit den herzlichsten brüderlichen Grüßen

Ihr

2 Anlagen.

2079
GOSNERSCHE MISSIONSGESELLSCHAFT
Berlin-Friedenau

18.März 1953

Lo/Su.

Miss DEARING
Office Secretary
c/o International Mission Council
Edinburgh House
2 Eaton Gate
L O N D O N / S.W.1

Sehr verehrte, liebe Miss Dearing,

heute ging auch auf unseren Antrag betreffend Einreisegenehmigung nach Indien für Pastor Franz H e o h t ein ablehnender Bescheid der Indischen Botschaft in Bonn ein, den wir Ihnen abschriftlich beifügen. Wir können dieses Verhalten der Indischen Regierung nicht verstehen, da die Vertreter der Gosner Kirche in Indien, die uns im vergangenen Jahre besucht haben, wiederholt erklärten daß unsere deutschen Missionare in Indien willkommen seien.

Sowohl Missionar Heinz E o k a r t wie auch Bruder Franz H e o h t sind vom Church Council der G.E.L.Kirche aufgefordert worden, in den Dienst dieser Kirche zu treten, sei es als Missionar im kirchlichen Missionswerk, sei es als Lehrer im Theologischen Seminar.

Ich wäre Ihnen sehr dankbar, wenn Sie diese Frage mit Dr.Malikam klären wollten.

Mit herzlichstem Dank für alle Ihre Mühe im voraus

Ihr sehr ergebener

Anlage.

18. März 1953

Lo/Su.

Dr. Fredrik A. SCHIOTZ
Route de Malagnou 17
G e n f /Schweiz

Sehr verehrter, lieber Bruder Schiotz,

das Kuratorium der Gossner Mission ist aufs ernstlichste beunruhigt über die Tatsache, daß die Indische Regierung jetzt schon im wiederholten Falle die Einreise für deutsche Missionare nach Indien abgelehnt hat. Es handelt sich um:

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Liesbeth E c k a r t geb. Längsfeld,
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Thomas H e c h t und
Ruben H e c h t .

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Wir haben dem Church Council in Ranchi sofort Bescheid gegeben und erfahren, daß man sich dort darum bemüht, die Einreise genehmigung für die genannten beiden Brüder zu erwirken.

Wir wären Ihnen sehr dankbar, wenn Sie auch seitens des Lutherischen Weltbundes geeignete Schritte unternehmen könnten, um festzustellen, aus welchen Gründen gegenwärtig die Einreise deutscher Missionare abgelehnt wird, obwohl die selbständige indische Kirche selbst sie zur Mitarbeit nach Indien berufen hat.

//
Abschriften der Bescheide, die wir von der Ind. Botschaft in Bonn für die Brüder Eckart und Hecht erhalten haben, sind in der Anlage beigelegt.

Mit den herzlichsten brüderlichen Grüßen

Ihr

2 Anlagen.

492
6.3.53

Dr. Fredrik A. SCHIOTZ
Route de Malagnou 17
GENEVE/ Schweiz

Dear Brother Schiotz,

Thank you for your letter of 2.2. to which I reply that I am willing to give the requested report on the work of the Gossner Church in India during 1952.

The report shall have the desired length with special attention to characteristic trends which have developed within the Indian Mission Church and its mission work, and shall be sent to your office by the 1st May as you wished.

With the best wishes for your work,

yours sincerely

Dr. Fredrik A. S c h i o t z

5. März 1953

Route de Malagnou 17
G e n f / SCHWEIZ

Sehr verehrter lieber Bruder Schiotz!

Auf Ihren Brief vom 2.2. möchte ich Ihnen antworten, daß ich gern den gewünschten Bericht über die Arbeit in dem Gebiet der Gossnerkirche in Indien während des Jahres 1952 geben werde.

Bogen
Der schriftliche Bericht soll in dem von Ihnen angegebenen Umfang und unter Berücksichtigung der charakteristischen ~~Schritte~~, die sich in der Entwicklung der indischen Missionskirche und ihrer Missionsarbeit abzeichnen, zu dem von Ihnen erbetenen Termin (1.5.) Ihrem Büro in Genf zugesandt werden.

Mit den herzlichsten Grüßen und Segenswünschen für Ihre Arbeit

Ihr

THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

DEPARTMENT ON WORLD MISSIONS

Director: Dr. Fredrik A. Schiotz

NEW YORK OFFICE
50 Madison Ave., New York 10, N. Y.
Tel. Murray Hill 6 8860
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GENEVA OFFICE
Route de Malagnou 17
Telephone 6 71 30
Cable: LUTHERWORLD - GENEVA

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Commission on Younger Churches and Orphaned
Missions, National Lutheran Council
50 Madison Ave., New York 10, N. Y., U. S. A.
Church of Sweden Mission in Bukoba,
Tanganyika, East Africa
Evangelical Mission Society of Sweden in Southern Highlands
Tanganyika, East Africa

6/3.53
Mr. 492

February 2, 1953

Rev. H. Lokies
Director Gossner Mission
Stubenrauchstrasse 12,
Berlin-Friedenau, Germany

Dear Director Lokies,

In connection with the meeting of the Commission on World Missions that will be held in Bethel-Bielefeld, Germany, from July 20th - 24th, we herewith request you to present a short summary report covering the work on your society's field during the year 1952. Contrary to our practice in the past when these reports were presented orally, we should like to have these reports in writing so that they can be made a part of our agenda.

In addition to the usual statistical material, we are anxious to have you call attention to any significant trends or developments that may have been a part of the life of the Church during the past year. Your report should, if at all possible, not exceed 500 words and we would appreciate having it in our Geneva office not later than May 1st, 1953.

Sincerely,

Fredrik A. Schiotz

Fredrik A. Schiotz

FAS/if

Abschrift

National Lutheran Council

New York, March 4, 1953

Prof. Dr. D. Walter Freytag,
General Secretary
German Evangelical Missionary Council
Hamburg 13, Feldbrunnenstrasse 29
G e r m a n y

Dear Professor Freytag :

You may know that several years ago, Bishop Sandegren planned and led a conference for German missionaries in India, with CYCOM providing the travel expense for the missionaries that participated in the conference. A second such conference was held January 3-7, 1953, in Ranchi. Because of some local suspicions on the part of the GELC, the conference was not as widely attended by German missionaries as the previous one. However, the report sent in by Bishop Sandegren and Missionary Speck indicates that the meetings were much appreciated by the missionaries. They have suggested that a similar conference should be held again in the not-too-distant future.

In writing to Bishop Sandegren in reply to the suggestion that another such conference be held in the near future, I have suggested that if more such conferences are to be held, they should be sponsored and supported by the missionary societies whose missions obtain the benefit from them. The expense is relatively modest, but it seems to me that the value is great. I would think that the value would be enhanced if the three German societies that have work in India collaborated in the planning and in the support of such a conference. I am sure that they could continue to count on the support of Bishop Sandegren, who is unofficially acknowledged by the missionaries as a hearty friend and father.

I would appreciate it if you call this matter to the attention of the three mission directors concerned when there may be such opportunity.

Sincerely

Fredrik A. Schiotz

459/übers.

2.3.53

Dr. Fredrik A. Schiotz
The Lutheran World Federation
Department on World Missions
Geneva / Switzerland
17, Route de Malignou

Dear Dr. Schiotz,

Thank you very much for your letter of 17th February in which you remind us that the administration of financial aid for the Gossner Church in India has been transferred to the LWF Department on World Missions in Geneva. Possibly our last letter went to New York by mistake.

According to your request we shall send the financial report on the work done by our mission society in cooperation with the Gossner Church in India in 1952 to your office in Geneva by June 1st of this year. The same applies to an estimated budget for 1954 and the indication of the assistance needed for 1954.

With the best wishes for your work in Geneva and fraternal greetings

yours sincerely,

459
Herrn

2. März 1953

Direktor Dr. Fredrik A. SCHIOTZ
The Lutheran World Federation
Department on World Missions
Geneva Office
G e n f / Schweiz
17, Route de Malagnou

Lo/Su.

Sehr verehrter, lieber Dr. Schlotz,

herzlichsten Dank für Ihren Brief vom 17. Februar, in dem Sie uns daran erinnern, daß die Frage der finanziellen Hilfe für die Goßner Kirche in Indien dem LWF Department für Weltmissionen in Genf übertragen worden ist. Es ist möglich, daß unsere letzter Brief irrtümlich nach New York gegangen ist.

Ihrem Wunsche entsprechend werden wir eine Jahresabrechnung 1952 für die Arbeit, die unsere Missionsgesellschaft zusammen mit der Goßner Kirche in Indien durchführt, zum 1. Juni d.J. Ihrem Büro in Genf einreichen. Das gleiche gilt von dem budget für das Jahr 1954 mit der von Ihnen erbetenen Angabe, welche Hilfe für 1954 erwartet wird.

Es grüßt Sie in herzlicher Verbundenheit mit den besten Wünschen für Ihre Arbeit in Genf

Ihr

394

Übers.

25. Februar 1953

Miss
D e a r i n g
Office Secretary

Lo/Su.

c/o International Missionary Council
Edinburgh House
2 Eaton Gate
L o n d o n, S.W.1

Sehr verehrte, liebe Miss Dearing,

haben Sie meinen herzlichsten Dank für Ihre lieben freundlichen Zeilen vom 23. Februar. Auch wir denken mit großer Freude an Ihren Besuch zurück. Vor allem danken wir Ihnen für die Geduld, mit der Sie meine Mitarbeiter und mich angehört haben. Sie haben ganz recht, die Gossner-Mission hat schon seit den Tagen ihres Gründers unter allen deutschen Missionsgesellschaften ein besonderes Profil. Vielleicht hat das manches Gute für sich; andererseits aber bringt uns diese Sonderstellung unserer Mission auch in mancherlei Spannung und Not, die wir nur in dem Bewußtsein tragen können, daß es sich bei unserer Arbeit auch in der Heimat um einen Auftrag und um Aufgaben handelt, die Gott uns erkennen läßt und die wir darum auf uns nehmen müssen. Ich habe mich besonders darüber gefreut, daß Sie sich auch die Zeit genommen haben, Mainz-Kastel zu besuchen. Sie glauben gar nicht, von welcher entscheidenden Bedeutung es für uns ist, jemand in London und im Internationalen Missionsrat zu wissen, der uns und unsere Anliegen versteht. Das stärkt uns sehr und gibt uns immer wieder neuen Mut weiterzuarbeiten.

Was nun die beantragten Visa für unsere Missionare Pastor Franz HECHT und stud-theol. Heinz Eckart betrifft, so habe ich nur deswegen noch nicht an Sie geschrieben, weil ich eine Nachricht vom Church Council in Ranchi abwarten mußte. Sie wissen, wie empfindlich eine junge selbständige Kirche gerade in Indien heute ist. Sie will zuerst gefragt werden und achtet sehr auf ihre Kompetenzen. Nachdem ich aber gehört habe, daß das Church Council in Ranchi nach wie vor bemüht ist, die beantragten Visa zu bekommen, glaube ich, daß alle Schritte, die Sie unternehmen, um die Visa zu bekommen, nur eine Hilfe in derselben Richtung bedeuten können. Darum teile ich Ihnen zunächst die Namen mit und in Abschrift die bisherigen Bescheide, die wir durch die Indische Botschaft in Bonn bekommen haben.

//

Bei Heinz Eckart handelt es sich um den Versuch, einmal einen deutschen Missionar hinauszuschicken, der noch nicht voll ausgebildet ist. Er hat zwar einige Semester auf der Kirchlichen Hochschule studiert, hat auch schon sein Griechisch und Hebräisch gemacht, bedarf aber noch der abschliessenden Ausbildung, die er in Ranchi an dem dortigen theologischen Seminar zusammen mit indischen Studenten bekommen soll. Das CO hat diesen Vorschlag sehr begrüßt und auch wir sind der Meinung, dass eine solche Regelung gut sein sollte. Auf diese Weise wächst wenigstens eine kleine Zahl unserer künftigen Missionare schon früh mit der jungen indischen Pastorengeneration zusammen. Auch die Ordination würde dann in Ranchi durch den Präsidenten der Kirche, also einen Inder, erfolgen. Darin stecken bestimmt psychologische Momente, die für das Verhältnis von Missionsgesellschaft und Missionskirche überaus fruchtbar sein könnten.

Die Tatsache aber, daß Heinz Eckart in seinem Antrag um Einreise - Erlaubnis nach Indien als Begründung angegeben hat (ganz allgemein): "Missionstätigkeit" hat offenbar zur Ablehnung seines Antrages geführt. Pastor Hecht hat als Grund "Lehrtätigkeit" angegeben. Ein solcher Grund wird eher anerkannt. Wie wir hörten, werden Lehrer und Ärzte bei der Bewilligung von Visen Missionaren gegenüber bevorzugt. Doch das werden Sie selbst alles noch besser wissen als wir hier in Berlin. Ich würde nun meinen, daß dem nichts entgegenstehe, wenn Sie von sich aus Dr. Manikam informieren und auch ihn um seine Unterstützung bitten. Das wäre ein Dienst, für den wir sehr dankbar wären.

Und nun nehmen Sie noch unseren herzlichsten Dank für Ihren lieben Besuch entgegen. Wir grüssen Sie mit den besten Wünschen für Ihr persönliches Ergehen und für Ihre Arbeit.

Auch meine Frau, meine Freunde und Mitarbeiter schliessen sich diesen Grüßen an.

Ihr sehr ergebener

2 Anlagen.

Abschrift.

EMBASSY OF INDIA

262, Koblenzer Strasse, B o n n

January 5, 1953

The Gossnersche
Missionsgesellschaft
12, Stubenrauchstrasse
B e r l i n - Friedenau

Dear Sirs,

please refer to correspondence resting
with your letter No.Cons/V-E/B, dated the 30th December, 1952,
regarding visas for India for Mr. and Mrs.Eckart and Miss
Martin.

We have now been informed by the Government
of India that they are unable to authorise the grant of visas
for India to Mr.and Mrs.Eckart since the necessity for their
visit to India has not been established.

As regards Miss Ilse Martin, we have been
authorised to issue a visa to her for a one year's stay in
India in the first instance.

Kindly forward to this Embassy the passport
of Miss Martin together with DM 10.80 for visa fee and
postage.

Yours faithfully,

gez. C.C. Everard

CONSULAR OFFICER

Abschrift.

EMBASSY OF INDIA
262, Koblenzer Strasse
B o n n

CONS/V-H/53

January 15, 1953

The Gossnersche Missions-
gesellschaft,
12, Stubenrauchstrasse
Berlin - Friedenau

Dear Sirs,

in continuation of our letter No.
CONS/V-E/B, dated the 30th December, 1952, we herewith
inform you that the Government of India have written
to say that the cases of Rev. Father Franz H e c h t
and Mrs. Hecht are still under consideration with the
Government of Bihar.

As soon as a decision from the Govern-
ment of India in regard to the grant of visas to the
above mentioned persons is received you will be informed.

Yours faithfully,
gez. C.C. Everard
Consular Officer

364

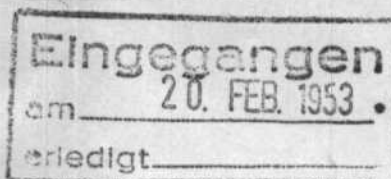
THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

DEPARTMENT ON WORLD MISSIONS

Director: Dr. Fredrik A. Schiøtz

NEW YORK OFFICE
50 Madison Ave., New York 10, N. Y.
Tel. Murray Hill 6 8860
Cable: LUTHCO-NEW YORK



GENEVA OFFICE
Route de Malagnou 17
Telephone 6 71 30
Cable: LUTHERWORLD - GENEVA

Assisting Administrative Agencies

Commission on Younger Churches and Orphaned
Missions, National Lutheran Council
50 Madison Ave., New York 10, N. Y., U. S. A.
Church of Sweden Mission in Bukoba,
Tanganyika, East Africa
Evang. Mission, Society of Sweden in Southern Highlands
Tanganyika, East Africa

February 17, 1953

The Rev. H. Lokies, Director
Gossner Mission
Stubenrauchstrasse 12
Berlin-Friedenau
Germany

Dear Director Lokies,

You will remember that as of January 1st, 1953, the administration of financial aid for the missionary budget of the Gossner Evangelical Lutheran Church in India was transferred from the Commission on Younger Churches and Orphaned Missions to the LWF Department on World Missions in Geneva.

For our meeting in Bethel, July 20th - 24th, we herewith request you to send us a copy of the financial report covering the work that your society has with the Gossner Evangelical Lutheran Church in India for the year 1952. We would also appreciate receiving an estimated budget for the work in 1954 with an indication of what assistance may be needed for the year 1954.

May we ask you to send this information to our Geneva office not later than June 1st, 1953. We are sorry to have to set such an early date for this material but we would like to include it in our agenda for the Bethel meeting to be sent out to the various Commission members and consultants before we convene.

Sincerely,

Fredrik A. Schiøtz

Dr. M. M. M. M. M.
Abschrift.

(364)

The Lutheran World Federation
Cable: LUTHERWORLD-Geneva

Geneva Office
Route de Malagnou 17

1. T. 6.
February 17, 1953

The Rev. H. Lokies, Director
Gossner Mission
Stubenrauchstrasse 12
Berlin-Friedenau
Germany

Dear Director Lokies,

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Sincerely

gez. Frederik A. Schioltz

18
COMMISSION ON YOUNGER CHURCHES
AND ORPHAN INSTITUTIONS
NATIONAL LUTHERAN COUNCIL
50 MADISON AVENUE
NEW YORK 10, N.Y.

hugs
Eingegangen
am ESSI NY 9.
erledigt

December 30, 1952

The Rev. Hans Lokies, Director
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Friedenau, GERMANY

Dear Brother Lokies:

Thank you for your letter of December 20. I shall be very glad to convey the appreciation of your Board to CYCOM when it meets again.

We are today sending a check in the amount of \$6,000. to the order of the Rev. Lic. Günther Schultz, Imperial Bank of India, Ranchi Branch.

I note that you suggest that the money for the missionary budget be sent to the Rev. Johannes Klimkeit, Ranchi. When I inquired in my last letter as to how you wished the money sent, I was concerned about the amount of \$6,000. Up until now, the missionary budget has been disbursed through the Church Council of the Gossner Church, and I thought that your society had approved this arrangement. We thoroughly approve of the idea of disbursing the missionary budget through someone designated by your missionary society, but before doing this, we want to be sure that we will not thereby be overlooking some earlier agreement that you entered into with the Gossner Evangelical Lutheran Church. Consequently we would like a further word of assurance from you before any of the budget for 1953 is disbursed.

Congratulations on the statesmanlike manner in which your board handled the inquiry from the Gossner Church Council concerning the difficulty that they have had with President Lakra.

A blessed New Year.

Sincerely,

Fredrik A. Schiotz
Fredrik A. Schiotz

FAS/hlb

c.c. Prof. D. Dr. Walter Freytag

Copy of letter sent December 30, 1952 to the Rev. Lic. Günther Schultz, Ranchi, Bihar, India:

Herewith we enclose a check in the amount of \$6,000., which we are sending to you upon the instructions of Director Hans Lokies. This is a one-time contribution, in order to assist the Gossner Mission Society to send out Missionaries Hecht, Eckart, and Martin for the work under the supervision of the joint mission boards. It is our understanding that in the future, this work will be supported solely by the Gossner Mission Society or other societies in Germany that may assist.

A blessed New Year to you and your co-laborers.

COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS
NATIONAL LUTHERAN COUNCIL
50 MADISON AVENUE
NEW YORK 10, N. Y.



AIR LETTER

**VIA AIR MAIL
PAR AVION**

The Rev. Hans Lokies, Director
GossnerMission Society
Stubenrauchstrasse 12
Berlin-Friedenau, G E R M A N Y

MESSAGE MUST APPEAR ON INNER SIDE ONLY
NO TAPE OR STICKER MAY BE ATTACHED

IF ANYTHING IS ENCLOSED, THIS LETTER
WILL BE SENT BY ORDINARY MAIL

FIRST FOLD

SECOND FOLD

1394

National Lutheran Council

U. S. A. NATIONAL COMMITTEE FOR LUTHERAN WORLD FEDERATION

PAUL C. EMPIE, *Executive Director*



COMMISSION ON YOUNGER CHURCHES AND ORPHANED MISSIONS

Fredrik A. Schiotz
EXECUTIVE SECRETARY

50 MADISON AVENUE • NEW YORK 10 • N. Y.

MURRAY HILL 6-8860

Cable address: LUTHCO, New York

Eingegangen

am 9. DEZ 1952

December 4, 1952

The Rev. Hans Lokies
Gossner Mission Society
Berlin-Friedenau
Stubenrauchstr. 12
GERMANY

Dear Brother Lokies:

I am glad to report to you that at the budget meeting of CYCOM they allowed the request which your Society has made for your Missionary Budget in 1953 in the amount of \$3,271.77.

We are ready to transfer the \$6,000.-- which we approved for the travel and salaries of two missionaries and one woman missionary and which was endorsed by the German Evangelical Missionary Council. How do you wish this money transmitted? Do you want it sent in a dollar check to Germany, or shall we transmit it directly to India, and if so, shall it be sent to the Gossner Church out there? Upon the receipt of your advice we shall release the money at once.

In drawing up the statement for your Joint Mission Field you indicated that there would be a deficit in the amount of \$2,760.--. Since we approved the \$6,000.-- grant on the assumption that there would be no further deficit and that we would not be asked to make any contribution after this year, no grant was made for this deficit indicated in your letter.

With cordial greetings and best wishes for a blessed Advent I remain,

Sincerely,

Fredrik A. Schiotz

Fredrik A. Schiotz

FAS/do

An agency for

UNITED LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH

AMERICAN LUTHERAN CHURCH
AUGUSTANA LUTHERAN CHURCH

LUTHERAN FREE CHURCH
UNITED EV. LUTHERAN CHURCH

SUOMI SYNOD
DANISH LUTHERAN CHURCH

Gossner
Mission

1514
Gossner Mission Society
Rev. Hans Lokies

Berlin-Friedenau, 20th Dec. 1952
Stubenrauchstr. 12

National Lutheran Council
c/o Rev. D. Fredrik SCHIOTZ
50 Madison Avenue
New York 10, N.Y.
U.S.A.

17, Route de Malagnou
Genf / Schweiz

Dear Brother Schiotz,

In the name of the Home Board of the Gossner Mission I thank you with all my heart for the message about the resolutions the CYCOM has formed.

Our Gossner Home Board begs you to receive its thanks and to pass them on to the members of the CYCOM. Without your brotherly help we should not be able to carry out the task that God has set us anew in India.

We are very grateful to you for having granted for the Missionary Budget on 1953 the amount of

£ 3.271.77.

and we also thank you for allowing us the further sum of

£ 6.000

for the sending out of 2 men and one woman-missionary. The sending out will be under delay till the beginning of 1953, as the issue of the Indian passports and the entry permits for missionaries Franz HECHT, Heinz ECKART and Ilse MARTIN are not yet ready.

In answer to your question as to the transmission of the money we would beg you to send the money for the Missionary Budget to the amount of £ 3.271,77 to the banking account of

Rev. Johannes KLIMKEIT, Ranchi, Lloyds Bank Ltd Calcutta
and the amount of £ 6.000 to the banking account of the Joint Mission Board

Rev. Lic. Günther SCHULTZ, Imperial Bank of India, Ranchi Branch.

The Gossner Evangelical Lutheran Church is looking forward to the visit of the President of the Lutheran World Federation, Bishop Lilje and has arranged a plenary session of the Church Council for the 10.1.53. It seems that other German brothers going to the ecumenic conferences in India will also be visiting Ranchi.

President Joel Lakra met with considerable trouble on his return to Ranchi, as he was charged with having taken his wife with him to Germany in an incorrect manner. A comparatively large opposition had grown up - for other reasons too, and this opposition had written to the Home Board of the Gossner Mission. We on our part wrote, however, that the Gossner Mission Society had no right to interfere in this matter, as it was an affair which had to be dealt with entirely by the autonomous church. We only gave them our brotherly advice to deal with the matter in love and truth. The Church Council has now informed us officially that Joel Lakra has owned his guilt where he was wrong, and that he and

the Church Council are reconciled. We are very much relieved about this result and hope that all these exiting events have not disturbed the relationship between our missionaries and the Indian Church.

Thank you very much for your greetings and good wishes for Advent and Christmas, which we return. Be assured that we are extremely grateful for all your help in the past year. May the New Year which we are approaching be spent under the guidance and the blessing of God.

Yours sincerely,

H. Lohr

Luftpost Sopran Übersetzung
Goßnersche Missionsgesellschaft
Missionsdirektor H. Lokies

Berlin-Friedenau, am 20.12.1952
Stubenrauchstr. 12

National Lutheran Council
z.Hd. Rev. D. Fredrik S c h i o t z
50 Madison Avenue
New York 10, N.Y.
USA.

Lieber Bruder Schiotz!

Im Namen des Kuratoriums der Goßnerschen Mission danke ich Ihnen von ganzem Herzen für die Mitteilung der Beschlüsse, die das CYCOM gefaßt hat.

Wir bitten Sie, den herzlichsten Dank des Kuratoriums unserer Missionsgesellschaft für die brüderliche Hilfe entgegennehmen und an die Mitglieder des CYCOM weitergeben zu wollen. ~~Je~~ Ohne Ihre Hilfe würde es uns nicht möglich sein, die Aufgaben zu erfüllen, die Gott uns in Indien neu geschenkt hat.

So sind wir Ihnen sehr dankbar dafür, daß Sie für das Missionary Budget im Jahre 1953 den Betrag von

\$ 3.271,77

bewilligt haben.

Ferner sind wir Ihnen für den Betrag von

\$ 6.000

dankbar, den Sie für die Aussendung zweier Missionare und einer Missionsschwester bestimmt haben. Die Aussendung zieht sich bis in den Anfang des Jahres 1953 hin, weil die Ausstellung der indischen Pässe und die Einreiseerlaubnis für die Missionare Franz H e c h t , Heinz E c k a r t und die Missionsschwester Ilse M a r t i n ^{sich} verzögert hat.

Sie fragen nun bei uns an, wohin die Beträge gehen sollen. Wir bitten Sie, den Betrag für das Missionary Budget in Höhe von \$ 3.000 auf das Konto von

Rev. Johannes K l i m k e i t , Ranchi, bei der
Lloyds Bank Ltd., C a l c u t t a ,

zu überweisen und den Betrag von \$ 6.000 auf das Konto des Joint Mission Board

Rev. Lic. Günther S c h u l t z ,
Imperial Bank of India, Ranchi Branch.

Die Evang.-Luth. Goßnerkirche sieht dem Besuch des Präsidenten des Lutherischen Weltbundes, Bischof Lilje, entgegen und hat für ihn eine Vollsitzung des Church Council zum 10.1.53 angesetzt. Es scheint, daß auch noch andere deutsche Brüder, die zu den ökumenischen Konferenzen nach Indien gefahren sind, Ranchi aufsuchen ~~zu~~ wollen.

Präsident Joel Lakra hat bei seiner Rückkehr nach Ranchi erhebliche Schwierigkeiten gehabt, weil man ihm vorwarf, er habe seine Frau auf eine illegitime Weise auf die Reise nach Deutschland mitgenommen. Es

hatte sich- auch aus anderen Gründen - eine verhältnismäßig große Opposition gebildet. Diese Opposition hatte sich auch an das Kuratorium der Gossnerschen Mission gewandt. Wir haben aber unsererseits erklärt, daß die Gossnersche Missionsgesellschaft sich nicht in diese Fragen einmischen dürfe, da diese ganz und gar in die Zuständigkeit der selbständigen Kirche gehören. Wir haben aber einen brüderlichen Rat gegeben, so zu verfahren, daß man sowohl der Wahrheit wie auch der Liebe Rechnung tragen sollte. Das Church Council hat uns nun offiziell mitgeteilt, daß Joel Lakra, soweit er falsch gehandelt hatte, seine Schuld bekannt hat, daß sich dann aber auch das Church Council mit ihm ausgesöhnt habe. Wir sind über diese Entwicklung sehr froh und hoffen, daß alle diese die Gemüter aufregenden Vorgänge das Verhältnis unserer Missionare zu der indischen Kirche nicht gestört haben.

Für Ihre Grüße und Segenswünsche zu/ Advent und Weihnachten danken wir von Herzen und erwidern sie. Sie sollen wissen, wie dankbar wir Ihnen für alle Hilfe in dem vergangenen Jahr sind. Möge das neue Jahr, in das wir eintreten, für Sie und uns unter der Leitung und dem Segen Gottes stehen.

Mit brüderlichem Gruß

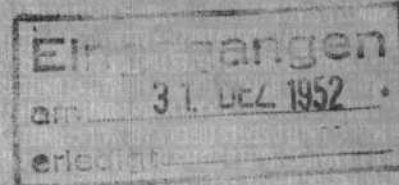
Ihr

1529

COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS
NATIONAL LUTHERAN COUNCIL
50 MADISON AVENUE
NEW YORK 10, N. Y.

December 18, 1952

The Rev. Hans Lokies, Director
Gossner Mission Society
Berlin-Friedenau
Stubenrauchstr. 12
GERMANY



Dear Brother Lokies:

Under date of December 4 I reported to you that at its recent budget meeting our Commission voted the grant requested for the Gossner Missionary Budget in 1953 in the amount of \$3,271.77.

You will have observed from the minutes of the Commission on World Missions' meeting held at Hannover Monday, August 4, that it was agreed that certain fields will receive their help in 1953 through the Department of World Missions of the LWF. You will also have noted that India was one of these fields. Accordingly, the first quarterly payment will be sent from Geneva during the month of January, and the balance in three equal quarterly payments thereafter.

It is our understanding that you want the money disbursed through the F.E.L.C., as has been the case during the past year.

With cordial greetings and best wishes for a blessed Christmas I remain,

Sincerely,

Fredrik A. Schiotz
Fredrik A. Schiotz

FAS/do

323991
18 Wm

FOLD SIDES OVER AND THEN FOLD BOTTOM UP AND SEAL.
NO OTHER ENVELOPE SHOULD BE USED.

COMMISSION ON YOUNGER CHURCH
AND ORPHANED MISSIONS
NATIONAL LUTHERAN CO
50 MADISON AVENUE
NEW YORK 10, N. Y.



AIR MAIL
GRAND CENTRAL
STATION

AIR LETTER

**VIA AIR MAIL
PAR AVION**

Herrn Direktor Hans Lokies
Gossnersche Missionsgesellschaft
Berlin-Friedenau
Stubenrauchstr. 12
GERMANY

MESSAGE MUST APPEAR ON INNER SIDE ONLY
NO TAPE OR STICKER MAY BE ATTACHED

IF ANYTHING IS ENCLOSED, THIS LETTER
WILL BE SENT BY ORDINARY MAIL

FIRST FOLD

SECOND FOLD

„So heiß kann das Amt des Priesters sein . . .“

Die Gefolgsmänner Luthers aus fünf Erdteilen berichten in Hannover über das Leben ihrer Kirchen

Hannover (Eigener Bericht)

Mit etwas unklaren Vorstellungen über die Lebenshaltungskosten in Deutschland war Reverend Joel Lakra, Präsident der evangelisch-lutherischen Goßner-Kirche in Indien, zur Tagung des Lutherischen Weltbundes nach Deutschland gekommen. Er nützte die Gelegenheit und brachte Frau und Kind mit, um ihnen Deutschland zu zeigen. Von seinen Diäten, so hoffte er, würden alle drei leben können. Weil Joel Lakra zu den 16 Auserwählten gehört, die das Exekutivkomitee, also die „Regierung“ des Weltbundes, bilden, wurde ihm eine Unterkunft im vornehmsten Hotel Hannovers, im Luisenhof, angewiesen. Joel Lakra erblaßte, als er die hohen Preise mit seinen Diäten verglich. Für einige Stunden verließ ihn das freundliche Lächeln, das ihn ständig begleitet. Er wandte sich an seinen Freund, Landesbischof Lilje von Hannover, und so gelangte er mit Familie ins Henriettensstift, ein evangelisches Krankenhaus. Die Stifftsschwestern überboten sich, das vierjährige braune Inderkind nach allen Regeln ihrer Kunst zu verwöhnen. Joel Lakra lächelt wieder.

Die Thesen des Bischofs Berggrav

Nun steht er im schwarzen Amtshabit, klein, schwächling, den Turban neben sich auf dem Tisch, vor dem Mikrophon der „Vollversammlung“ des Weltbundes. Er schildert das Leben der Luther-Kirchen in Asien. Er erzählt es in einem eigenartigen, gut verständlichen Englisch. Das Mikrophon verschluckt die Sätze, leitet sie in einen Nebenraum, wo drei Dolmetscher an einer Art Fernsprechkonzerte sitzen, die ihnen zugeleiteten Sätze simultan übersetzen und, in Ultra-Kurzwellen zerhackt, wieder in den Saal zurückfunken, in dem Reverend Lakra spricht. Hier haben die Männer, die als Delegierte, als Stellvertreter oder als „offizielle Besucher“ aus allen fünf Erdteilen nach Hannover gekommen sind, ein Gerät von Größe und Form eines Photoapparates mit angeschlossenen Kopfhörern umhängen. Wer auf deutsch hören will, was Lakra soeben ins Mikrophon sprach, dreht einen kleinen Knopf auf „1“ (englisch), „2“, schwedisch „3“. Es klappt so vorzüglich, daß deutscher, englischer und schwedischer Beifall zu gleicher Zeit auf den Redner niederbrausen. „Das lebendige Wort in einer verantwortlichen Kirche“, dieses Motto der Tagung, in den drei Sprachen an der Stirnwand angebracht, wird so auf modernstem, mechanischem Weg verwirklicht.



Bischof Joel Lakra aus Indien
Photo: Keystone

Zentralpunkt der Tagung und Versammlungsraum der „Vollversammlung“ ist der neuerstandene Kuppelsaal der Hannoverschen Stadthalle. In diesem hohen, weißen Rund herrscht die Atmosphäre einer Kirche, eines demokratischen Parlaments, eines Konzils und einer Volksversammlung. Manchmal tritt das eine, manchmal das andere in den Vordergrund. Eine Volksversammlung war es, als der 68jährige norwegische Bischof Eivind Josef Berggrav seine am eigenen Erleben erarbeiteten Thesen über das Verhältnis „Staat und Kirche heute — in lutherischer Sicht“ gewissermaßen in die Stirnwand des Saales schlug. Berggrav, eine Wikingergestalt von fast legendärem Ruf in der lutherischen Welt, hat für diese Erkenntnisse unter dem Hakenkreuz drei Jahre gelitten. Glasklar sind seine Formulierungen: „Die Kirche muß leiden, sie darf nie einen Aufruhr auch einem Tyrannen gegenüber organisieren und leiten...“ Aber: „...dem Bürger, dem Christ ist die Pflicht auferlegt, aktiv Widerstand zu leisten.“ Bei diesem Satz legt der Bischof seinen schwarzen Pfarrock ab und spricht in Hemdsärmeln weiter. Begeisterter Beifall dankte ihm aus dem Saalrund für diese Geste. „Wenn die Laien wüßten“, wehrt Berggrav ab, „wie heiß manchmal das Amt eines Priesters sein kann!“

Die Atmosphäre eines Konzils herrschte vor, als die Ungarn zum Mikrophon kamen. Die Ungeschicklichkeit eines in Budapest für deutsche

Visa zuständigen alliierten Offiziers, der ihnen vor der Abreise jede politische Auseinandersetzung in Deutschland verbot — ein Routineverbot aus den Tagen des Besatzungsstatuts — gab ihnen Gelegenheit, in Hannover in höflich getarnten Andeutungen über westliche Meinungsfreiheit zu sprechen. Die Ungarn kommen mit dem Odium nach Hannover, sich der kommunistischen Regierung unterworfen zu haben. Deshalb konzentriert sich das politische Interesse auf sie, seit es nach der Ouvertüre der Tagung still geworden war um die verweigerter 5000 Interzonenpässe für die ostzonalen Lutheraner. Der Streit kreist dabei immer wieder um den früheren ungarischen Kirchenpräsidenten, Bischof Ordass, heute noch zweiter Vizepräsident des Weltbundes, der nach Ansicht des Exekutivkomitees unter Hausarrest gehalten werde und dem die Fahrt nach Hannover verboten worden sei, während die Ungarn unkontrollierbar behaupten, daß Ordass ordnungsgemäß pensioniert worden sei.

Bischof Vetö, Sprecher der Ungarn, spricht das Deutsche mit breitem, anheimelndem Einschlag. Was er sagt, klingt östlich hart in westlichen Ohren: „... Das ganze alte sündhafte Gesellschaftssystem, das auch Kirchen unterstützt hatte“, „... das bei den Arbeitermassen der Kirche gegenüber zu Recht bestehende Mißtrauen zu zerstreuen“, „... daß die Vorstellung eines christlichen Volkes und christlichen Staates eine Illusion war“, „... unseren Platz in der ungarischen Volksrepublik gefunden...“. Nur ein besser Informierter konnte den Ausführungen Vetös entnehmen, daß die Kirche in Ungarn unterdrückt sei. Die ungarische Regierung hatte vorsorglich keinen besser Informierten nach Hannover fahren lassen. Nach den Zahlen, die Vetö nannte, erlebe seine Kirche zur Zeit eine Wiedergeburt und Blüte. Von Ordass kein Wort.

Zwei Stunden später findet diese Auseinandersetzung eine Fortsetzung in einer Pressekonferenz. Die Ungarn, gewiegte Dialektiker und Priester zugleich, gewinnen die Schlacht, weil der Leiter der Pressekonferenz, weder Dialektiker noch Priester, sich der Schützenhilfe der Journalisten durch einen ausdrücklichen Ausschluß politischer Fragen begibt. Die Ungarn nützen die Chance; man merkt ihren unbewegten Mienen an, daß sie um eine gefährliche Heimkehr ringen. Die heikelste, nach Protest zugelassene Frage eines Engländers: Was halten die Ungarn vom Kernsatz Berg-

gravs? Vetö: „Wir haben wie alle Nationalkomitees fünf Jahre Zeit, diese Thesen zu studieren.“

Der zehntägige Kongreß steht im Zenit. Jetzt kommen die Theologen zu Wort. Wenn die Amerikaner sprechen, halten sie sich an die Bibel. Die Skandinavier sind ähnlich nüchterne Praktiker. Die Deutschen sprechen tiefgründig, grübelnd und philosophierend. Es ist die Stunde



Unter dem Geläut aller Kirchen von Hannover zogen die 250 in- und ausländischen Delegierten der Lutherischen Weltbund-Tagung, an ihrer Spitze über hundert Bischöfe und Kirchenführer, in einer feierlichen Prozession vom Rathaus zur wiederaufgebauten Marktkirche. Photo: AP

der deutschen Theologieprofessoren. Von ihnen erwartet man einen Fortschritt in einem der wichtigsten Tagungsziele: Luthers Erkenntnisse so zu interpretieren, daß den Protestanten in aller Welt ein Anschluß an den Weltbund ermöglicht wird. Es ist ein Fernziel. Näher liegt das Ziel, das zum Wochenende verwirklicht wird: Das Exekutivkomitee und den Präsidenten neu zu wählen. Es ist möglich, daß auch das eine Stunde der Deutschen wird. Josef Schmidt

Innenstadt — für Lastwagen gesperrt

Von 16.30 Uhr bis 18.30 Uhr „Sperrzone“ für schwere und langsame Fahrzeuge

(SZ) Vom kommenden Montag an wird das Gebiet der Innenstadt in den Hauptverkehrsstunden zwischen 16.30 Uhr und 18.30 Uhr für alle schweren Lastkraftwagen und Lastzüge, ferner für alle Fahrzeuge unter 20 Stundenkilometer Höchstgeschwindigkeit Sperrzone sein. Nach dem großen Unternehmen „Zebra“ ist dies eine weitere, ebenfalls vom Verkehrssparlament und der Verkehrswacht befürwortete Maßnahme. Sie soll den Verkehr in der Innenstadt, der in diesen zwei Stunden zu ersticken droht, auflockern. In einer Pressekonferenz gab gestern Stadtrat Dr. Dölker Einzelheiten bekannt.

Einleitend teilte der Verkehrsreferent mit, von mehreren westdeutschen Städten seien in München bereits Erfahrungsberichte über die „Zebras“ angefordert worden. „Wir hoffen, daß dies den Gesetzgeber des Bundes bald veranlaßt, eine einheitliche Regelung für das ganze Bundesgebiet zu erlassen“, erklärte Dr. Dölker. Es müsse anerkannt werden, daß München in diesem Falle das Verständnis und den Mut zu einer Pionierarbeit aufgebracht habe.

Die allgemeine Entwicklung des Münchner Straßenverkehrs erzwingt nun eine zweite große Aktion. Im Gegensatz zu den Fußgängerübergängen besitze sie in Westdeutschland

maschinen mit Anhänger), ferner alle Fahrzeuge über 3,5 Tonnen zulässiger Nutzlast, auch im unbeladenen Zustand, und alle Fahrzeuge unter 20 Stundenkilometer Höchstgeschwindigkeit, also Pferdefuhrwerke und sonstige langsame Fahrzeuge, nicht verkehren. Von der Sperre ausgenommen sind dagegen Omnibusse und selbstverständlich Radfahrer.

Während dieser Zeit ist die Einfahrt in die Sperrzone und die Ausfahrt sowie das Fahren innerhalb dieses Bereiches verboten. Das Verbot ist an der Grenze der Zone durch Verkehrsschilder angezeigt. Sie zeigen neben dem amtlichen Verbotsschild mit der Aufschrift „Sperrzone“ eine blaue Lastwagensilhouette. Die Straßen, die um die Zone führen, sind durch runde Tafeln in blauer Farbe, die ebenfalls die Lastwagensilhouette zeigen, gekennzeichnet. An den Einfallstraßen weisen wiederum große Übersichtstafeln auf den gesperrten Bereich hin. Dieses Gebiet liegt zwischen Schwanthalerstraße — Sonnenstraße — Sendlinger-Tor-Platz — Blumenstraße — Corneliusstraße — Erhardtstraße — Steinsdorffstraße — Widenmayrstraße — Prinzregentenstraße — Von der Tannstraße — Gabelsbergerstraße — Dachauerstraße — Stiglmaierplatz — Seidlstraße und Paul-Heyse-Straße.

„Wir waren uns von Anfang an darüber klar, daß diese Maßnahme für das Transportgewerbe einen empfindlichen Eingriff bedeutet“, sagte

Es geht um d

Ab heute kostet ein Kilo Butter 6.34 Mar

(SZ) Es ist für die Stadtbevölkerung, die Nicht-Erzeuger, ein schlechtes Omen, im Wirtschaftsteil der Zeitung unter der Rubrik „Warenmärkte“ zu lesen: „Wieder höhere Butternotierung in Kempten.“ Das war in den letzten Wochen ein paarmal der Fall, und die Folgen blieben nicht aus: Innerhalb von vierzehn Tagen ist der Kleinverkaufspreis für Butter zweimal gestiegen. Heute ist es wiederum so weit. Die letzten Notierungen bei der Kemptener Butterbörse lagen wieder um 10 bis 20 Pfennig höher als acht Tage zuvor; ab heute wird deshalb, wie wir aus Molkerei- und Handelskreisen erfahren, der Verbraucherpreis für ein Kilogramm deutsche Markenbutter, statt wie bisher 6.20 Mark, 6.34 Mark betragen. (In Nürnberg kostete sie bereits gestern soviel.)

Abgesehen vom verständlichen Unwillen der Verbraucher über diese neuerliche Preiserhöhung ist es für ihn, den Laien, vielfach unmöglich, zu ergründen, was hier vor sich geht. Wir erinnern uns, daß im April von einer Milch- und Butterschwemme die Rede war und nach langem Hin und Her der Butterpreis zweimal „abgesunken“ ist, von 6.34 Mark auf 6.00, und dann noch auf 5.80 Mark. Gleichzeitig flehten die der Landwirtschaft nahestehenden Ernährungsexperten und Verbände, man möge doch mehr Milch trinken. Nicht egoistische, sondern handfeste volkswirtschaftliche Argumente führten sie an: Wir müßten möglichst viel Milch trinken, um nicht daraus Butter machen zu müssen, sondern um aus den Ländern, die Überfluß haben, Butter einführen zu können, damit diese Länder wiederum andere Fertigwaren von uns abnehmen...

Aus dem Ausland ist keine Butter gekommen, aber der inländische Butterpreis ist wieder gestiegen. Mit 6.34 Mark je Kilo hat er jetzt den — im Augenblick noch bestehenden — amtlichen Höchstpreis erreicht. Aber: der Bundesrat hat kürzlich der Aufhebung des Höchstpreises zugestimmt. Diese Verordnung ist noch nicht veröffentlicht, doch im bayerischen Wirtschaftsministerium rechnet man jeden Tag damit. Dann würde — und das ist die Gefahr — einer weiteren Steigerung des Butterpreises keine Grenze mehr gesetzt sein. Wie wir erfahren, wird versucht, die Freigabe des Preises noch hinauszuschieben.

Die Zusammenhänge, so sagt uns ein Milchfachmann, im Auf und Ab der Milchwirtschaft seien nicht leicht zu verstehen. Er macht einen Vergleich mit einer Rennbahn mit vier verschiedenen Bahnen und Gewinnquoten: Milch-

zeugt auch die Diebe

geweihte Münchner sofort — da ist der Vogl-Jackl. Wer aber weiß, daß er genau vor 25 Jahren hier auf der Auer Dult angefangen hat, seine Pfeifferl zu verkaufen? Genau wie vor 25 Jahren — die gleichen Pfeifferl, das alte Grammophon mit dem noch älteren zerbeulten Trichter, dieselben zerkratzten Platten, den bewußten Holzhammer für die, die es nie begreifen werden, den nicht totzukriegenden Stoffvogel, und dann sein speckiges, in allen Regenbogenfarben schillerndes Hütl. Das ist der Vogl-Jackl. Die Stimmen aus Feld und Wald hat er eingefangen und imitiert sie meisterhaft. Den Jackl kennt heute jeder — vom Kurischen Haff bis nach Flandern, von Schleswig bis ins Burgenland. Oft haben wir ihn schon am Rundfunk und im Film gehört, wenn er als Tierstimmenimitator geholt wurde. Als er vor dem Kriege in Geiselsberg bei einem Gigli-Film mitwirkte, kam der große italienische Sänger zu ihm und wollte das Pfeifen von ihm lernen. „Dös wern ma glei habn“, sagte der Vogl-Jackl. „I bring Eahna 's Pfeifa bei und Sie mir 's Singa“. Gigli antwortete: „Lieber Herr, das Singen ist nicht so einfach, das ist mein Gold und das sitzt in der Kehle.“ Und der Jackl gab ihm heraus: „Dös hab i mir denkt, aber sehn S', bei mir da pappt 's am Zungenspitzerl“.

F. S.

Umschau

Ausdruck komme. — Gestern empfing Bürgermeister Dr. von Miller eine Gruppe von 39 amerikanischen Lehrern und Erziehern im Rathaus. Die Gäste, die aus Detroit stammen, befinden sich auf einer zwei Monate dauernden Tour durch Europa und studieren vor allem Schul- und Erziehungsverhältnisse, Jugendwohlfahrt, Jugendorganisationen und Erwachsenenbildung. Stadtschulrat Dr. Fingerle stellte sich nach dem Empfang für Fragen zur Verfügung. Die Gruppe, die von Professor William Reitz von der Wayne-Universität geleitet wird, besuchte auch Schloß Nymphenburg und verbrachte einen Bayerischen Abend im Löwenbräukeller. — Unter der Leitung von Mrs. Norton aus Chicago trafen neun amerikanische Studentinnen in München ein, die auf Einladung der Columbusgesellschaft gekommen waren. Oberbürgermeister a. D. Dr. Scharnagl zeigte den jungen Amerikanerinnen die Sehenswürdigkeiten unserer Stadt.

-ler

Regierungspräsident nimmt Abschied



SZ-Photo: Poehlmann

Die „Zonengrenze“

bereits Vorbilder. Es handle sich um die Einführung einer Sperrzone für besonders schwere

8/13
COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS
NATIONAL LUTHERAN COUNCIL
50 MADISON AVENUE
NEW YORK 10, N. Y.

Eingegangen
am 15. 7. 52.
erledigt

July 11, 1952

The Rev. Hans Lokies, Director
Gossner Mission Society
Berlin-Friedenau
Stubenrauchstr. 12
GERMANY

Dear Director Lokies:

This is to acknowledge with thanks your letter of June 30 which must have crossed with Dr. Schiotz' letter to you under date of July 1. Just before your letter arrived Dr. Schiotz had left for the International Missionary Conference at Willingen, after which he will go to Hannover and then will have to make several field trips, so that he will not be back in this country until October. We shall hold your letter here for the preparation of the budget meeting of CYCOM to be held in fall, but we trust that you will have a chance to see Dr. Schiotz either in Willingen or in Hannover, so that you might have an opportunity to take up with him personally those of your questions which you would like to have discussed before CYCOM's budget meeting.

Sincerely,

Dagny Ohlekopf

Dagny Ohlekopf
Secretary to Dr. Schiotz

COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS
NATIONAL LUTHERAN COUNCIL
50 MADISON AVENUE
NEW YORK 10, N. Y.

AIR LETTER



**VIA AIR MAIL
PAR AVION**

The Rev. Hans Lokies, Director
Gossner Mission Society
Berlin-Friedenau
Stubenrauchstr. 12
GERMANY

MESSAGE MUST APPEAR ON INNER SIDE ONLY
NO TAPE OR STICKER MAY BE ATTACHED

IF ANYTHING IS ENCLOSED, THIS LETTER
WILL BE SENT BY ORDINARY MAIL

FIRST FOLD

SECOND FOLD

261/ Eingegangen

am 4. 7. 52

bedigt

National Lutheran Council



U. S. A. NATIONAL COMMITTEE FOR LUTHERAN WORLD FEDERATION

PAUL C. EMPIE, Executive Director

COMMISSION ON YOUNGER CHURCHES AND ORPHANED MISSIONS

Fredrik A. Schiotz
EXECUTIVE SECRETARY

50 MADISON AVENUE • NEW YORK 10 • N. Y.

MURRAY HILL 6-8860

Cable address: LUTHCO, New York

July 1, 1952

Director Hans Lokies
Gossner Mission Society
Berlin-Friedenau
Stubenrauchstr. 12
GERMANY

Dear Director Lokies:

You will recall that in my letter of December 7, 1951, I stated that our Commission had approved a grant of \$6,000.- for 1952 in assuming the salary for three missionaries to be sent to the Singhbhum-Mayurbhanj area in 1952 (a medical missionary, an agricultural worker, and a deaconess), providing that the German Evangelical Missionary Council could assure us that the Gossner Mission Society would be in a position to take up the support of these workers after 1952 and would be able to secure sufficient foreign exchange from the GEMC.

In a letter of May 26 Prof. Walter Freytag advises that if this is to be done "the Gossner Mission would have to increase its special account deposited in German currency for the mission field according to the requirements. We have the impression that the Gossner Mission will be able to do so."

"A foreign currency allotment to the Gossner Mission depends, of course, on how much currency is placed at the disposal of the German Mission by the Government. According to to-day's state of currency allotments, it would be possible to meet the increased demand of the Gossner Mission. It is not certain, however, whether we shall receive the same amount of currency from the Government in 1953/54, though there is no reason now to assume that this will not be the case."

On the basis of this assurance from the German Evangelical Missionary Council we are prepared to make the money available to the Gossner Mission Society. However, in accepting this help it is with the distinct understanding that you may not ask for such help in 1953 or thereafter. In other words, after this initial grant we expect that the needs of these three missionaries will be met completely from subsidy provided by your mission society.

Will you please indicate when you want this money disbursed and to whom it is to be sent.

Sincerely,

Fredrik A. Schiotz

Fredrik A. Schiotz

FAS/do

c.c. Prof. Freytag

An agency for

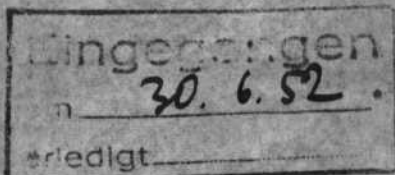
(Dictated but not read)

OLD LUTHERAN CHURCH
RELICAL LUTHERAN CHURCH

AMERICAN LUTHERAN CHURCH
AUGUSTANA LUTHERAN CHURCH

LUTHERAN FREE CHURCH
UNITED EV. LUTHERAN CHURCH

SUOMI SYNOD
DANISH LUTHERAN CHURCH



June 27, 1952

Mr. C. D. Sirka, Secretary
Gossner Evangelical Lutheran Church
Ranchi (Bihar), INDIA

Dear Mr. Sirka:

Thank you for your letter of June 20 with its extended comment on your budget request for 1953.

Yes, indeed, we received the budget estimate sent in by President Lakra. I was out of the country when it arrived, but I am almost certain that our secretary acknowledged the receipt of the budget. However, your letter is most welcome because it gives a number of particulars about the specific items in the budget.

I shall not now comment on any of the requests set forth in the budget, for all of this will be submitted to the budget meeting of our Commission which will be held November 21-22. It will therefore be along about the middle of December before we can tell you what your grant for 1953 will be.

We shall look forward to receiving your audited statement of accounts for 1951 as soon as this is ready.

I note your statement that the account for 1951 is in arrears Rs. 12,736. Your comment about this mentions that the subsidy from America was short about Rs. 6,000. Our own books indicate that we have sent to the field everything that was promised. I am afraid that what you refer to is that we did not grant in 1951 the same amount of subsidy that you received in 1950. This again tells us that you planned your expenditures not on the basis of our promise to the GELC, but rather on the basis of your request. Looking forward to 1953, you must now plan your expenditures on the basis of what you have asked from us, for there is no assurance of what the amount may be that we may be able to contribute in 1953. Not until after our budget meeting has been held, and you have been informed what our grant for the next year will be, are you in a position to speak of what the American assistance will be. I hope that in your reports to your own people, you make this clear, so that it does not appear that we do not keep our promises. If that should be the case, then it is better that we do not make any grant at all than to be placed in this light before your people. I shall be glad to have your assurance of what the interpretation may be that you or President Lakra places before your own Church.

With cordial greetings I remain,

Sincerely,

Fredrik A. Schlotz

FAS/hlb
c.c. President Joel Lakra
Mr. Hans Lokies ✓

DEUTSCHER EVANGELISCHER
MISSIONS-RAT

Tgb.Nr. 8 /2306/E.

Hamburg 13, den 4. 6. 52
Feldbrunnenstraße 29 · Ruf 44 44 85

An die
Goßnersche Missionsgesellschaft ,
Berlin - Friedenau ,
Stubenrauchstr. 12.

Im Auftrag von Herrn Professor Freytag geben wir Ihnen nachstehend eine auszugsweise Abschrift eines Briefes von Dr.Schiotz vom 29.Mai :

"Thank you for your letter of May 26th. I feel confident that CYCOM can accept the information that you have given us as fulfilling the conditions for granting the special assistance to the Gossner Mission Society for the new work that it is undertaking in Singhbhum-Mayurbhanj."

Mit freundlichem Gruß

Deutscher Evangelischer Missions-Rat
Hamburg 13, Feldbrunnenstraße 29
J. A. A. Post

Gossner Mission
Blm. - Friedenau
Stabenaustr. 12

May 26th, 1952

442 /111/F/E.

Dr. Fredrik A. Schioltz,
National Lutheran Council,
50, Madison Avenue,
New York 10,
N.Y./U.S.A.

Dear Dr. Schioltz,

in your letter dated Dec. 7th to Director Lokies you asked if the German Evangelical Missionary Council would be able to confirm that the Gossner Mission Society is in the position to fulfill the conditions given under paragraph (a).

Increasing the foreign currency allotment to the Gossner Mission Society has two presuppositions :-

(1) The foreign currency is distributed to the various societies after the amount of mission gifts supplied for the mission fields. The Gossner Mission have to increase their special account deposited in German currency for the mission field, according to the requirements. We have the impression that the Gossner Mission will be able to do so.

(2) A foreign currency allotment to the Gossner Mission depends, of course, on how much currency is placed at the disposal of the German Mission by the Government. According to to-day's state of currency allotments, it would be possible to meet the increased demand of the Gossner Mission. It is not certain, however, whether we shall receive the same amount of currency from the Government in 1953/54, though there is no reason now to assume that this will not be the case.

I hope you will accept this confirmation by the German Missionary Council as fulfillment of your conditions.

Cordially yours ,

(Prof. D. Dr. Freytag)

THE LUTHERAN WORLD FEDERATION

Commission on World Mission

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17, route de Malagnou, Geneva, Switzerland

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Prof. Dr. P. Boendermaker, Ministerpark 17, Hilversum, Holland
The Rev. H. Meyer, Koraput, Orissa, India
Dr. O. G. Myklebust, Tullinsgate 4, Oslo, Norway

May 14, 1952

TO MISSION SOCIETY DIRECTORS AND EXECUTIVE SECRETARIES OF BOARDS PARTICIPATING IN THE WORK OF LWF-CWM:

Those of you who attended the Hamburg meeting will recall that notice was taken of the Southeast Asia Lutheran Consultative Conference which met at Penang March 26-29. A report of the conference was not available at the meeting in Hamburg, but it was promised that such a report would be made at the next meeting of CWM.

A detailed report of this conference reached our office a few days before CYCOM held its meeting in Chicago May 10. In this report there was an urgent request that a young couple with experience on the China field, three Chinese pastors, and two Chinese Bible women be made available to begin work at Kuala Lumpur within six months. The provision of the missionary couple would entail responsibility for building a residence, most likely in the city of Kuala Lumpur. It is quite probable that further help than what has now been requested will be required before long. In other words, it looks as though there is a definite call to begin work in this new field.

The sessions at Penang and the requests growing out of the deliberations there were done in consultation with the Malayan Christian Council.

When this report was placed before CYCOM May 10, they were impressed with the need for beginning work, and the sense of urgency pressed forward in the report, but felt that CYCOM's policy does not permit assigning funds for new work. The matter was therefore referred to CWM with a request that the chairman circularize mission boards and societies participating in LWF-CWM to inquire whether any society or board might volunteer to enter into this new field.

I know, from what has been said by directors present at our CWM meetings, that for some of you it is entirely impossible to consider work in a new field. Nevertheless, in order that there may be no feeling of favoritism, this memorandum is going to all directors and secretaries, with the request that each of you provide a reply at your very earliest opportunity. It would be helpful if this reply could be received by June 10, for one American board has its meeting at that time, and it might be that if no offer has come by that time to assume responsibility for this field, that board would see in this situation a call to assume responsibility for action.

The report of the Penang Conference is being printed, and we are asking Mr. V. D. Pitchai Pillai, who is arranging for the printing of the report, to send copies directly to each of you.

Sincerely,

Fredrik A. Schiotz
Fredrik A. Schiotz

FAS/hlb

LUTHERAN WORLD FEDERATION ASSEMBLY, 1952 - HANNOVER, GERMANY

9. 5. 1952.

XXXXX West 520 50

83 40 71

Lo./Re.

An den
Deutschen Evangelischen Missionsrat
z.Hd. Herrn Missionsdirektor Professor Dr. Freytag

H a m b u r g 1 3
Feldbrunners tr. 29

Das National Lutheran Council hat mit einem Schreiben vom 7. Dezember 1951, das in Abschrift auch an den Deutschen Evangelischen Missionsrat gegangen ist, der Gossnerschen Mission für den Neuanfang der Missionsarbeit in Singhbhum-Mayurbhanj einen Beihilfe von 6000 Dollar zugesichert. Dieser Betrag ist für die Aussendung und ein Jahresgehalt von zwei Missionaren und einer Missionsschwester bestimmt. Die Aussendung kann aufgrund einer Rücksprache, die zwischen Dr. Schlotz und dem Unterzeichneten am 3. April in Hamburg stattgefunden hat, Ende dieses Jahres oder auch noch später erfolgen, weil der Beschluß nicht auf ein bestimmtes Jahr, nämlich das Jahr 1952 beschränkt ist. Die Bedingung aber, an die die Auszahlung dieses der Gossnerschen Mission zugesicherten Betrages geknüpft ist, ist die Beibringung eines Gutachtens des Deutschen Evangelischen Missionsrats darüber, ob die Gossnersche Mission imstande sein wird, die mit Hilfe der amerikanischen Beihilfe begonnene Arbeit selbständig weiterzuführen, und zwar vom zweiten Jahre nach der Aussendung ab.

Es handelt sich bei der Missionsarbeit in Singhbhum-Mayurbhanj um die erste Aufgabe, die die Gossnersche Mission zusammen mit der jungen Kirche unter der Leitung des neugebildeten Joint Mission Boards leisten soll. Die Konstituierung des Joint Mission Boards ist inzwischen vollzogen. In seine Leitung sind Präsident Joel Lakra, Missionar Klimkeit und Missionar Lic. Schultz berufen worden. Die Missionsgaben der Heimat fließen nicht in die Kasse der jungen Kirche, sondern in die des Joint Mission Boards und sind ausschließlich für die eigentliche Missionsarbeit bestimmt. Dem Joint Mission Board steht auch allein das Recht zu, neue Missionare anzufordern. Schon in seiner ersten Sitzung wurde der Beschluß gefaßt, einen Theologen für das theologische Seminar in Ranchi, zwei junge Missionare mit ihren Frauen und eine Missionsschwester nach Indien hinauszurufen. Das Kuratorium der Gossnerschen Mission hat diesem Rufe stattgegeben und beschlossen, die Aussendung gegen Ende d.J. durchzuführen. In finanzieller Hinsicht würde die geplante Aussendung das Maß der vom National Lutheran Council bewilligten Beihilfe nicht überschreiten, da die beiden jungen Brüder, deren Aussendung geplant ist, beide zusammen mit der Gehaltssumme eines Vollmissionars auskommen dürften.

Darüber, daß die Neuaufnahme der Missionsarbeit in Singhbhum-Mayurbhanj von der größten Wichtigkeit ist, dürfte kein Zweifel bestehen. Das neu erschlossene Missionsgebiet liegt zwischen der Gossner-Kirche und der von der Breklumer Mission betreuten Jaipur-Kirche. Es ist gerade das Bindeglied zwischen beiden Kirchen. Darum ist auch die Breklumer Mission bereit, mit dem Joint Mission Board zusammenzuarbeiten und im nächsten Jahre ihrerseits einen Missionar zur Verfügung zu stellen. Noch ist nur eine kleine amerikanische Baptistenmission, mit der sich die Leitung des Joint Mission Boards verständigt hat, in jenem Lande tätig. Es besteht aber die Gefahr, daß sich die römisch-katholische Mission einmengt. Daraus ergibt sich die Notwendigkeit, mit der Arbeit baldmöglichst zu beginnen. Die Gossnersche Mission wäre darum dem

Deutschen Evangelischen Missionsrat von Herzen dankbar, wenn er sich ein Urteil darüber bilden wollte, ob die Gossnersche Mission ab 1954 in der Lage sein wird, die mit Hilfe des National Lutheran Council angefangene Arbeit selbständig fortzuführen.

Was die Heimateinnahmen der Gossnerschen Mission betrifft, so verweisen wir auf das Gespräch, das wir mit Herrn Otto am 7. d.M. in Berlin haben durften. Bisher hat die Gossnersche Mission jährlich den Gegenwert von 12.000 DM in Devisen erhalten. Diese Leistung soll im Jahre 1953 auf 16.000 DM gesteigert, dagegen im Jahre 1954 nicht erhöht werden. Zu diesem Betrag käme für das Jahr 1954 ein Devisenbedarf von monatlich 1.000 DM hinzu, so daß der Gesamtbedarf an Devisen im Jahre 1953 16.000 DM und im Jahre 1954 28.000 DM betragen würde. Mit Herrn Otto wurde ein Einvernehmen darüber erzielt, daß die Heimateinnahmen der Gossnerschen Mission entsprechend gesteigert werden können. Die Frage, um die es jetzt geht, ist nun die, ob der Deutsche Evangelische Missionsrat es im Blick auf die allgemeine finanzielle und wirtschaftliche Lage der Heimat es für wahrscheinlich hält, daß auch entsprechend viel Devisen zur Verfügung stehen werden, um diesen Bedarf der Gossnerschen Mission zu decken.

Wir wären dem Deutschen Evangelischen Missionsrat sehr dankbar, wenn er zu einer positiven Entscheidung gelangen und Herrn Dr. Schlotz in diesem Sinne unterrichten wollte.

Mit freundlichem Gruß

COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS
NATIONAL LUTHERAN COUNCIL
50 MADISON AVENUE
NEW YORK 10, N. Y.

New York, den 4. 4. 1952

Herrn Missionsdirektor Hans Lokies
Gossnersche Missionsgesellschaft
Berlin-Friedenau
Stubenrauchstr. 12
GERMANY

Sehr verehrter Herr Direktor Lokies,

darf ich Sie im Anschluss an die wahrscheinlich von Herrn Dr.
Schiotz schon mündlich ausgesprochene Bitte noch einmal schriftlich
bitten, den Haushalts-Voranschlag/für die Gossner-Mission in Indien
/für 1953
bis zum

1. Juli ds. Js.

hierher übermitteln zu wollen.

Mit freundlichen Grüßen und allen guten Wünschen für Ihre
Arbeit,

Dagny Ohlekopf

Dagny Ohlekopf
Sekretärin von Dr. Schiotz

COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS
NATIONAL LUTHERAN COLLEGE
50 MADISON AVENUE
NEW YORK 10, N. Y.



GRAND CENTRAL
STATION

AIR LETTER

**VIA AIR MAIL
PAR AVION**

Herrn Missionsdirektor
Hans Lokies
Gossnersche Missionsgesellschaft
Berlin-Friedenau
Stubenrauchstr. 12
GERMANY

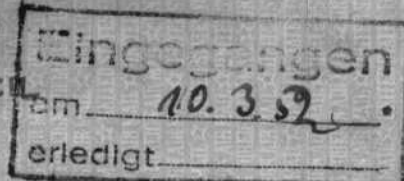
MESSAGE MUST APPEAR ON INNER SIDE ONLY
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219
COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS
NATIONAL LUTHERAN COUNCIL
50 MADISON AVENUE
NEW YORK 10, N. Y.



C o p y

March 4, 1952

Dr. Fredric Irvin
Guntur
SOUTH INDIA

Dear Dr. Irvin:

Before leaving for his six weeks' trip abroad Dr. Schiotz asked me to write to you, asking that the audited financial report for 1951 be sent here by June 1, and that the budget request for 1953 be in our hands by July 1.

He also suggested that while we were supposed to get the reports for the Gossner and Schleswig-Holstein fields directly from the mission societies, it might be best to get the budget request from these societies for the year 1953 through the Committee on Subsidized Churches of the FELC, since these societies have elected to have the money sent through this committee.

The Leipzig Mission Society, which has elected to have the money sent directly, will send its budget request directly.

Sincerely,

Dagny Ohlekopf
Secretary to Dr. Schiotz

do
c.c. Director Lokies
Dr. Poerksen
Rev. Lakra

COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS
NATIONAL LUTHERAN COUNCIL
50 MADISON AVENUE
NEW YORK 10, N. Y.



AIR LETTER

**VIA AIR MAIL
PAR AVION**

Herrn Missionsdirektor Hans Lokies
Gossnersche Missionsgesellschaft
Berlin-Friedenau
Stubenrauchstr. 12
GERMANY

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12/2
Berlin-Friedenau, am 9. Februar 1952

Mr.
Fredrik A. Schlotz
231 Madison Avenue
New York 16, N.Y.
U.S.A.

Lieber Bruder Schlotz!

Sie werden sich gewundert haben, daß ich auf Ihren Brief vom 7.12. noch nicht geantwortet habe, obwohl er uns Anlaß zu tiefem Dank und großer Freude gibt. Das National Lutheran Council ist in einer so hochherzigen und großzügigen Weise auf unsere Bitten und Wünsche eingegangen, daß wir nur aus tiefstem Herzen danken können.

Ich wollte aber meinen Dank nicht nur persönlich und privatim aussprechen, sondern erst eine Sitzung unseres Kuratoriums abwarten, in der ich ihr Schreiben vorlegen konnte.

Leider erkrankte ich im Dezember. So fand die Sitzung des Kuratoriums erst verspätet statt. Dazu kommt, daß am 15. Januar in Ranchi eine Sitzung des Church Councils stattfinden sollte, die über die Frage zu entscheiden hatte, wieviel deutsche Missionskräfte nach Indien eingeladen werden sollen. Da wir jetzt nicht mehr als Missionsgesellschaft auf eigene Initiative aussenden, sondern erst auf eine Einladung der jungen Kirche, mußte ich diese Sitzung abwarten. Nun aber ist auch diese Sitzung auf die Zeit vom 12. - 15.3. verschoben worden, so daß ich bis auf den heutigen Tag noch nicht weiß, in welchem Umfange wir eine Aussendung vornehmen können. Darum will ich nicht mehr länger warten, sondern Ihnen zunächst im Namen des Kuratoriums der Gossnerschen Mission unsern Dank für alle Hilfe aussprechen, die Sie uns angeboten haben.

Wir danken herzlichst für die Uebernahme von 75 % der Reisekosten für unsern nach Deutschland beurlaubten Missionar Borutta.

Wir danken für die Hilfe, die uns für die geplante Pionierarbeit in dem Distrikt Singbhum und Mayurbhanj in Aussicht gestellt ist, und zwar eine grant von 6.000 Dollar für Gehälter und Reisekosten von 2 Missionaren und einer Missionsschwester im Jahre 1952.

Wir danken für die Absicht, uns auch im Jahre 1953 für die Gründung eines Hospitals eine grant von 6.000 Dollars zu bewilligen.

Zugleich möchten wir Ihnen bestätigen, daß wir die Bedingungen, an die Sie die Gewährung dieser grants knüpfen, erfüllen wollen d.h. also, daß wir uns verpflichten, die mit Ihrer Hilfe begonnene Arbeit vom zweiten Jahre ab selbständig fortzuführen. Zu diesen Bedingungen gehört auch ein Gutachten von Professor Freytag und Mr. Otto darüber, ob unsere Missionsgesellschaft aufgrund ihrer Einnahmen in der Heimat und im Rahmen der gesamten Devisenzuteilung für die deutschen Missionsgesellschaften in der Lage ist, die von Ihnen gestellten Bedingungen zu erfüllen.

12

Die Gossnersche Mission hat vom National Lutheran Council schon seit vielen Jahren, und zwar länger früher als alle anderen deutschen Missionsgesellschaften, die selbstloseste Unterstützung und Hilfe erfahren. Wir bitten Sie, auch für die uns in Ihrem Schreiben vom 7.12. angebotene Hilfe unseren innigsten Dank entgegenzunehmen. Zugleich aber bitten wir um freundliches Verständnis dafür, daß wir uns zu den von Ihnen gestellten Bedingungen erst äußern können, sobald die Beschlüsse des Church Councils in Ranchi bei uns eingegangen sind.

So grüße ich Sie im Namen unseres Kuratoriums in dankbarer Verbundenheit

Ihr sehr ergebener

P.S. Heute erhielten wir durch Sie eine Abschrift des Briefes, der die Antwort der Mrs. Hamilton auf unsere Frage enthält, ob sie das Grundstück bei Baripada der Gossnerschen Mission zur Einrichtung einer Missionsstation überlassen wollte. Wir bedauern es sehr, daß die Antwort negativ ausgefallen ist, danken Ihnen aber für all die Mühen, die Sie in dieser Angelegenheit gehabt haben. Ich werde nun die Antwort von Mrs. Hamilton nach Indien weiterleiten und im besonderen Bruder Kinkit fragen, ob andere Möglichkeiten bestehen, um in Mayurbhanj Fuß zu fassen. Von dem Ergebnis dieser Korrespondenz werde ich Ihnen Nachricht geben.

Wir danken herzlich für die Übersendung von 75 R. der Reichsmission für unsere nach Delhi an den Reichsrat Missionarische Kommission.

Wir danken für die Hilfe, die uns für die geplante Bibliothek in dem District Sankhuan und Mayurbhanj in Aussicht gestellt ist, und zwar eine Summe von 5.000 R. für die Bibliothek und Reisen von 2 Missionaren und einer Missionarinnen in den Jahren 1922.

Wir danken für die Absicht, uns auch im Jahre 1923 für die Gründung eines Hospitals eine Summe von 5.000 R. zu bewilligen.

Zugleich möchten wir Ihnen danken, daß wir die Bedingungen, an die Sie die Gewährung dieser Summe knüpfen, erfüllen wollen d.h. also, daß wir uns verpflichten, die in Ihrer Mitteilung begonnene Arbeit vom Herbst des Jahres 1922 fortzusetzen. In der ersten Bedingung steht, daß ein Gutachten von Professor Taylor und A. O. S. darüber vorzulegen ist, ob eine Mission in der Gegend von Ranchi im Interesse der dortigen Bevölkerung liegt. Dieses Gutachten ist bereits eingegangen und hat die Mission in Ranchi sehr günstig beurteilt. Wir werden Ihnen das Gutachten in der nächsten Zeit zusenden.

476
Gossner Mission Society

Berlin-Friedenau, d. 9.2.52
Stubenrauchstr. 12

Mr.
Fredrik A. SCHIOTZ
231 Madison Avenue
New York 16 N.Y.
U.S.A.

Dear Brother Schiotz,

You will have wondered, why I have not yet answered your letter of Dec. 7th although it was a cause for great gratitude and joy. The National Lutheran Council has responded so generously to our requests and wishes that we can only give thanks from all our hearts.

However I wanted not only to express my thanks privately and personally but wanted to wait till we had had a meeting of our Kuratorium where I could present your letter.

Unfortunately I was ill in December, so the meeting of the Kuratorium was delayed. In addition, a meeting of the Church Council in Ranchi was to be held on Jan. 15 in which it was to be decided how many German missionaries were to be called to India. As we no longer send out missionaries as a Mission Society on our own initiative, but have to wait till we are invited by the younger Churches, I had to await this meeting. But now this meeting too has been postponed till 12.-15th February so that I am still without information as to how many we are to send out. So I will not wait any longer, and thank you for all the help you have offered in the name of the Gossner Home Board.

We thank you very much for taking over 75% of the Travelling costs for our Missionary Borutta who is coming to Germany on furlough.

We thank you for the help you have advertised for the pioneer work planned for the districts Singbhum and Mayurbhanj to the amount of 6.000 Dollars for salaries and travelling-costs for 2 missionaries and one woman missionary for 1952.

We thank you for your intention to grant us 6000 Dollars for the founding of a hospital in 1953.

At the same time we affirm that we will fulfill the conditions on which these grants are based, i.e. that we undertake to continue the work begun with your help on our own after the first year. In these conditions is included an expert opinion by Professor Freytag and Mr Otto concerning the question whether our Mission Society will with respect to its revenues at home and the currency quota granted to German Mission Societies be in the position to fulfill your conditions.

The Gossner Mission has for many years experienced the most altruistic support and help from the National Lutheran Council, long before other German Mission Societies, and we can only repeat our deep gratitude and thanks for the help offered us in your letter of 7.12. At the same time we beg you to understand that we cannot reply to the matter of the conditions before we have been informed of the resolutions taken at the Church Council meeting in Ranchi.

Best wishes and many thanks in the name of the Kuratorium

yours sincerely,

p.t.o.

P.S. Today we received from you the copy of the letter containing Mrs Hamilton's answer to our inquiry whether she would give us the estate near Baripada for the Gossner Mission to erect a mission-station. We are very sorry that it is a negative answer, but thank you very much for the trouble you have had with this affair. I am sending this Answer to India, and am asking Brother Klimkeit whether he has other possibilities to get a footing in Mayurbhanj. I shall inform you of the result of this correspondence.

Berlin-Friedenau, am 9. Februar 1952

Mr.
Fredrik A. Schioltz
231 Madison Avenue
New York 16, N.Y.
U.S.A.

Lieber Bruder Schioltz!

Sie werden sich gewundert haben, daß ich auf Ihren Brief vom 7.12. noch nicht geantwortet habe, obwohl er uns Anlaß zu tiefem Dank und großer Freude gibt. Das National Lutheran Council ist in einer so hochherzigen und großzügigen Weise auf unsere Bitten und Wünsche eingegangen, daß wir nur aus tiefstem Herzen danken können.

Ich wollte aber meinen Dank nicht nur persönlich und privatim aussprechen, sondern erst eine Sitzung unseres Kuratoriums abwarten, in der ich Ihr Schreiben vorlegen konnte.

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National Lutheran Council



COMMISSION ON YOUNGER CHURCHES AND ORPHANED MISSIONS

Fredrik A. Schiotz
EXECUTIVE SECRETARY

50 MADISON AVENUE • NEW YORK 10 • N. Y.

MURRAY HILL 6-8860

Cable address: LUTHCO, New York

U. S. A. NATIONAL COMMITTEE FOR LUTHERAN WORLD FEDERATION

PAUL C. EMPIE, *Executive Director*

January 31, 1952

Director Hans Lokies
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Friedenau, GERMANY

Dear Director Lokies:

Dr. Schiotz has asked me to forward to you a copy of a letter received recently from Mrs. S. J. Hamilton regarding the Sir Daniel Hamilton Estate at Baripada. Our inquiry regarding this estate was directed to Mrs. Hamilton on August 1, 1951, at Admhor Wittingey, Arin, Scotland. Mrs. Hamilton's reply, dated December 1, 1951, follows:

"I am in receipt of your letter of 20th Nov. enclosing a copy of a previous letter dated 1st Aug. 1951, regarding the Sir Daniel Hamilton Estate at Baripada.

"I have to inform you that this fruit growing Estate is administered by the Turstees of the late owner, and it is not possible for any part of it to be leased or otherwise disposed of.

"Yours faithfully,
ANNE HAMILTON"

* * * * *

Cordially,

Helen L. Bjertness
Secretary to Dr. Schiotz

An agency for _____

UNITED LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH

AMERICAN LUTHERAN CHURCH
AUGUSTANA LUTHERAN CHURCH

LUTHERAN FREE CHURCH
UNITED EV. LUTHERAN CHURCH

FINNISH SUOMI SYNOD
DANISH LUTHERAN CHURCH

217/

National Lutheran Council

U. S. A. NATIONAL COMMITTEE FOR LUTHERAN WORLD FEDERATION

PAUL C. EMPIE, *Executive Director*



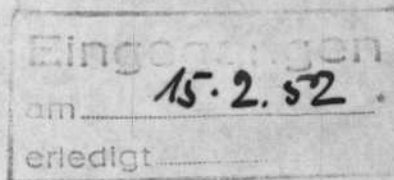
DIVISION OF PUBLIC RELATIONS

Joseph Simonson

EXECUTIVE SECRETARY

50 MADISON AVENUE • NEW YORK 10 • N. Y.

MURRAY HILL 6-8860



Dear Sir:

By request of Dr. Fredrik A. Schiotz, of the National Lutheran Council we send you our official publication, THE NATIONAL LUTHERAN, which is published five times each year.

It is a pleasure for us to send you the magazine and we sincerely hope that you enjoy reading it and that others who are interested in the work of the Lutheran Church in America are able to share your copy of it.

We should like to give you the best service possible. Therefore, we ask you to kindly let us know if you are actually receiving the magazine, and whether we have your correct mailing address.

Thank you for your cooperation in this matter.

Sincerely yours,

Norma E. Knutson

THE NATIONAL LUTHERAN

January 23, 1952

Mr. Hans Lokies, Director
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Froedenau, Germany

— An agency for —

UNITED LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH

AMERICAN LUTHERAN CHURCH
AUGUSTANA LUTHERAN CHURCH

LUTHERAN FREE CHURCH
UNITED EV. LUTHERAN CHURCH

SUOMI SYNOD
DANISH LUTHERAN CHURCH

Gossner
Mission

1259
COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS
NATIONAL LUTHERAN COUNCIL
50 MADISON AVENUE
NEW YORK 10, N. Y.

Eingegangen

am 24. 12. 51.

erledigt

December 21, 1951

Director Hans Lokies
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Friedenau
GERMANY

Dear Pastor Lokies:

I have had no reply to my letter of November 20 to Mrs. S. J. Hamilton. You will recall from the copy that I sent you that I inquired of Mrs. Hamilton if it might not be possible for her to give us a reply as soon as possible.

I suspect that it will be best for you to take this matter up with Dr. Goodall of the International Missionary Council office in London. The fact that he will write to her as a Britisher may help to elicit a reply. Further, he may have acquaintances in that part of Scotland wherein Mrs. Hamilton lives, who can approach her personally.

With cordial greetings I remain,

Fraternally,

Fredrik A. Schlotz

Fredrik A. Schlotz

FAS/do

FOLD SIDES OVER AND THEN FOLD BOTTOM UP AND SEAL
NO OTHER ENVELOPE SHOULD BE USED.

COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS
NATIONAL LUTHERAN COUNCIL
50 MADISON AVENUE
NEW YORK 10, N. Y.



AIR LETTER

**VIA AIR MAIL
PAR AVION**

Herrn Direktor Hans Lokies
Gossnersche Missionsgesellschaft
Berlin-Friedenau
Stubenrauchstr. 12
GERMANY

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WILL BE SENT BY ORDINARY MAIL

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Commission on World Missions

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Lund, Sweden
Prof. Dr. Abdel Wentz, Vice-President
Gettysburg Seminary, Gettysburg, Pa., U. S. A.
Bishop Lajos Ordass, Vice-President
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Prof. Dr. Ernst Sommerlath
Gustav Freytagstr. 8, Markkleeberg b/Leipzig
Germany
Prof. Dr. Osmo Tiilikä
Fredrikinkatu 63 A, Helsinki, Finland

Dr. S. C. Michelfelder, Executive Secretary
17, Route de Malagnou
Geneva, Switzerland

ingegangen
19. 12. 51
erledigt

Dr. Fredrik A. SCHIOTZ, Chairman
50 Madison Avenue, New York, N. Y., U. S. A.
17, route de Malagnou, Geneva, Switzerland

Lie. Eilers, Vice-Chairman, Hermannsburg, Hannover, Germany
Dr. Herman Schlyter, Secretary, Bredgatan 14, Lund, Sweden
Prof. Dr. P. Boendermaker, Ministerpark 17, Hilversum, Holland
The Rev. H. Meyer, Koraput, Orissa, India
Dr. O. G. Myklebust, Tullingsgate 4, Oslo, Norway

December 12, 1951

MEMORANDUM

TO COMMISSION ON WORLD MISSIONS,
DIRECTORS - IN EUROPE AND ON FIELDS
RECEIVING CYCOM ASSISTANCE

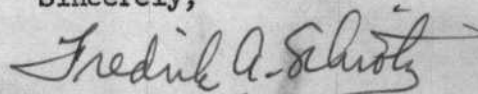
Dear Friends in Missionary Service:

Here in New York as I write these lines, we are in the midst of Advent, with Christmas crowding the horizon. This morning I must go to the Caravel Studios to invest six hours looking at film material from various mission fields. Out of this film we hope to have a composite picture prepared for release to our churches in 1952. It takes many different ways of telling the story to our people to secure the Lutheran World Action gifts from which our Commission receives its funds.

Before I leave for Caravel's, I want to get this note on its way. In the round of activities that press for the attention of each of us, I know that there are moments of quietness when I and the work we try to do from this office are remembered in your prayers. For this I want to thank you. I want also to tell you that I have often thanked God for the opportunity and willingness that He has given us in working together in the Commission on World Missions of the LWF, and for the work that so many of you are doing on the mission field frontiers.

Christmas Day I shall have no opportunity to speak a "Merry Christmas" to you. But this note tells you that my Christmas prayer will ask that the Savior give you a new sense of His presence, making the day a fresh Immanuel experience for you, your co-workers, and your families.

Sincerely,



Fredrik A. Schiotz

THE LUTHERAN WORLD FEDERATION

Commission on World Missions

Executive Committee :

Bishop Dr. Anders Nygren, President
Lund, Sweden
Prof. Dr. Abdel Wentz, Vice-President
Gettysburg Seminary, Gettysburg, Pa., U. S. A.
Bishop Lajos Ordoss, Vice-President
Eszterhazy utca 12, Budapest, Hungary
Dr. Franklin C. Fry, Treasurer
231 Madison Avenue, New York, U. S. A.
Dr. J. A. Aasgaard
408 Fifth Avenue S., Minneapolis, Minn. U. S. A.
Dr. P. O. Bersell
2445 Park Avenue, Minneapolis, Minn., U. S. A.
Bishop Dr. N. Beste
Münzstrasse 8, Schwerin, Germany
Mr. Charles Delbruck
Les Gravières, Valentigney (Doubs), France
Archbishop Dr. Teodor Grünbergs
Breitestr. 8, Esslingen a/Neckar, Germany
Dr. Alfred Th. Jørgensen
Vendersgade 28, Copenhagen, Denmark
The Rev. Joel Lakra
Ranchi, Bihar, North India
Bishop Dr. Hanns Lilje
Calenbergerstr. 43, Hannover, Germany
Bishop Dr. Hans Meiser
Arcisstrasse 13, Munich, Germany
Bishop Dr. Johannes Smemo
Kristiansand S., Norway
Prof. Dr. Ernst Sommerlath
Gustav Freytagstr. 8, Markkleeberg b/Leipzig
Germany
Prof. Dr. Osmo Tiilila
Fredrikinkatu 63 A, Helsinki, Finland

Dr. S. C. Michelfeider, Executive Secretary
17, Route de Malagnou
Geneva, Switzerland

Dr. Fredrik A. SCHIOTZ, Chairman
50 Madison Avenue, New York, N. Y., U. S. A.
17, route de Malagnou, Geneva, Switzerland

Lic. Elfers, Vice-Chairman, Hermannsburg, Hannover, Germany
Dr. Herman Schlyter, Secretary, Bredgatan 14, Lund, Sweden
Prof. Dr. P. Bo-ndermaker, Ministerpark 17, Hilversum, Holland
The Rev. H. Meyer, Koraput, Orissa, India
Dr. O. G. Myklebust, Tullingsgate 4, Oslo, Norway

December 13, 1951

TO MISSION DIRECTORS INTERESTED IN THE
HANNOVER ASSEMBLY OF THE LWF:

Dear Brethren:

In all probability there are several Lutheran younger churchmen who will be studying in Europe in 1952. It would be an expensive oversight if these people should not be along in the LWF Assembly that meets at Hannover July 25 through August 3. Their attendance would be a valuable experience for their own work when they return home, and it would be a great help to the Missions Section and the Youth Conference at Hannover. I am therefore writing to suggest that each mission society that may have provided a scholarship for a younger churchman to study in Europe try also to arrange for his attendance at Hannover.

Write today to:

Pastor Hans Helmut Peters
Luther-Haus
Ebhardtstrasse 3a
Hannover
GERMANY, British Zone

giving him the name of the student and his address in Europe. State definitely in your letter whether he can depend on your sending the student and underwriting his travel costs. Pastor Peters will in turn inform you of what the hospitality arrangements may be during the stay at Hannover. Every effort is being made to keep the costs at a minimum.

Faternally,

Fredrik A. Schiotz
Fredrik A. Schiotz

FAS/hlb

128
13. Dezember 1951

XXXXXXXXXXXXXXXXXX

83 40 71

Lo./Re.

Herrn
Missionsinspektor K ü c h l e r
L e i p z i g C 1
Paul-List-Str. 19

Lieber Bruder Küchler !

Wir haben endlich aus Indien eine etwas genauere Statistik erhalten und würden uns freuen, wenn Sie sie noch bei Ihrer Darstellung der Arbeit und des Standes der lutherischen Mission verwenden könnten.

Mit den herzlichsten Grüßen und Segenswünschen für die Advents- und Weihnachtszeit

Ihr

1 Anlage !

I am glad to be able to tell you that at the meeting of our Commission last Saturday the following missionary budget was approved for your field for the year 1952:

Salaries:	Rs. 32.347		
Car allowance:	1.200		
	Rs. 33.547	@ 21 %	\$ 7,044.87
Less GMS gift:	DM 12.000	or	\$ 2,857.00
			\$ 4,178.87
			=====

Furlough travel for the Borutta family was allowed with the understanding that your Mission Society will pay 25 %. We will appreciate receiving word from you as to how much money will be involved in the travel of the Borutta family back to Germany.

In regard to your request for the Singhbhum-Mayurbhanj districts I think that I have already written to you that our Commission does not grant any loans such as you requested for the building of the hospital. However, they voted the following two motions:

" (a) In view of the fact that the Singhbhum-Mayurbhanj fields are regarded as a responsibility of the contiguous mission and church (Gossner Mission Society and Gossner Evangelical Lutheran Church) we approve a grant of \$ 6,000. for salaries and travel for two missionaries and one deaconess in 1952, with the distinct understanding that we will be obligated for one year only. It will be understood that before the money may be disbursed, the German Evangelical Missionary Council should be consulted about the probability of the GMS being able to assume the obligation in 1953.

" (b) That if the conditions in paragraph (a) are satisfactorily met, CYCOM will consider making a grant of \$ 6,000. for the hospital in 1953."

The statement which is added in the first motion about wanting the approval of the GEMC before any amount of the grant of \$ 6,000 may be released, is in order that Prof. Freytag and Mr. Otto, who know the financial conditions and the problems of exchange in Germany so well, can advise us whether or not in their judgment your society can handle the responsibility for these new missionaries when it comes to the year 1953. You will also observe that there is no promise of a gift for the hospital in 1953, for we don't know too well what our own position will be at that time, but that we do mention that we will give it consideration.

National Lutheran Council



COMMISSION ON YOUNGER CHURCHES AND ORPHANED MISSIONS

Fredrik A. Schiotz
EXECUTIVE SECRETARY

50 MADISON AVENUE • NEW YORK 10 • N. Y.

MURRAY HILL 6-8860

Cable address: LUTHCO, New York

U. S. A. NATIONAL COMMITTEE FOR LUTHERAN WORLD FEDERATION

PAUL C. EMPIE, Executive Director

December 7, 1951

The Rev. Hans Lokies, Director
Gossner Mission Society
Berlin-Friedenau
Stubenrauchstr. 12
GERMANY

Dear Brother Lokies:

I am glad to be able to tell you that at the meeting of our Commission last Saturday the following missionary budget was approved for your field for the year 1952:

Salaries:	Rs. 32,347.	
Car allowance:	<u>1,200.</u>	
	Rs. 33,547. @ 21¢	\$7,044.87
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		<u>\$4,187.87</u>

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Kirke 65%: L. P. P.
An agency for

UNITED LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH

AMERICAN LUTHERAN CHURCH
AUGUSTANA LUTHERAN CHURCH

LUTHERAN FREE CHURCH
UNITED EV. LUTHERAN CHURCH

FINNISH SUOMI SYNOD
DANISH LUTHERAN CHURCH

Gossner
Mission

Copy.

NATIONAL LUTHERAN COUNCIL

Commission on Younger Churches and
Orphaned Missions

Fredrik A. Schlotz

50 Madison Avenue - New York 10 -NY

December 7, 1951

The Rev. Hans Lokies, Director
Gossner Mission Society
Berlin-Friedenau
Stubenrauchstr. 12
Germany

Dear brother Lokies :

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"(b) That if the conditions in paragraph (a) are satisfactorily met, CYCOM will consider making a grant of \$ 6.000. for the hospital in 1953. "

.....
.....
Sincerely

sign. Fredrik A. Schlotz

FAS/do

Copy.

NATIONAL LUTHERAN COUNCIL

Commission on Younger Churches and
Orphaned Missions

Fredrik A. Schiotz

50 Madison Avenue - New York 10 -NY

December 7, 1951

The Rev. Hans Lokies, Director
Gossner Mission Society
Berlin-Friedenau
Stubenrauchstr. 12
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Sincerely

sign. Fredrik A. Schiotz

PAS/do

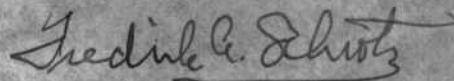
Director Hans Lokies - December 7, 1951

- 2 -

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A blessed Advent to you and your family!

Sincerely,



Fredrik A. Schiotz

FAS/do

c.c. Prof. Freytag
President Lakra
Dr. Wood

December 7, 1951

The Rev. J. Klimkeit
Gossner Evangelical Lutheran Church Compound
Ranchi, Bihar, INDIA

Dear Brother Klimkeit:

I am glad to be able to tell you that at the meeting of our Commission on Saturday they approved a supplement for the Gossner missionaries of Rs. 2,917.00 or \$613.00 for 1951. The oversight in making allowance for this item in the 1951 budget has been rectified in the decisions with reference to the 1952 budget.

I am sending a copy of this letter to Dr. Wood and to President Lakra as their authorization to forward the payment immediately upon the receipt of this letter.

A blessed Advent Season to you and your family!

Sincerely,

Fredrik A. Schiotz

FAS/do
c.c. Director Lokies
Dr. Wood
President Lakra

COPY

December 6, 1951

The Rev. Joel Lakra, President
Gossner Church Compound
Ranchi, Bihar Province
INDIA

Dear Pastor Lakra:

When I wrote to you some weeks ago, giving you the information about the tentative action of our Commission at the meeting September 26 with regard to the request of the Gossner Church, I told you that the action would not be valid until confirmed at the meeting of our Commission December 1. I am glad to tell you that the Commission voted a grant to the Gossner Evangelical Lutheran Church in the amount of Rs. 65,000 for the year 1952. However, in the fact that the Commission restored the cut that was made for 1951 it should be observed that they took into account some of the drought conditions which we believe have prevailed in your area. In other words, there is no assurance against a cut being made for 1953.

I am enclosing a copy of a letter that I have written to Director Lokies concerning the allowance for the missionary budget for 1952.

A blessed Advent Season to you and your family!

Sincerely,

Fredrik A. Schiotz

FAS/do
c.c. Director Lokies

COPY

November 20, 1951

Mrs. S. J. Hamilton
Admhor Wittingey
Arin
SCOTLAND

My dear Mrs. Hamilton:

Under date of August 1 we sent you a letter as per the enclosed copy.
We would appreciate it very much if we might have a reply to our
inquiry at your very earliest convenience.

Sincerely,

Fredrik A. Schiotz

FAS/do

c.c. Director H. Lokies ✓

COPY

National Lutheran Council



COMMISSION ON YOUNGER CHURCHES AND ORPHANED MISSIONS

Fredrik A. Schiotz
EXECUTIVE SECRETARY

50 MADISON AVENUE • NEW YORK 10 • N. Y.

MURRAY HILL 6-8860

Cable address: LUTHCO, New York

U. S. A. NATIONAL COMMITTEE FOR LUTHERAN WORLD FEDERATION

PAUL C. EMPIE, *Executive Director*

November 19, 1951
(Dictated 11/15/51)

Director Hans Lokies
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Friedenau, G E R M A N Y

Dear Director Lokies:

Your letter of November 9 has just come in. The day before your letter arrived, I dictated a letter to you concerning most of the things about which you inquire.

I regret more than I can say that you have had to wait so long for a reply to your earlier letters. There is no implied resentment for the fact that you have made request to our Commission in the fact that we waited so long to answer. It is merely the reflection of the fact that I have had to be in the field a great deal, helping to raise the very funds that we use for our orphaned missions work. Further, one of our secretaries had to leave on very short notice, and with new help and part time help in the office, there was time to take care of only those things that were most urgent.

I have had no reply from the family Hamilton to the letter that I addressed to them this summer. I am therefore sending a new letter, asking that they try to give us an answer soon. If we get no reply to this new approach within a reasonable length of time, then it may be well for you to write to them directly.

You will hear from us after the meeting, November 30-December 1, as to what the decision of our Commission may be with reference to your request.

With cordial greetings I remain,

Sincerely,

Fredrik A. Schiotz

FAS/hlb

An agency for

UNITED LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH

AMERICAN LUTHERAN CHURCH
AUGUSTANA LUTHERAN CHURCH

LUTHERAN FREE CHURCH
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DANISH LUTHERAN CHURCH

National Lutheran Council



U. S. A. NATIONAL COMMITTEE FOR LUTHERAN WORLD FEDERATION

PAUL C. EMPIE, *Executive Director*

COMMISSION ON YOUNGER CHURCHES AND ORPHANED MISSIONS

Fredrik A. Schiotz
EXECUTIVE SECRETARY

50 MADISON AVENUE • NEW YORK 10 • N. Y.

MURRAY HILL 6-8860

Cable address: LUTHCO, New York

November 15, 1951
(Dictated 11/12/51)

Dr. Hans Lokies, Director
Gossner Mission Society
Berlin-Friedenau
Stubenrauchstrasse 12
GERMANY

Dear Director Lokies,

From the enclosed copy of the letter that I have written to Missionary Klimkeit you will understand why I am late in answering your letter of September 21.

I received a copy of Dr. Pörksen's letter to you under date of September 12, in which he states that his society has decided that they will join in the cooperation with your society and the Leipzig Mission Society in work in North Orissa, but that they will not be able to contribute the support of a missionary for this task until in 1953. I understand from the cable that I received from you under date of September 24 that the Leipzig Mission Society has not yet made a definite decision about this cooperative work.

The enclosed copy of my letter to Missionary Klimkeit gives you my reply to the second paragraph in your letter of September 21.

Our agenda at the September 26 meeting of our Commission was so crowded that there was no opportunity to make any decision about the budget requests for India. Only a few budget decisions were made, and these were only tentative. Consequently, I will not be able to reply as to whether or not we may assume the costs for furlough travel for Missionary Boruta in the 1952 budget until after our Commission has held its meeting November 30 - December 1. However, on the basis of policy I think it is quite likely that this will be assumed on a 75% basis such as you suggest.

It is my understanding that in paragraph IV of your letter you are inquiring whether or not we may be able to take care of the missionary budget for your workers over and above the DM 12,000 which you mentioned in our conversation at Breklum that your society would assume. I can give no definite reply now, but I think it quite likely that this will be allowed at our meeting November 30 - December 1.

Concerning your request for help for the new project planned by the Joint Mission Board it is more ~~un~~likely that our Commission will say "no". It was my understanding

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An agency for

UNITED LUTHERAN CHURCH
EVANGELICAL LUTHERAN CHURCH

AMERICAN LUTHERAN CHURCH
AUGUSTANA LUTHERAN CHURCH

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FINNISH SUOMI SYNOD
DANISH LUTHERAN CHURCH

Gossner
Mission

when we talked at Breklum, that you were hopeful that Leipzig or Schleswig-Holstein Society would be able to assume the expense for the new workers of the Joint Mission Board, but that if this was not successful (as you have reported now that it is not) that you would ask us to assume the expense for the agricultural worker and for a doctor and a nurse for one year only. I shall place it before our Commission, but I am not at all hopeful that they may say "yes", for they have adopted it as a policy that they cannot assume any new work. The only chance that there might be that something would be done is on the basis of your statement that help would be required only for one year.

I think it quite unlikely that our Commission could see its way clear to make any contribution towards the erection of a hospital. The Commission has already said "no" to a similar request from the Gossner Church. Your request that we extend a loan would be met by a definite refusal, for our Commission does not at any time loan money. If a project has merit and we have the means with which to help, then it is always in the form of a gift. Nevertheless, in order that you may have the attitude of our Commission itself and not my opinion I shall place this letter before the Commission at its next meeting and will let you know what the decision may be.

I notice your report that your Joint Mission Board is willing to meet the condition for the \$500 gift. The money is ready to be transmitted, but you have not indicated to whom you wished it sent. Since you have not done this, I am assuming that you would like it sent as the other funds are sent, namely through the treasurer of the Committee on Subsidized Churches of the FELC, who in turn sends it on to the treasurer of the Gossner Church. We shall arrange to have this done.

When you stated in your cable of September 24 that the German and Indian students are starting in Ranchi in 1951 and that this had been approved by the Curatorium and the Church Council, I am assuming that you also meant by this message that the expense of their travel out will be taken care of by your own mission. We have no room in our budget for such a project.

I regret very much if part of the news in this letter has been discouraging to you. I shall write to you again after the meeting November 30 - December 1 to indicate what the decision of our Commission may be with respect to the several requests that you have transmitted.

With cordial greetings I remain,

Sincerely,

Fredrik A. Schiotz
Fredrik A. Schiotz

FAS/do

November 15, 1951
(Dictated 11/12/51)

The Rev. J. Klimkeit
Gossner Evangelical Lutheran Church
Ranchi (Bihar)
INDIA

Dear Pastor Klimkeit:

Your letter of September 5 did not reach us in time to be placed before our Commission at its meeting in Chicago September 26.

Since the Chicago meeting most of us here of the National Lutheran Council have had to be out in the field, doing considerable speaking, in order to be reasonably sure that we may reach our goal in the request to our people for Lutheran World Action gifts. This is the fund from which our Orphaned Missions money is derived. Consequently, with our being absent from the office a great deal only the most urgent letters have received attention.

The budget for the Gossner missionaries for 1951 that reached us was the item calling for a total of Rs 29,430. I shall try to get a meeting of our Executive Committee, in order to get action on the amount of Rs 2,917 which your budget will be short for 1951. I hope to succeed in this, and if so, it will be transmitted within the next week or two to Treasurer Wood for payment to the treasurer of the Gossner Church.

In order that there may not be a repetition of such mistakes it would be well in the future to report your budget needs to Director Lokies, and to have Director Lokies transmit it again to us. A year ago, when the Gossner Society began making contributions toward the budget that we had been carrying alone before that, the understanding was that they would take over direct supervision of the work. By this we meant that requests for help should be transmitted in budget form from the field to the home society, and by the home society to our office. Such requests should normally be in our hands by the middle of July before the year that the budget concerned is to take effect.

With cordial greetings I remain,

Sincerely,

FAS/do
c.c. Director Lokies

Fredrik A. Schiotz

COPY

118
9.11.51

Dr. Fredrik A. Schiotz
231 Madison Avenue
NEW YORK 16, N.Y.
U.S.A.

Dear Mr. Schiotz,

Although I know how much you have to do and how little time you have, I do feel rather uneasy that I have heard nothing from you since the decisive meeting in New York. I also feel depressed because I am not quite sure whether in my last letter to the Mission Committee of the Lutheran World Federation I have not become annoying with all my requests and suggestions. If I should have uttered foolish wishes which cannot be fulfilled, so that you have the impression we were asking too much of you please tell me that quite honestly. I was so very much concerned with the matter itself. The tasks which are thrown upon us in India are so great that we cannot tackle them alone. Above all, it is the beginning of the new work in the newly accessible areas which we are to take in hand together with the Gossner Church, and it is the establishment of new mission bases which demands means which are beyond our capacity. We belong to those mission societies which have lost half of their background, and even the remaining half to-day has a very low currency. All these reasons led me to demanding an amount of support which you may have considered immodest. I had, however, only expected from you the simple statement as to how much you think you would be able to help. The task itself is ours, and we cannot turn away from it. In any case we would try to do our utmost to begin in the newly accessible States of Mayurbhanj and Keonjhar.

Thus we would be satisfied if you would only write that you could contribute nothing or only little to our start, and I would be grateful if you would give us at least a short note about it.

We are especially keen on knowing whether th Family Hamilton has answered your inquiry. We are grateful to you for having acted as agent for us, and still think that an inquiry from your side would have more success than from us. But maybe you yourself have not yet received an answer. Would you mind asking again? For Missionary Klimkeit writes that the matter is somewhat pressing as the Collector in Mayurbhanj is still Mr. Mathew who is willing to help us. The situation under his successor might probably be less favourable for us.

We were greatly grieved at the news of the death of Dr. Michelfelder. He was so full of vitality and energy and had such far reaching plans; that is the recollection we have of him in Breklum. And now God has called him home so unexpectedly and so suddenly that we still cannot grasp it. We sympathise with you from all our heart for this loss; we too have lost much with him and will always remember him with great gratitude.

Please give our greetings to all your fellow-workers. With all good wishes for you yourself and your work

I remain,

yours sincerely,

9. November 1951

Dr. Fredrik A. Schlotz
231 Madison Avenue
New York 16, N.Y.
U.S.A.

Sehr verehrter Bruder Schlotz !

Obwohl ich weiß, wieviel Sie zu tun haben und wie wenig Zeit Ihnen zur Verfügung steht, fühle ich mich doch dadurch bedrückt, daß ich seit der entscheidenden Sitzung in New York keine Nachricht von Ihnen erhalten habe. Mein Herz ist auch deswegen schwer, weil ich mich manchmal frage, ob ich in meinem letzten Brief dem Missionskomitee des Lutherischen Weltbundes mit unseren Bitten und Vorschlägen nicht lästig gefallen bin. Habe ich törichte und für Sie unerfüllbare Wünsche ausgesprochen, so daß Sie den Eindruck gewonnen haben, wir muteten Ihnen zuviel zu, dann bitte ich Sie herzlichst, mir ganz offen zu ~~antworten~~ antworten. Mir lag die Sache selbst am Herzen. Die Aufgaben, die sich uns in Indien aufdrängen, sind so groß, daß wir sie nicht allein bewältigen können. Vor allem ist es der Start der neuen Arbeit, die wir in neuerschlossenen Gebieten zusammen mit der Gossner-Kirche durchführen sollen. Gerade die Anlage neuer Missionsstützpunkte erfordert Mittel, die zur Zeit noch über unsere Kraft gehen. Wir gehören ja zu den ~~Missions~~ Missionsgesellschaften, die die Hälfte ihres Hinterlandes verloren haben und die Hälfte auch unseres heutigen Hinterlandes hat eine sehr geringwertige Währung. Aus allen diesen Gründen glaubte ich Ihre Hilfe in einem Maße erbitten zu müssen, das unbescheiden wirken könnte. Allerdings habe ich von Ihrer Seite nur ein offenes und sachliches Wort darüber erwartet, was Ihnen an Hilfe möglich erscheint und was nicht. Die Aufgaben selbst bleiben uns gestellt, und wir können uns nicht von ihnen dispensieren. Wir würden in jedem Falle versuchen, das Äußerste zu tun, um in den neuerschlossenen Staaten Mayurbhanj und Keonjhar anzufangen.

So wäre uns auch damit gedient, wenn Sie uns schreiben wollten, daß Sie nichts oder nur wenig dazu beitragen können, um unseren Start zu erleichtern. Ich wäre Ihnen darum dankbar, wenn ich wenigstens ein kurzes Wort von Ihnen hören könnte.

Besonders wichtig ist es für uns, zu erfahren, ob die Familie Hamilton Ihre Anfrage beantwortet hat. Wir sind Ihnen dafür sehr dankbar, daß Sie die Rolle eines Vermittlers übernommen haben, und sind nach wie vor der Meinung, daß eine Anfrage von Ihrer Seite mehr Erfolg verspricht als von der unsrigen. Es mag aber sein, daß Sie selbst noch keine Antwort erhalten haben. Würden Sie dann die Güte haben, noch einmal anzufragen? Von Missionar Klimkeit erfahre ich nämlich, daß die Zeit deswegen drängt, weil der Kollektor im Staate Mayurbhanj immer noch Mr. Mathew ist, der uns gern helfen möchte. Die Situation könnte bei seinem Nachfolger weniger günstig für uns sein.

Tief bewegt hat uns die Nachricht von dem Heimgang von Dr. Michelfelder. Wie lebensvoll, geladen mit Energie und erfüllt von weitreichenden Plänen steht er noch aus den Tagen von Breklum vor unseren Augen. Und nun hat ihn Gott heimgesucht, so unerwartet und so plötzlich, daß wir es immer noch nicht fassen können. Wir sprechen Ihnen und allen Mitarbeitern von Dr. Michelfelder unser herzlichstes Beileid zu seinem Verluste aus. Auch wir haben viel an ihm verloren und werden sein Gedächtnis treu und dankbar bewahren.

Mit den herzlichsten Grüßen an alle Brüder, die Ihre Mitarbeiter sind, und mit allen guten Wünschen für Sie persönlich und Ihre Arbeit
Ihr sehr ergebener

Luthoo, New York (deutscher Text)

Schlotz, Leipzig noch nicht endgültig entschieden. Gemeinsame Ausbildung deutscher und indischer Studenten in Ranchi vom Kuratorium und Church Council, beginnend 1951, beschlossen.

L o k i e s .

24. 9. 1951

Luthco

N e w Y o r k

Concerning Schlotz Leipzig not yet resolved definitely.
Joint training German and Indian students Ranchi starting
1951 settled by Curatory and Church Council.

Lokies.

24/11/51

Luthco

New York

Concerning Schlotz Leipzig not yet resolved definitely.
Joint training German and Indian students Ranchi starting
1951 settled by Curatory and Church Council.

Lokies.

24.9.1951.

991
Sept. 21, 1951.

Dr. Fredrik A. Schiotz
231 Madison Avenue

New York 16, N.Y.
U.S.A.

Dear Dr. Schiotz:

1. Returning from my holidays which I spent in Holland, I am sorry only to find the enclosed answer of Dr. Pörksen. You'll take from it that the Breklum Mission Board has decided to co-operate with the Joint Mission Board of the Gossner Church and to start this work in 1953.

From the part of the Leipzig Mission I am still without any reply. I wired therefore to Direktor D. Ihmels and hope he will answer as soon as possible. I shall inform you then with the utmost dispatch.

2. Before entering into full particulars of the missionary enterprises proposed by the Joint Mission Board, I should like to discuss some other matters concerning financial problems. So, as a second enclosure, I send you herewith a letter of Missionary Klimkeit to you asking somewhat to increase the amount which is stipulated in your budget for the salaries of missionaries. In the first line, this refers to the allowances to be paid for children who have to attend the school still. I am approving this request most heartily.
3. In this year, as I heard by Missionary Klimkeit, two families of missionaries from the Breklum Mission (Meyer and Jungjohann) have started for holidays in Germany; I am told that 75 % of their travelling-expenses are at the charge of the Mission Committee of the Lutheran World Federation. Now I want to ask you whether you should be disposed to share in the costs for the journey of Missionary Borutta too who wishes to go to Germany next year. We should participate in these travelling-expenses just with the same percentage as the salaries for missionaries in the next financial year. I should appreciate it, if you could make it possible to comply with this demand.
4. May I take the liberty to remind you to our suggestion at Breklum that 12 000 DM salaries for our missionaries at our charge might be taken over by you in the fiscal year to come? The reason why we cannot do more is, that the Gossner Mission has lost half of its former area (East-Prussia, Pomerania, Silesia) and that a great deal of the parishes connected with us are located in districts belonging to the Sowjetian Zone which means that offers for the mission are coming in there in "Ostmark", a currency of low value only. Furthermore, contrary to the Berlin and Leipzig Mission, the Gossner Mission is residing in West-Berlin and, for that reason, does not even get this eastern money as the legal prescriptions do not admit a transfer to the western Berlin.

Owing to this financial situation, our Mission is obliged to apply for the assistance of the American Lutheran Churches also in favour of the new missionary enterprises planned by the Joint Mission Board.

5.

As you know, the Joint Mission Board has proposed to establish a school for agriculture in Baripada and to settle there a farmer-missionary. Meanwhile, we have found out just the right man for this job. It is the brother of our former missionary Jellinghaus who has been studying farming for the tropics at the Colonial College in Witzenhausen and, for 6 years, was already as a farmer in East-Africa. He would be prepared to go to India as soon as we have got fuller details on the planned subject. In the first line, it should be necessary to buy the premises near Baripada from the Hamilton family. I should be most thankful if you would kindly let me know whether you have got an answer on your inquiry from the Hamiltons. Besides, I heard, there is a complete bungalow belonging to these premises.

In Barkot, a Mission Station for Medical Aid is to be established. Missionary Klimkeit is considering this task as especially important, because the Roman-Catholic Mission is pushing forward off Sambalpur. We have at our disposal a medical missionary and an excellent and well-trained deaconess. The difficulty is here that the establishment of such a hospital is so expensive that we cannot afford the means without assistance; at any rate not immediately. I asked Missionary Klimkeit to make up an estimate for such a hospital. He quoted the sum of 100.000 Rupees, yet he added that there might be expected considerable grants-in-aid from the part of the Government for this purpose. The Roman Catholic Mission f.i. has been building a new, modern hospital not so far off Ranchi for which the Government has contributed up to 75 % of the total amount. So I should suppose that the planned hospital could be built with the expenditure of 40.000 Rupees. The Mission should have to begin as the Government is not paying any grant-in-aid earlier than after having stated that the Mission has started building already. Now the problem is how to raise these 40 000 Rupees. Should it be possible that your Committee could resolve to assist us in starting this business? We, on our turn, should be ready to contribute our part if we were allowed to pay our share within 5 years. Thus, our request to you is, kindly to consider if the Committee sees a way to take over a part of the building-expenses and, besides, to grant us a loan in the amount of our share which we should pay back in 5 years.

Our financial situation is compelling us to such a request. The reconstruction of our Mission-communities here in our country is going on very slowly, and so, there is no other way than to ask you kindly to understand our difficulties.

When, in the next year, - if it please God! - a medical missionary, a mission-farmer and a deaconess will be sent out, we shall have to take recourse to your support again. In this case, too, we do it in order to secure the start. If you would help us in the matter of costs (travelling expenses, salaries for the first year of work), we should be most grateful indeed.

At last, I beg to inform you that the Joint Mission Board at my request is willing to meet the conditions connected with the payment of the 2500 Rupees which are granted already for the purchase of premises. This matter cleared, may we be sure now to get this amount?

I need not point out the reasons on account of which we have made up our mind, though reluctantly only, to apply to you for assistance. The matter is however that just now there are great chances in those districts because they are virgin and, up to now, no other missions working there. We don't know whether these open

doors will shut again in the future. Therefore, we are considering the task bestowed upon us over there, as a common task of all the Lutheran Missions and beg you to see our requests from this point of view equally.

My kindest regards to you and all brethren of the Mission Committee; may the Lord bless your deliberations!

Sincerely yours,

2 enclosures.

Sept. 21, 1951.

Dr. Fredrik A. Schiøtz
231 Madison Avenue

New York 16, N.Y.
U.S.A.

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My kindest regards to you and all brethren of the Mission Committee; may the Lord bless your deliberations!

Sincerely yours,

2 enclosures.

20. 9. 1951

99i
Dr. Fredrik A. Schlotz
231 Madison Avenue
New York 16, N.Y.
U.S.A.

Dear Dr. Schlotz !

1. Von meiner Urlaubsreise zu nach Holland zurückgekehrt, finde ich leider nur eine Antwort von Dr. Pörksen vor, die ich in der Anlage beifüge. Daraus geht hervor, daß der Vorstand der Breklumer Mission den Beschluß gefaßt hat, mit dem Joint Mission Board der Goßner-Kirche zusammenzuarbeiten und mit dieser Arbeit im Jahre 1953 zu beginnen.

Von der Leipziger Mission habe ich noch keine Antwort erhalten. Ich habe darum an Direktor D. Ihmels ein Telegramm geschickt und hoffe, daß er mir so schnell wie möglich antworten wird. Ich gebe Ihnen dann auf dem schnellsten Wege Nachricht.

2. Bevor ich auf die vom Joint Mission Board vorgeschlagenen Missionsunternehmungen eingehe, möchte ich zunächst einige andere Fragen finanzieller Art erörtern. So füge ich meinem Brief noch eine zweite Anlage bei, und zwar einen Brief von Missionar Klimkeit an Sie mit der Bitte, den in Ihrem Etat eingesetzten Betrag für die Missionarsgehälter etwas zu erhöhen. Es handelt sich dabei im besonderen um die für die schulpflichtigen Kinder zu zahlenden Beiträge. Ich möchte den Antrag von Missionar Klimkeit auf das herzlichste befürworten.

3. Missionar Klimkeit teilt mir mit, daß in diesem Jahre zwei Missionarsfamilien aus der Breklumer Mission (Meyer und Jungjohann) ihre Urlaubsreise nach Deutschland angetreten hätten, wobei 75 % der Reisekosten vom Missionskomitee des Lutherischen Weltbundes getragen worden wären. Ich möchte nun die Bitte an Sie richten, ob Sie nicht auch die Reisekosten für Missionar Borutta, der im kommenden Jahr nach Deutschland kommen will, anteilig übernehmen wollten. Wir würden uns an diesen Reisekosten zu dem gleichen Prozentsatz beteiligen wie an den Missionarsgehältern im kommenden Rechnungsjahr. Ich wäre Ihnen sehr dankbar, wenn Sie uns diese Bitte erfüllen könnten.

Darf ich Sie an unseren Vorschlag in Breklum erinnern, für das kommende Rechnungsjahr 12.000 DM für die Gehälter unserer Missionare zu unseren Lasten zu übernehmen ? Der Grund dafür, daß wir nicht mehr leisten können, liegt darin, daß die Goßnersche Mission die Hälfte ihres Hinterlandes verloren hat (Ostpreußen, Pommern, Schlesien) und daß die ihr befreundeten Gemeinden auch heute noch zu einem großen Teil in solchen Gebieten liegen, die zu Sowjetdeutschland gehören. Das bedeutet, daß die Missionsgaben dort in der geringen Währung der Ostmark eingehen. Dazu kommt, daß die Goßnersche Mission anders als die Berliner und Leipziger ihren Sitz in Westberlin hat und dadurch auch um dieses Ostgeld kommt, weil es aufgrund der bestehenden Gesetze unmöglich ist, es nach Westberlin hereinzubekommen.

Diese finanzielle Lage unserer Mission nötigt uns auch, die Hilfe der lutherischen Kirchen in Amerika auch für die neuen Missionsunternehmungen in Anspruch zu nehmen, die vom Joint Mission Board geplant sind.

5. Wie Sie wissen, hat das Joint Mission Board vorgeschlagen, in Baripada eine landwirtschaftliche Schule einzurichten und dort einen farmer-missionary zu stationieren. Wir haben inzwischen für diese Aufgabe den

rechten Mann gefunden. Es handelt sich um den Bruder unseres früheren Missionars Jellinghaus, der auf der Kolonialschule in Witzenhausen tropische Landwirtschaft studiert hat und bereits 6 Jahre Farmer in Ostafrika gewesen ist. Er würde bereit sein, nach Indien hinauszugehen, sobald wir über das geplante Unternehmen klarer sehen. Dazu gehört vor allem der Erwerb des Grundstücks bei Baripada von der Familie Hamilton. Ich wäre Ihnen sehr dankbar, wenn Sie mir mitteilen wollten, ob Sie auf Ihre Anfrage an die Familie Hamilton eine Antwort erhalten haben. Zu diesem Grundstück gehört übrigens, wie mir mitgeteilt wird, bereits ein fertiges Bungalow.

In Barkot soll eine missionsärztliche Station eingerichtet werden, und Missionar Klimkeit hält diese Aufgabe aus dem Grund für besonders wichtig, weil von Sambalpur aus die römisch-katholische Mission vorstößt. Ein Missionsarzt und eine ausgezeichnete und gut vorgebildete Missionschwester stehen uns zur Verfügung. Die Schwierigkeit liegt hier darin, daß die Einrichtung eines solchen Hospitals solch hohe Kosten verursacht, daß wir sie nicht allein aufbringen können. Jedenfalls nicht sofort. Ich habe Missionar Klimkeit gebeten, mir eine Kostenaufstellung für ein solches Hospital zu machen. Er hat mir jetzt den Betrag von 100.000 Rupees genannt; allerdings teilt er zugleich mit, daß hierfür erhebliche Regierungszuschüsse erwartet werden dürfen. So hat z.B. die römisch-katholische Mission gar nicht weit von Ranchi ein neues modernes Hospital aufgebaut, für das die Regierungszuschüsse bis zu 75 % der Gesamtkosten geleistet hat. So würde ich annehmen, daß mit einem Aufwand von 40.000 Rupees dieses Hospital gebaut werden könnte. Den Anfang müßte die Mission machen, weil die Regierung die Zuschüsse erst zahlt, sobald sie sieht, daß die Mission zu bauen angefangen hat. Die Frage ist nun die, wie diese 40.000 Rupees aufgebracht werden könnten. Wäre es möglich, daß Ihr Komitee sich entschließen könnte, beim Start dieser Arbeit zu helfen? Wir würden auch von unserer Seite bereit sein, einen Beitrag zu leisten, wenn wir den auf uns entfallenden Anteil in fünf Jahren abdecken könnten. So geht unsere Bitte an Sie dahin, freundlichst zu erwägen, ob es dem Komitee nicht möglich wäre, die Baukosten selbst zu einem Teil zu übernehmen und unseren Anteil als ein Darlehn zu gewähren, das wir in fünf Jahren zurückzahlen.

Zu einer solchen Bitte sind wir aufgrund unserer finanziellen Lage genötigt. Der Wiederaufbau unserer Missionsgemeinden in der Heimat erfolgt sehr langsam, so daß wir Sie um ein freundliches Verständnis für unsere Situation bitten müssen.

Auch bei der Aussendung eines Missionsarztes, eines Missionslandwirts und einer Missionschwester - so Gott will - im kommenden Jahre, müssen wir Ihre Hilfe in Anspruch nehmen. Wir tun es auch unter dem Gesichtspunkt des Startes. Wenn Sie uns bei den Kosten (Reisegelder, Gehälter für das erste Arbeitsjahr) helfen wollten, dann wären wir Ihnen von ganzem Herzen dankbar.

Endlich teile ich Ihnen mit, daß auf meine Anfrage das Joint Mission Board bereit ist, die Bedingungen zu erfüllen, die Sie an die Auszahlung der bereits bewilligten 2500 Rupees zum Ankauf eines Grundstücks geknüpft haben. Dürfen wir also mit diesem Betrag bestimmt rechnen?

Ich brauche nicht darauf hinzuweisen, aus welchen Gründen wir Sie, so schwer es uns innerlich fällt, um Hilfe angehen. Es handelt sich darum, daß sich in diesen Gebieten gerade jetzt große Möglichkeiten zeigen, weil sie noch unberührt und auch von anderen Missionen noch unbearbeitet sind. Wir wissen nicht, ob sich diese offenen Türen später nicht wie der schließen. Aus diesem Grunde sehen wir die Aufgabe, die uns dort geschenkt ist, als eine Gesamtaufgabe der lutherischen Missionen an und bitten Sie, unsere Anliegen auch von diesen Gesichtspunkten aus zu würdigen.

Es grüßt Sie und alle Brüder des Missionskomitees mit den herzlichsten Segenswünschen für Ihre Beratungen

Ihr

COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS
NATIONAL LUTHERAN COUNCIL
50 MADISON AVENUE
NEW YORK 17, N. Y.

September 19, 1951
(Dictated Sept. 10)

Dr. Hans Lokies
Gossner Mission Society,
Steubenrauchstrasse 12
Berlin-Friedenau, Germany

Dear Director Lokies,

Thank you very much for your letter of August 14th.

I have not yet received a reply from Mrs. Hamilton but since the summer period is a time for vacation it may well be that we cannot expect an answer for some weeks yet.

I am glad to hear that the Gossner Home Board is willing to accept the same terms for the gift of \$500 for the work at Baripada or Barkot as would have obtained if the money were to have been used at Kalunga.

I rejoice with your own board in the anticipation of your sending out Dr. Jellinghaus and Miss Ilse Martin. However, I know that our Commission's first reaction to this information will be to inquire whether this will in any way affect the ability of the Gossner Society to take over the full subsidy that is being supplied by our Commission within the next year or two. This would also be their reaction with regard to your proposal for sending out two German students to complete the last two years of their theological training at Ranchi.

Apart from this factor of the Gossner Society's ability to carry the economic load I think the plan to send two German students to Ranchi is an excellent one. If there were no other value accruing than the psychological one this would in itself be great gain. I will be glad to hear your reaction to the economic responsibility involved for if your Gossner Society can assume within the next couple of years the subsidy that we are now providing then I know that our Commission would be very happy to give general publicity to the experiment in sending the two German students to Ranchi.

With cordial greetings, I remain

Sincerely,

Fredrik A. Schiotz

FAS/aw
Dictated but not read.

FOLD SIDES OVER AND THEN FOLD BOTTOM UP AND SEAL.
NO OTHER ENVELOPE SHOULD BE USED.

COMMISSION ON YOUNGER CHURCHES
AND ORPHANED MISSIONS
NATIONAL LUTHERAN COUNCIL
50 MADISON AVENUE
NEW YORK 10, N.Y.

AIR LETTER

NEW YORK
SEP 19 1961
11 PM

AIR MAIL
CENTRAL
STATION
U.S. POSTAGE

VIA AIR MAIL
PAR AVION

Dr. Hans Lokies
Gossner Mission Society
Steubenrauchstrasse 12
Berlin-Friedenau, Germany

IF ANYTHING IS ENCLOSED, THIS LETTER
WILL BE SENT BY ORDINARY MAIL

FIRST FOLD

SECOND FOLD

Abschrift

Rev. J. Klimkeit
G.E.L. Compound
Ranch 1

September 5, 1951

To Dr. F.A. Schlotz
New York / U.S.A.

Through Director H. Lokies
Berlin-Friedenau
Stubenrauchstr. 12

Dear Dr. Schlotz,

In these days I received final word from the Treasurer of the G.E.L. Church regarding the missionaries budget for 1951. From the note of the Treasurer it is apparent that Rs. 29,430 was sanctioned for the year 1951. According to this figure the same budget has been fixed as for the year 1950 plus the budget of the Rev. Lic. Schultz. But according to the rates adopted by the Federation for German missionaries the allowances for children increase with the growing age of children. So even last year some adjustments had to be made in the budget for 1950 owing to this fact. For 1951 I had submitted a budget ~~for 1950~~ according to the requirements in accordance with the rates of the federation, and the President of the G.E.L. Church assured me that the budget was passed as submitted. Later I received information from Director Lokies that Rs. 29,430 have been sanctioned for the G.E.L. missionaries, I again asked Rev. Lakra, but he again assured me that the budget was passed as submitted. So it seems that he did not realise what really was passed. I wrote to Director Lokies that according to my calculation the budget will be about Rs. 32,000.

In the following I am giving the shortcomings in the budget for 1951:

One Child of Rev. Schultz, increment at the age of four years of Rs. 20.- for seven months	Rs. 140.-
One child of Rev. Klimkeit increment of Rs. 20,- for 12 months	" 240.-
One child of Rev. Klimkeit increment at the age of 7 years with Rs. 40.- a month	" 480.-
One new child born to Rev. Klimkeit, at the rate of Rs. 20.- a month for 12 months	" 240.-
Clothing allowance for one additional child	" 75.-
Actual school fees incl. travel	" 792.-
Upkeep of conveyance	" 950.-
Total	" 2917.-

For the U-C. last year a special amount was sanctioned for the second car at the rate of Rs. 100.- per month, i.e. Rs. 500 for the time from August to December, which was not in the budget. But for this year somehow or other this was omitted, and according to the previous years budget only Rs. 250 T.A. seem to be included. - In these shortcomings the medical bills are not included, I suppose they will be paid from the Miscellaneous fund of Rs. 3000.-

So please kindly make the adjustment in this years budget as shown above taking into account that these are not special increments but the rates as adopted by the federation.

Yours sincerely

(signed) J. K l i m k e i t

33.547
29.430
4117

32 347

Abschrift

Rev. J. Klimkeit
G.E.L. Compound
Ranchi

September 5, 1951

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New York / U.S.A.

Through Director H. Lokies
Berlin-Friedenau
Stubenrauchstr. 12

Dear Dr. Schlotz,

In these days I recieved final word from the Treasurer of the G.E.L. Church regarding the missionaries budget for 1951. From the note of the Treasurer it is apparent that Rs. 29,430 was sanotioned for the year 1951. According to this figure the same budget has been fixed as for the year 1950 plus the budget of the Rev. Lic. Schultz. But according to the rates adopted by the Federation for German missionaries the allowances for children increase with the growing age of children. So even last year some adjustments had to be made in the budget for 1950 owing to this fact. For 1951 had submitted a budget ~~for 1950~~ according to the requirements in accordance with the rates of the federation, and the President of the G.E.L. Church assured me that the budget was passed as submitted. Later I received information from Director Lokies that Rs. 29,430 have been sanotioned for the G.E.L. missionaries, I again asked Rev. Lakra, but he again assured me that the budget was passed as submitted. Si it seems that he did not realise what really was passed. I wrote to Director Lokies that according to my calculation the budget will be about Rs. 32,000.

In the following I am giving the shortcomings in the budget for 1951:	
One Child of Rev. Schultz, increament at the age of four years of Rs. 20.- for seven months	Rs. 140.-
One child of Rev. Klimkeit increament of Rs. 20,- for 12 months	" 240.-
One ohild of Rev. Klimkeit increament at the age of 7 years with Rs. 40.- a month	" 480.-
One new child born to Rev. Klimkeit, at the rate of Rs. 20.- a month for 12 months	" 240.-
Clothing allowance for one additional child	" 75.-
Actual school fees incl. travel	" 792.-
Upkeep of conveyance	" 950.-
Total	" 2917.-

For the U-C. last year a special amount was sanctioned for the second car at the rate of Rs. 100.- per month, i.e. Rs. 500 for the time from August to December, which was not in the budget. But for this year somehow or other this was omitted, and according to the previous years budget only Rs. 250 T.A. seem to be included. - In these shortcomings the medical bills are not included, I suppose they will be paid from the Miscellaneous fund of Rs. 3000.-

So please kindly make the adjustment in this years budget as shown above taking into account that these are not special increaments but the rates as adopted by the federation.

Yours sincerely

(signed) J. K l i m k e i t

Questionnaire for Lutheran World Almanac

1. Official name and location of the Church _____
Language or languages used _____
2. Name, title, address of the present head of the Church _____
3. History of the Church. A short résumé of the chief historical events.
Historical personages.
4. Confessional development. Religious movements.
5. Liturgy. Development and present form.
6. Organization of the Church. Is the Church a legal entity, recognized,
incorporated?
7. Latest Statistics:
Baptized membership _____
Confirmed membership _____
Active communing membership _____
Number of parishes _____
" " congregations _____
" " church buildings _____
" " pastors _____ active pastors _____ pensioned
pastors _____ others not serving parishes _____
Total number of pastors _____
8. Religious Education. Chief characteristics. How conducted. Theological
training.
Number of parochial schools _____
" " pupils _____
" " Sunday schools _____
" " Sunday school pupils _____
Activities among youth (youth leagues, camps, homes, organizations) _____
Number of colleges _____
" " universities _____
" " theological schools _____
" " theological students _____
9. Social (Inner Mission) Work
Number of institutions _____
Type of institutions:
Orphanages _____
Children's homes _____
Old people's homes _____

Hospitals _____
Hospices _____
Recreation centers _____
Summer camps _____
Other institutions _____

10. Deaconess Work

Number of deaconess institutions _____
" " deaconesses _____

11. Foreign Mission Work

Names of each mission, missionary society and its location, language used _____

Name and address of each mission head _____

Baptized membership of each _____

Confirmed membership of each _____

Communing membership of each _____

Number of parishes _____ Number of missionaries _____

Number of church buildings _____ Number of native pastors _____

Other institutions _____

12. Church Publications

Chief church publications, names of periodicals, addresses _____

13. Stewardship, methods of supporting the church.

14. Evangelism, methods followed.

15. Present problems of the Church.

16. Relations with other Lutheran Churches in the same country and other countries. Position of the Church in World-Lutheranism. Ecumenical relationships.

Tagungen

THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

DEPARTMENT ON WORLD MISSIONS

Director: Dr. Fredrik A. Schiotz

NEW YORK OFFICE

50 Madison Ave., New York 10, N. Y.
Tel. Murray Hill 6 8860
Cable: LUTHCO-NEW YORK

Assisting Administrative Agencies

Commission on Younger Churches and Orphaned
Missions, National Lutheran Council
50 Madison Ave., New York 10, N. Y., U. S. A.
Church of Sweden Mission in Bukoba,
Tanganyika, East Africa
Evangelical Mission, Society of Sweden in Southern Highlands
Tanganyika, East Africa



MEMORANDUM

TO : Members and Associate Members of CWM
FROM: Fredrik A. Schiotz
RE : TRAINING INSTITUTE FOR CHURCHMEN OF AFRICA
AND ASIA

At the bottom of page 21 of the 1953 minutes of CWM covering the Bethel/Bielefeld meeting, the following action is recorded under Report of Committee on Training Institute:

"The report presented by Dr. Meyer and his committee is appended to the minutes as Exhibit D.

"Discussion followed. It was emphasized that the Institute, according to present plans, departs from the original one proposed at Breklum, and does not solve the problem of speeding up the provision of a larger number of adequately trained clergy, particularly for the churches in Africa, where the link between the theological school and the secondary school does not at all exist.

"VOTED: That during one of the chairman's visits to Europe, Professor Freytag, Dr. Meyer and the chairman meet and write up both these projects; further, that they be made available to the boards and societies who, in turn, shall submit them to their missionaries and younger churchmen, and furnish the Commission with their reactions."

* * * * *

Our Revised Proposal

Recently, Professor Freytag, Dr. Meyer and your chairman met in Hamburg to discuss the assignment which this motion gave us. In our discussion we were led to set aside both projects referred to in the motion and to submit a revised proposal.

We believe more firmly than ever that an institute for churchmen of Africa and Asia should be established. But this institute would not concern itself primarily with training pastors or assisting to provide degrees. It would serve pastors and laity alike. Admission would not be by formal academic requirements, but by the church's certification that the candidate is a dedicated disciple and a mature and competent person. The term of study would be for a period of one year. The place would be somewhere in the West. The substance of study would be the New Testament, and observation of the life of the Church in the West, - its weaknesses and strength. We believe that in such a study, where laymen and clergy from many divergent cultural backgrounds would come together, the Holy Spirit may find a means through which He can release new impulses, power, and blessing to the Church.

Before your committee gives this matter further consideration, we would like your reaction to this brief report. Will you please let us have your judgment on the enclosed ballot as soon as possible. Thank you!

Excerpts from CWM Minutes on International Institute for
Theological Training of Indigenous Ministers and Workers in Younger Churches

From Breklum Minutes, page 19

"The chairman called attention to the present need for providing advanced theological training for indigenous pastors and workers. The factors of cost and proper academic qualifications make it difficult to bring larger numbers of younger churchmen to the West for training. It was suggested that if a training institute were set up in Jerusalem, which is neither East nor West, and where the course of study might be elastic enough to meet a student at his level of academic qualification, it could be a stimulus of incalculable worth to the younger churches of the Lutheran Church in all parts of the world. It was further proposed that the instructional cost might be underwritten through the provision of professors by mission societies and boards. Some have already expressed such interest."

A committee consisting of Prof. Sundkler, Prof. Freytag, Dr. Heinrich Meyer, Rev. E. Nielsen and Director Amdahl was appointed to investigate the possibility of establishing such an institute, and submitted the following report at the Aug. 4 meeting at Hannover:

From Hannover Minutes, Exhibit E, Aug. 4:

"Three meetings were held on Aug. 1 and 2 with representatives from Japan, Indonesia, India and Africa as well as Dr. R. Manikam who attended the 2nd conference of the LWF at Hannover. The following points were discussed and answered:

1. The need for an institute was strongly emphasized.
2. The institute should provide post-graduate theological training and facilities for research work. It should therefore be of the highest possible standing (university level).
3. Admission should be granted primarily to such students only who have completed their ordinary theological training and who have been selected to become theological teachers in their churches.

4. The institute should not be located in any country of the Far East or Africa in order to avoid competition between the younger churches and for financial reasons.

To locate the institute at any place in Europe or America might create competition also. It was therefore decided that the best location would be Jerusalem, a place on the border of Asia, Africa and Europe as well as a place where theological study would benefit immensely from the nearness of the Biblical places.

If, however, the institute at Jerusalem did not have the highest possible standing (mainly due to the very high cost of securing an adequate staff, library, etc.), it would be preferable to locate it at a place in the West where a good university with a theological faculty, a department for Oriental culture and languages was near at hand.

5. It was felt that the institute could serve as a training center for young missionaries from the West, too, who had finished their ordinary course of study and who would have an excellent opportunity of learning the language, culture, ideology, etc. of the people whom they are going to serve by meeting their brethren at such an institute personally, living and studying with them.
6. The institute should be an enterprise of the LWF with definitely Lutheran character, keeping, however, the door open for students from other churches, too, and not excluding cooperation at a future stage."

John W. W. C. C.

ITATNG SUP 98042001 0720 5 1000*

15 Feb 57

Ich habe das Votum abgegeben. In einem

Revised Proposal

gehenden Berichtes auf dieser Seite

und auch die Anzahl der B. 4

weil dieser Beschluss die Beträge

stellen vorsicht, wodurch die Dunkelheit

with Vincent

[illegible]

800-822-6666

THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

DEPARTMENT ON WORLD MISSIONS

Director: Dr. Fredrik A. Schiotz

NEW YORK OFFICE

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Tanganyika, East Africa
Evangelical Mission, Society of Sweden in Southern Highlands
Tanganyika, East Africa

GENEVA OFFICE

Rue de Malignou 17
Telephone 6 71 30

Cable: LUTHERWORLD - GENEVA

Eingegangen
am -5 JAN 1954
erledigt

MEMORANDUM

December 22, 1953

TO : Members and Associate Members of LWF-CWM
FROM: Fredrik A. Schiotz
RE : Priority for Literary Work in the Churches of
Africa and Asia

I have no question but that all of you have carefully read the minutes of the Bethel/Bielefeld meeting of the Commission on World Missions, July 20-24, 1953. However, in the busy life that is the lot of each of you, it is easy to overlook some of the items which we agreed, when we were in session at Bethel/Bielefeld, should receive prior consideration in our work.

On page 7 of the minutes, there is recorded the following action under the topic "Lutheran Literature":

"Dr. Meyer made a strong appeal to the directors of societies that they consider the necessity of setting free one man on each field for literary work as a top priority. The Danish Mission Society reported that this had been done in East Jeypore. It was pointed out that this example should be imitated on all other fields.

VOTED: CWM notes with appreciation the advance that has been made for supplying Christian literature in many areas in recent years, but realizing the tremendous urgency in meeting present needs during a period of growing literacy and great activity by non-Christian agencies, we urge that high priority be given to this work, and mission boards and societies consider seriously setting aside at least one person in each area for this important work. Further, we recommend united Lutheran action wherever such is feasible. (Cf. Hannover Study Document pages 49 and 50)."

I hope that later on when we may send you a request for a report covering the work on your field for 1953, that each of you may make some statement, indicating how you may or may not have followed through in giving increased attention to the importance of some literature responsibilities. This would, of course, also include what may be done in colportage work.

It would be most helpful, I am sure, to receive some detailed remarks from Director Rendtorff concerning the work of the man who has been set aside in the East Jeypore Church to give full-time attention to literary work.

Thank you for your help and cooperation! God's New Year to you as we step into 1954!

C o p y

THE LUTHERAN WORLD FEDERATION

Department on World Missions

Director: Dr. Fredrik Schiotz

New York Office
50 Madison Ave., New York 10, N.Y.

Geneva Office
Route de Malagnou 17

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4641/ent
THE LUTHERAN WORLD FEDERATION

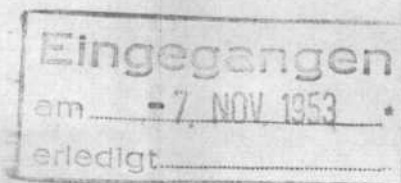
Executive Secretary : Dr. Carl E. Lund-Quist

DEPARTMENT ON WORLD MISSIONS

Director : Dr. Fredrik A. Schiotz

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Evangelical Mission, Society of Sweden in Southern Highlands
Tanganyika, East Africa

November 3, 1953

MEMORANDUM

TO : Directors and Executive Secretaries of Mission
Societies and Boards Cooperating in the Commission
on World Missions of the LWF

FROM: Fredrik A. Schiotz

1. One of the questions under discussion at the Bethel meeting of the Commission on World Missions was that of property trusteeship service, and The Lutheran World Federation reiterated its readiness to serve Lutheran mission societies and boards as trustees wherever a society or board requests such assistance for the protection of its property interests. The Commission

VOTED: That the Boards and Societies study the memorandum on property protection prepared by Consul Charles Lutz.

A copy of this memorandum is attached for the consideration of your Board or Society. We shall be glad to hear from you if you wish to make use of this service.

2. The question further arose whether it might not be well for all Boards and Societies to list their properties to be filed in Geneva, irrespective of whether they wish the LWF to act as trustee or not, in order to be prepared for any emergency. It has been the experience in the past that after an emergency has arisen, it is very difficult to obtain the necessary information regarding property located in countries afflicted by war. The Commission took the following action:

VOTED: That the Chairman, in consultation with a lawyer in Geneva, be asked to work out a very simple form for listing the properties with DWM's office to be referred to the Boards and Societies for their consideration.

This questionnaire form has now been worked out and is attached. A separate set of forms should be used for listing each property, one to be kept on file at the home office and one to be sent to DWM's office in Geneva. If you are interested in thus listing your property, please inform us how many questionnaires you may need and they will be sent to you.

Sincerely,

Encl: 2

Fredrik A. Schiotz

1641/kat.

Eingegangen
am - 7. NOV 1953
erledigt

PROTECTION OF PROPERTY OF THE LUTHERAN WORLD FEDERATION

incorporated in Switzerland
with headquarters in Geneva

A confidential opinion submitted by Consul Charles Lutz

There seem to be two categories of property of The Lutheran World Federation:

1. Property in foreign countries actually owned by the L.W.F.;
2. Property in foreign countries of mission societies and boards of churches that are members of the L.W.F.

It is customary in the event of an international emergency, be it actual war or only the rupture of diplomatic relations (Teheran - Great Britain) that the powers involved ask a neutral state to protect its interests. This means taking over the legation and consulates and looking after the welfare of its subjects (citizens) and to protect, as far as possible, its property. The proceedings are as follows: After the belligerent government has accepted a neutral country to represent its interests, the neutral official submits to the Foreign Office of the country to which he is accredited a list of the enemy property and asks for its protection during the time hostilities last. The military and police forces are then notified by the said Foreign Office. The neutral diplomat then affixes a "letter of protection" on the property. He is also entitled to enter and inspect the premises at will.

Precautionary measures should be taken long in advance by the men in charge of properties of the L.W.F. in foreign countries to ensure its protection in case of a sudden emergency by giving knowledge of such premises to the minister or consul of the neutral country which is likely to be charged with such interests. He will then report back to his government and ask for instructions. Such proceedings are also necessary for properties not actually owned by the L.W.F. but whose owners may look to the L.W.F. to represent its interests.

Property actually owned by the L.W.F. should be treated as Swiss property as far as nationality goes. Its protection seems assured as neutral property situated in a foreign country not at war with Switzerland, since the L.W.F. is incorporated in Geneva and thus complies with the requirements for a Swiss corporation. Besides this, the L.W.F., as a church federation, might be considered a welfare or benevolent organization deserving all the more protection during an emergency.

Should Switzerland also be drawn into a conflict and thus become a belligerent nation, Swiss interests would have to be turned over to some neutral state for its property would automatically become enemy property. Whether Russia would recognize such international usages remains, however, highly problematical.

1641/ant.

QUESTIONNAIRE ON MISSION PROPERTY

1. Present ownership

(exact legal title and full name)

2. Location of property

Country Province District Town Street
(give exact, full address)

3. Where is the property registered?

4. When was property purchased?

5. What is approximate valuation today in local currency?

6. Mortgages. Are there any mortgages or claims against the property?

7. a. What special legal provisions regarding this property exist in the country where it is located?*

b. If ownership is group or individual outside of country where property is located, what special government regulations apply?

*If it is difficult for you to secure the information to answer question 7 a., sending in of the questionnaire need not be held up. Our Geneva office can locate this information by direct correspondence.

8. Is there insurance? _____

Fire	Valuation
_____	_____
Storm	"
_____	_____
Theft	"
_____	_____
Tornado	"
_____	_____
Flood	"
_____	_____

9. Nature of property:

Real estate (Size)	_____
Farm	_____
Buildings (Number)	_____
Dormitories	_____
Dwellings	_____
Schools	_____
Churches	_____
Hospitals	_____

10. Where are the official papers, such as deeds, insurance policies, etc.?

REMARKS:

1642

Eingegangen
am - 7 NOV 1953 -
erledigt

z. d. L.

COMMISSION ON WORLD MISSIONS
17 route de Malagnou
Geneva, Switzerland

November 3, 1953

MEMORANDUM

TO : Directors and Executive Secretaries of Mission Societies
and Boards Cooperating in the Commission on World
Missions of The Lutheran World Federation

FROM: Fredrik A. Schiøtz

On page 5 of the Bethel CWM minutes we were requested to secure information on the work of the Ebenezer Evangelical Lutheran Church in India for the members and associate members of the Commission. A copy of the report covering the year 1952 forwarded by Superintendent Johannes Gausdal is herewith attached.

Sincerely,

Fredrik A. Schiøtz

1648/ km.

Eingegangen
am 7. NOV. 1953
erledigt

EBENEZER EVANGELICAL LUTHERAN CHURCH

Field Report - 1952

1952 was the third year of the organized life of the Ebenezer Evangelical Lutheran Church in Santal Parganas and Assam, India.

The organized Church as enumerated at the end of 1952 totalled 30,286 Christians scattered in 1077 villages and worshipping on Sundays in 265 places of worship. During the year 1004 children of Christian parents were baptized, and 701 persons were by this holy rite brought into the light and life of our Lord from the great darkness of the world. That our church body in reality is bigger than our organized body, is a fact known to us. Our Christians go far and wide, and at the time of collecting the statistics, some are lost sight of. There are those in police service and in military units, those who have gone to industrial areas, to mines and factories, and some are settlers in areas at present out of our reach, even inside Nepal.

Such figures as 512 persons confirmed, 304 couples married, 1589 communion services with in all 32,549 administrations, give testimony to the work carried out during the year.

There were 145 Sunday schools with 2500 children.

The life of the Church and the life of the Mission is in such a happy and harmonious cooperation that no line of demarcation can be drawn between them, and therefore when dealing with statistics, it may be mentioned that there were in all 127 schools and training institutions with 289 teachers and 6225 children and students. And in dispensaries, hospitals and leper colonies more than 64 thousand persons received treatment of one or other kind.

Church collections amounted to Rs. 49,510-6-9 for the year, and this is an increase of Rs. 7,458-4-7 from that of the previous year. It now stands at just above Rs. 1-10-0 from every baptized Christian of the Church on the average.

Looking at the statistical materials from a sociological point of view, it may be of interest to note that the average size of a family in the Santal Parganas Church Council area was 4.83; in North Bengal 4.70; in the Assam Santal area 4.96; in Boro Church Council area 5.88; and in the Bengal Church Council area 4.94.

Rural India is made up of villages. Our Church members have their homes in 1077 villages. It may sound strange to most readers of our Annual Report that our Christians in one way live more scattered in Santal Parganas than in the Assam area. There are 3.87 Christian families on the average in the 565 villages where our Church members live in the Santal Parganas area and 12.62 in the Assam Santal area where they are found in 159 villages. To some extent this question of the compactness of the Christian community comes in in every joint task of the church such as building of village churches and school houses.

There were on an average 8.45 Christian families in the 107 villages where our Boro brethren were living. The corresponding figures for the Santals on the plain of North Bengal was 3.70 and for the community inside the Bengal Church Council area 3.91. This might well be borne in mind when comparisons are made.

The following table may also be of help to understand the structure of new churches:

Santal Parganas Church Council	:	10,475 Chr.,	69 congr.,	average 152
North Bengal Church Council	:	2,155 "	50 "	" 43
Assam Santal Church Council	:	9,961 "	47 "	" 212
Boro Church Council	:	5,334 "	53 "	" 101
Bengal Church Council	:	2,361 "	46 "	" 51
For the whole church	:	30,286 "	265 "	" 114

There were 58 pastors making on the average one pastor for 4 1/2 congregations and to 522 Christians.

In connection with the financial discussion the Synod in 1951 appointed a Salary Committee to prepare a scale of pay for church workers. This committee met in May 1952 and prepared a scale which was placed before the Synod meeting at the end of October, and it was recorded:

"The Synod appreciates the work done by the Salary Committee, and recommends its proposal to be sent to all District Church Councils for their consideration and suggestions with a detailed report of the effect of this scale on their budgets. The Synod Executive will then issue instructions as to the lines to be followed in the 1954 budgets."

Another matter causing considerable discussion was a question from the Boro pastors whether lay leaders should be authorized to administer the sacraments. This discussion resulted in the following resolution being passed by the Synod:

"In places where there is a need of a pastor for looking after a certain field of work or assisting another pastor in his work, tested and worthy laymen may be selected by the Church Council and ordained as a pastor for such work, wherever they are willing to work without receiving any remuneration from the Church. The Church Council determines the extent of field and duties for such honorary pastors."

Superintendent Johannes Gausdal

1467
THE LUTHERAN WORLD FEDERATION

DEPARTMENT ON WORLD MISSIONS

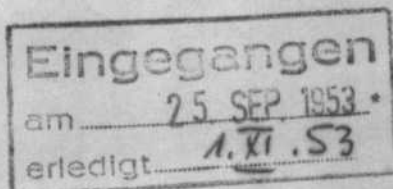
Office of the Director

Route de Molognau 17

Geneva, Switzerland

September 23, 1953

Director Hans Lokies
Gossner Mission Society
Stubenrauchstrasse 12
Berlin-Friedenau
Germany



Dear Director Lokies,

Thank you for your letter of September 2nd addressed to Dr. F. A. Schlotz. We are grateful that the Gossner Mission Society has agreed to contribute a sum of Dms 200.- for the DWM Grant-in-Aid Budget for 1954 as a token of thanks for the help received.

The Dms 200.- may be sent to the following address:

Süddeutsche Bank
Filiale München
Lehmbachplatz 2
München 2 BS

Kredit Konto: The Lutheran World Federation

E. Walch
11/2.53.
Sincerely,

E. Walch

Elsbeth Walch

CC: Dr. R. Ritter

Gossner
Mission

-- West
520 50

83 40 71

2. September 1953

Lo/Su.

The Lutheran World Federation
c/o Dr. Fredrik A. SCHIOTZ
G e n e v a / switzerland
Route de Malagnou 17

Die Goßner-Mission hat als ein Zeichen ihres Dankes für die
erfahrene brüderliche Hilfe den in Bethel vereinbarten Beitrag
für das D W M G r a n t i n A i d B u d g e t 1953
in Höhe von

DMW 200.-

bereitgestellt. Wir bitten um Mitteilung, wohin der Betrag über-
wiesen werden soll.

Mit freundlichen Grüßen

Hans Lötters

Du: Hr. Mühlnickel z.K.

September 2nd 1953

-- West
520 50

83 40 71

The Lutheran World Federation
c/o Dr. Fredrik A. SCHIOTZ
Geneva / Switzerland
Route de Malagnou 17

Lo/M/Su.

Dear Sirs,

as a token of thanks for the help that has been given
her the Gossner Mission Society has set at your disposal the sum of

200.- DM W

for the DWM Grant -in-Aid-Budget 1953 as was arranged in Bethel.
We beg for information where the money is to be transferred to.

Yours sincerely

23/9.53 :

Hiedl, Hans
Hiedl, Hans
Leimbachplatz 2
München 2 BS

gez. A. Lorenz

Goßnersche Missionsgesellschaft

Postscheckkonto: Berlin 7930 West
520 50

Berlin-Friedenau, am

Stubenrauchstr. 12

Telefon: 83 40 71

2. September 1953

Lo/Su.

The Lutheran World Federation
c/o Dr. Fredrik A. SCHIOTZ
G e n e v a / switzerland

Route de Malagnou 17

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in Höhe von

DMW 200.-

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wiesen werden soll.

Mit freundlichen Grüßen

gry. L

Questionnaire for Lutheran World Almanac

1. Official name and location of the Church Gossner Evangelical Lutheran Church in Chota Nagpur and Assan
Language or languages used Hindi, Bengali, Oriya, Ho, Mundari, Urañ, Santali Karia, Assamese
2. Name, title, address of the present head of the Church President Rev-J- Lakta
3. History of the Church. A short résumé of the chief historical events.
Historical personages. Schatz, Janke, Batsch, Brandt, Camex 1851, 1845, neeh Ranchi, 1850 first 4 Christian, 1919 Autonomy declared
4. Confessional development. Religious movements. Lutheran
5. Liturgy. Development and present form. Prussian Union liturgy from the beginning to the present
6. Organization of the Church. Is the Church a legal entity, recognized, incorporated? Church is a legal entity and officially registered
7. Latest Statistics:
Baptized membership 1.91.181
Confirmed membership 96,981
Active communing membership practically all communicants attend
Number of parishes 75
" " congregations 728
" " church buildings 700
" " pastors 88x 110 active pastors 98 pensioned 12
pastors — others not serving parishes —
Total number of pastors 110
8. Religious Education. Chief characteristics. How conducted. Theological training. Religious instruction in church school, Sunday schools, pastors are being trained for 4 year in the college at anchi
Number of parochial schools 325
" " pupils 16,135
" " Sunday schools no statistics available, but practically in all congregations
" " Sunday school pupils " "
Activities among youth (youth leagues, camps, homes, organizations) L.S.U
The Lutheran Students Union is having camps in various localities but there are also youth groups in existence, which assist the church activities
Number of colleges one theological
" " universities none
" " theological schools one
" " theological students 30
9. Social (Inner Mission) Work
Number of institutions one
Type of institutions: Women bible training school
Orphanages none
Children's homes none
Old people's homes none

Hospitals 3

Hospices none

Recreation centers none

Summer camps All the 15 Synos have their separate summer camps

Other institutions - for rel. revival and witness among nonchristians

10. Deaconess Work --

Number of deaconess institutions -

" " deaconesses --

11. Foreign Mission Work

Names of each mission, missionary society and its location, language used A Joint Board has been formed between the Goss E.L.C. and the Gossner Home Board to work in Bihar and Orissa States, languages Hindi, Uria, Ho, Santali, Mundari, Urañ, Karia

Name and address of each mission head President of the Joind Board Rev. J. Lakra, Ranchi.

Baptized membership of each work has just been started

Confirmed membership of each -

Communing membership of each -

Number of parishes - Number of missionaries at present none

Number of church buildings - Number of native pastors -

Other institutions -

12. Church Publications Gharbadhu, monthly church paper

Chief church publications, names of periodicals, addresses as above, Editor Rev. J. Lakra, Ranchi

13. Stewardship, methods of supporting the church. Not specially organised, volunteers offering their services

14. Evangelism, methods followed. Normal growth of congregations, through youth work, touring indian missionaries, individual contact.

15. Present problems of the Church. tribes and languages are a problem as it is difficult to find a leader in whom all could trust, as standing above tribal interests.

16. Relations with other Lutheran Churches in the same country and other countries. Position of the Church in World-Lutheranism. no onstacle on religions but again the tribal differences form an obstacle for real union, but it is recognised that the general trend is towards wider unity. The various ecumenical conferences have had a good result in trying to understand each other and learn from each other. At present there is not much hope for a United Lutheran Church in India, in which all could participate, specially because of the tribal differences. The second obstacle seems to be the fact, that many Churches are still administered by foreigners and not yet gained full Atonomy, so that autonomous churches feel that uniting with them would mean a setback.

LUTHERAN WORLD FEDERATION

RELIEF (CRALOG)
SERVICE TO REFUGEES

REPRESENTATIVES: PROF. JULIUS BODENSIECK, MRS. JUSTINE BODENSIECK

FOREIGN MAILING ADDRESS:

LWF-CRALOG

HICOG, BE, APO 742

c/o POSTMASTER NEW YORK, N. Y.

BERLIN-DAHLEM

DRYGALSKISTR. 1

TELEPHONE: 76 05 70

3 Sept. 53

Verehrter lieber Bruder Lukas:

Nach einem Sprung nach Straßburg usw.

- habe ich die Sache mit dem Michelangelo mit der besten erreichbaren Kunst-Autorität besprochen. Er warst sogar sicher, kannte die Geschichte des Bildes perfekt, und sagte mit aller Bestimmtheit: Es ist irgend ein Florentiner, aber kein M.

Ich sende Ihnen also auch das Bild und

- die Abschriften mit unser herzlichem Gruß zurück.

Ihr erg.
Rosenfeld

Abschrift

Lutheran World Federation

Relief (Cralog)
Service to Refugees

Representatives: Prof. Julius Bodensieck,
Mrs. Justine Bodensieck

Berlin-Dahlem,
Drygalski str. 4
Tel. 76 05 70

3. Sept, 1953

Verehrter lieber Bruder Lokles,

nach einem Sprung nach Straßburg usw. habe ich die Sache mit dem Michelangelo mit der besten erreichbaren Kunst-Autorität besprochen. Er wußte sofort Bescheid, kannte die Geschichte des Bildes perfekt, und sagte mit aller Bestimmtheit: Es ist irgend ein Florentiner, aber kein M.

Ich sende Ihnen also anbei das Bild und die Abschriften mit einem herzlichen Gruß zurück.

Ihr erg.

gez. Bodensieck

Abschrift

Lutheran World Federation

Relief (Oralog)
Service to Refugees

Representatives: Prof. Julius Bodensieck,
Mrs. Justine Bodensieck

Berlin-Dahlem,
Drygalski str. 4
Tel. 76 05 70

3. Sept. 1953

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Ihr erg.

gez. Bodensieck

August 6, 1953

MEMORANDUM

TO : the CWM Nominations Committee, members and Associate
Members of CWM.
FROM: Dr. Fredrik A. Schiotz

All of you will be interested in the steps taken to elect a director for DWM. When we adjourned at Bethel/Bielefeld it was understood that the Nominations Committee was to meet again at Copenhagen, August 4th. That meeting was cancelled but the following copy of a letter sent today to Missionary Frykholm explains what transpired:

'Dear Pastor Frykholm,

After I talked to you by telephone, I received a message that required my leaving Trondheim last Saturday afternoon. Before leaving, I arranged with Dr. Lund-Quist that he should meet with you in Copenhagen Tuesday morning at 10:00 o'clock as we agreed. Then on Monday Dr. Lund-Quist received your telegram stating that you are not available as a candidate for the directorship of the Department of World Missions of The Lutheran World Federation.

I must now report to you a decision made in the Executive Committee of the LWF Saturday noon lest in hearing about it later it may seem a bit irregular in view of my telephone inquiry addressed to you. After the Executive Committee had made tentative arrangements to authorize the President and the Executive Secretary to proceed with an election after interviewing you and after another meeting of the Nominations Committee in Copenhagen on Tuesday, it developed that two members of the Nominations Committee could not attend. The meeting was therefore cancelled. When this information was reported to the Executive Committee in Trondheim and mindful of the desirability of getting a full-time man in the work as soon as possible, the Committee proceeded to make an election from the candidate names available. Rev. Fridtjof Birkeli of the Norwegian Mission Society in Stavanger was thereupon elected unanimously.

Even though your name was not under consideration at the time of the election, it would have been good to have had your name available in the event that Rev. Birkeli should be compelled to decline. Since you do not find this possible, we express our deep regret, along with our hearty thanks for the careful consideration you gave this possibility."

Dr. Lund-Quist met with Rev. Birkeli in Oslo last Tuesday. All we can say at this time is that he is giving the call very serious consideration. Let us support him with our prayers that the way in which God would lead him and DWM at this time may become abundantly clear.

Please consider this confidential until the election is final.

Fraternally,

Fredrik A. Schiotz
Fredrik A. Schiotz

THE LUTHERAN WORLD FEDERATION

Executive Secretary: Dr. Carl E. Lund-Quist

DEPARTMENT ON WORLD MISSIONS

Director: Dr. Fredrik A. Schiøtz

NEW YORK OFFICE

50 Madison Ave., New York 10, N. Y.
Tel. Murray Hill 6 8860
Cable: LUTHCO-NEW YORK

GENEVA OFFICE

Route de Malagnou 17
Telephone 6 71 30

Cable: LUTHERWORLD - GENEVA

2.1.-24. July

Assisting Administrative Agencies

Commission on Younger Churches and Orphaned
Missions, National Lutheran Council
50 Madison Ave., New York 10, N. Y., U. S. A.
Church of Sweden Mission in Bukoba,
Tanganyika, East Africa
Evang. Mission. Society of Sweden in Southern Highlands
Tanganyika, East Africa

TO MEMBERS AND ASSOCIATE MEMBERS OF THE

COMMISSION ON WORLD MISSIONS

of the

LUTHERAN WORLD FEDERATION

March 6, 1953

Dear Brethren,

God willing, we expect to begin our meeting of the Commission on World Missions to be held at Bethel/Bielefeld the morning of Tuesday, July 21st at 10:00 o'clock and continue through until the evening of Friday, July 24th, adjourning by 19:00 o'clock. The Tanganyika Sub-Committee will convene on Monday morning, July 20th at 10:00 o'clock and adjourn the same evening. We plan to reserve Saturday morning, July 25th, for a meeting of the Holy Land Sub-Committee. Other sub-committees which may need to meet can hold meetings during the days that CWM is in session, as the agenda will permit. The following is a tentative schedule:

Tanganyika Sub-Committee

Monday, July 20th 10:00 - 12:45
15:00 - 18:30

Commission on World Missions

Tuesday, July 21st, beginning at 10:00
Wednesday, July 22nd
Thursday, July 23rd
Friday, July 24th, adjourning by 19:00 o'clock

Holy Land Sub-Committee

Saturday, July 25th 9:00 - 12:45

Unless there is objection, we shall follow the schedule for meals and meetings that was observed at Hamburg last year, namely:

breakfast	8:30
meetings	9:00 - 12:45
tea	11:00
lunch	13:00
meetings	15:00 - 18:30
coffee	15:00
dinner	19:00

We are enclosing a questionnaire regarding the dates of arrival and departure which we ask you to fill out and return to Pastor Curt Ronicke, Director of the Bethel Mission Society not later than June 15th, 1953. A daily rate of Dms 10.- (which is approximately \$ 2.35) per person will be charged for room accommodations and meals at Bethel.

To Members and Associate Members
of C.W.M.

- 2 -

March 6, 1953

Purchase your ticket to Bielefeld, which lies on the Hannover-Hamm line. Participants coming from Scandinavia can take either the Holland or the Italian Express. If you take the Holland Express, change at Osnabrück and take the local train from there to Bielefeld. If you come by the Italian Express, change at Hannover. There are very good train connections from Hannover to Bielefeld - or from Düsseldorf to Bielefeld, if you are coming from the south - with trains leaving almost every hour.

At Bielefeld, tram no. 1 will take you to the entrance of the Bethel compound. This takes approximately 12 minutes. Of course you can also take a taxi at the Bielefeld train station if you wish.

Upon arriving at Bethel, please go to the gate-house (Pfortnerhaus) at the entrance of the compound. The porter will give you further instructions as to where you will be housed (in private homes). All meals will be served in the Assapheum, the community house. The meetings will also be held there.

The expense arrangements will be the same as in the preceding year: the regular members of the Commission on World Missions will have their expenses paid by the Commission; mission directors will be expected to have their expenses provided by their own mission society.

The following train schedules may be helpful:

or lv. Oslo	20:15	7:41					
or lv. Stockholm	21:15	7:25					
lv. Copenhagen	10:25	19:30					
arr. Hannover	23:10	9:20					
change trains							
lv. Hannover	0:08	10:09					
arr. Bielefeld	2:32	11:58					
	*	*	*				
lv. Hamburg	6:55	7:56	10:37	13:19	15:49		
arr. Hannover	9:59	10:57	13:42	15:34	18:53		
change trains							
lv. Hannover	10:09	12:27	13:50	16:08	19:13		
arr. Bielefeld	11:56	14:24	15:43	17:48	20:24		
	*	*	*				
lv. Düsseldorf	3:09	9:08	11:47	13:22	15:01	15:41	19:08
arr. Bielefeld	11:05	12:12	16:06	17:04	18:13	20:08	21:51

The complete agenda will be sent to you in early July.

Sincerely,

Fredrik A. Schiøtz

Fredrik A. Schiøtz

THE LUTHERAN WORLD FEDERATION

The Office of the Executive Secretary : Dr. Carl E. Lund-Quist

President :

Bishop D. Hanns Lilje, Germany

First Vice-President :

Dr. Franklin C. Fry, U. S. A.

Second Vice-President :

Bishop Johannes Smemo, Norway

Treasurer :

Mr. Charles Delbruck, France

GENEVA

Route de Malagnou 17

Telephone 6 71 30

Cable : LUTHERWORLD - GENEVA

December 15, 1952

MEMORANDUM

TO : Members of the Commission on World Missions, Lutheran World Federation; and

Directors of Lutheran Mission Societies and Boards co-operating with the Commission on World Missions.

FROM : Dr. Fredrik A. Schiøtz

The returns on our ballot of October 13, 1952, regarding the place and date of the next meeting of the Commission on World Missions indicate that the majority can attend a meeting during the week of July 20th and are in favor of holding it in Bethel/Bielefeld, Germany.

God willing, our next Commission on World Missions meeting will therefore take place at Bethel/Bielefeld, Germany, during the week of July 20th, 1953. We will inform you of the exact dates as soon as possible.

We earnestly hope that those of you who preferred the May dates will be able to adjust their schedules and can attend in July.

A rough agenda outline will be sent to you at a later date.

A Blessed Advent to you!

Fredrik A. Schiøtz

Abschrift

B A L L O T
- - - - -

Commission on World Missions
Lutheran World Federation

1. I hereby agree that the date of the meeting of CWM be postponed
from May 19 - 21, 1953, to the week of July 20th, 1953.

Yes

No

2. I am in favor of holding the meeting in

- | | |
|------------|-----|
| a) Holland | ? |
| b) Bethel | yes |

signed Hans L o k i e s

Date: 22. 10. 52

Please return this ballot to:
Commission on World Missions, LWF
17 route de Malagnou
Geneva, Switzerland

THE LUTHERAN WORLD FEDERATION

The Office of the Executive Secretary : Dr. Carl E. Lund-Quist

President :

Bishop D. Hanns Lilje, Germany

First Vice-President :

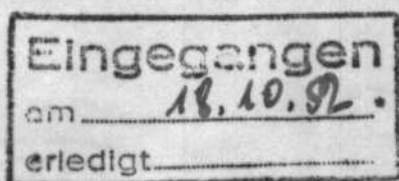
Dr. Franklin C. Fry, U. S. A.

Second Vice-President :

Bishop Johannes Smemo, Norway

Treasurer :

Mr. Charles Delbruck, France



GENEVA

Route de Malagnou 17

Telephone 6 71 30

Cable : LUTHERWORLD - GENEVA

October 13, 1952

MEMORANDUM

TO: Members of ~~CYCOW~~ CWM
Mission Directors of Societies Cooperating with CWM

FROM: Dr. Fredrik A. Schiotz

RE: Place and Date of Next CWM Meeting

At the CWM meeting in Hannover, Monday, August 4th, we agreed that the next meeting should be held on May 19 - 21, 1953. Since then, it has come to the attention of your chairman that one of the tasks that we will have to face at the next meeting of CWM is action on requests for Orphaned Missions fields assigned to CWM at the meeting of the Executive Committee at Hannover. It will be impossible for us to obtain budget estimates for the ensuing year until July 1st. It would therefore seem that we should shift the date of our meeting until some time after July 1st.

The Executive Committee of The Lutheran World Federation expects to meet during the week of July 27th. Will it be possible for CWM members to reserve the week of July 20th for our meeting? Please indicate your judgment on the enclosed ballot.

At the meeting on August 4th, Professor P. Boendermaker was kind enough to invite CWM to hold its next meeting in Holland. It was pointed out, however, that difficulties might arise for German members in obtaining foreign currency.

Ten days ago we received an invitation from Director G. Ronicke of the Bethel Mission Society to hold the 1953 meeting at Bielefeld. Will you please indicate on the enclosed ballot which invitation you think we should accept.

Thank you!

Fredrik A. Schiotz

REPORT OF THE DIRECTOR, DEPARTMENT OF WORLD MISSIONS

April 1955 - May 1956

The two great events in the past year are, of course, the two continental conferences: the one held in November in Tanganyika, Africa and the other in January in Madras, India. These gatherings gave us a sort of bird's eye view of where we stand today in Asia and Africa, of how far we have gone and of how little we have accomplished. Much work went into the preparation of these conferences at our Geneva office and, after the meetings, we tried to find out where we succeeded and where we failed in order to follow up what needed to be done in both continents. Since the Africa conference was first chronologically, I shall deal with it first.

The Marangu Conference

Time was comparatively short to prepare for Marangu and did not permit us to go into detailed discussions with everyone concerned as to how the program should be set up. There was no African pattern to follow; we had to blaze our own trail to the main issues actually at stake in Africa and find a place for them in the program, which resulted in too crowded a time schedule. Not that many of the Africans present did not enjoy it. On the contrary, we received many statements to the effect that they felt as if they were attending a summer course of a Christian university. But the views of Africa became so strong that they broke through the whole program, thereby showing clearly that the program was not quite suitable for the Africans although it served its purpose in paving the way for a very open and frank discussion on many burning issues.

Another difficulty we did not overcome was to find the right African speakers. Many of them proved to be excellent, but others did not measure up to the occasion. I believe the only solution here would have been an extended trip, at least one year ahead of time, to all the African countries in order to hunt for the right speakers. As it was, we had to take guesses and risks. We can only thank God that the result turned out to be as good as it was.

The conference was such a unique experience for the Africans that many did not speak up concerning the political pressure in their homeland. With typical African politeness, they preferred to keep even many of the missionaries in the dark as to what was really in their heart. Now and then, however, some sort of a confession was given to men from abroad - proof of the brotherhood in Christ that was so strongly felt during the days at Marangu. It became apparent that there has been much paternalism and conservatism in the Lutheran work in Africa and the Marangu conference did not succeed in breaking through all of it. But as it was held in a very critical time for Africa politically, socially and religiously, it became history and we are extremely happy to glean from the different reports that the spirit of the conference has continued in quite a number of African countries. We discovered some excellent African chairmen, preachers and theologians who ought to be in the forefront in future gatherings. We discovered that it is not too early to hold a continental conference in Africa and that both racial and linguistic difficulties can be overcome. And per-

haps most important of all, we realized that it is high time that something similar be done again and again for the whole of Africa.

Financially it was of course a heavy burden for many of the African younger churches to contribute as much as they did towards the travel expenses of their delegations. We are happy that all of the home boards in America and Europe assisted us in this problem and that this office was enabled to assume its share in meeting these travel costs. It is impossible to determine how much the conference including all traveling expenses actually cost. One estimate was Sh. 250,000. We feared that the overhead expenses of the conference would cause a heavy deficit but, thanks partly to a generous gift received from the ULCA, it looks as though these can be balanced. It is impossible to pass a definite judgment as to whether the conference justified this expenditure. But if it is true, as so many views indicate, that Marangu has made history, then it may prove in the long run that it was really worthwhile. History alone will be able to see the conference in its right perspective.

A record of the All-Africa Lutheran Conference at Marangu was prepared in the Geneva office and published in April. It was well received and we are happy to state that the proceeds from the sale of the book just about cover the printing costs.

It proved advantageous that the meeting was arranged independently of any other gathering. It stood out clearly as an event that also caught the imagination of the press and secular authorities. We were grateful for the help rendered us by the Colonial Offices in London and Paris as well as by the Governments in South Africa and Tanganyika, the Governor of which himself honored the conference with his presence on the first day. We also appreciated very much the message that Africa's Christian Emperor, Haile Selassie, sent. There is, however, really only one fact that explains the peculiar experience that Marangu became: the prayers for the conference offered by fellow Christians throughout the world. Those who thus prayed can never be reached with a word of thanks, but our gratitude must be expressed in this place.

The Madras Conference

The Asia Lutheran Conference was held in connection with the 250th anniversary of Protestant missions in Tranquebar and the Executive Committee meeting of the L.W.F. in Madras and cannot, therefore, be compared with the Marangu conference. The Tranquebar festivals were an impressive all-Indian affair, with deep symbolic meaning, at which Dr. Manikam was consecrated as the first Indian Lutheran bishop. The consecration took place in the old fortress of Dansborg, today a ruin, but once the very symbol of colonialism which has now given way to a new day when Indians are also the heads of their Indian churches. 250 years of long and weary history somewhat disappeared in front of the thrilling event of the day.

The Asia conference met for three exciting days at Gurukul Theological College under 100% Asian leadership. It was perhaps the moment when the three chairmen, Mr. Tambunan from Indonesia, Bishop Manikam from India and Professor Kishi from Japan, sat side by side on the platform and when the whole gathering applauded that reminded me a bit of the historic days at Marangu. Asia is accustomed to

continental conferences and this was, therefore, not an historic day in the same way as it had been in Africa. Nevertheless it was amazing to see what was accomplished in the realm of discussion and resolutions during these three days under extremely able Asian leadership. The delegates got a vision of the church universal as the discussions and review of mission work evoked in their minds situations in Japan, Taiwan, Hongkong, Malaya, Burma, Pakistan, India, Indonesia and New Guinea.

From one point of view it was disadvantageous to have linked up this Asia conference with two other great events. But, on the other hand, something very valuable came out of these triple gatherings. Although Asia has come much further in establishing political freedom than Africa, the missionaries played a much greater role in the Asia meeting than in the Africa one. It was really a gathering that encouraged everybody present to meet again, and it will be partly up to this Commission to voice its opinion as to whether these two continental conferences shall be unique events or precedents that will be repeated within a few years' time.

General Problems

There are, of course, a number of problems that come to the forefront after two such continental conferences. Right now it is very clear that the political freedom arrived at in Asia has greatly forced through the developments of autonomous churches. And this political process has also, in many ways, changed the relations between the missionaries and the churches. An adjustment is taking place whereby the foreign helpers from abroad are, little by little, getting their natural and normal position in the churches in Asia. While the former tension here is easing within the churches, it looks like many of the new governments of Asia have stiffened in their resistance against foreign missionaries. This is due mainly to the fact that in country after country the state has entered upon relations with an old or new religion as a kind of partner in a new state religion. In India it is Hinduism; in Burma and also lately in Ceylon, it is state and Buddhism; in China it is state and communism in a way that justifies us in calling Chinese communism a new religion. The future will show whether Islam in Indonesia will be strong enough after the last elections to entail a merger between Islam and the state, although President Sukarno himself, in an interview with Dr. F.C. Fry and the Director of DWM, very explicitly stated that he would fight for the freedom of worship in the constitution of his country. Although the old religions are coming back more and more to their former position in Japan, there are still no signs of a direct link-up again between religion and state. But it is very possible that this may yet come.

The situation is quite different in Africa. The movement towards political freedom has truly started. While earlier there were only two free nations, there are now the Sudan, Egypt, Libya, Tunisia and Morocco as well as the Gold Coast. A number of others will soon follow. This is the great sensation in Africa today. But the colonial atmosphere nevertheless reigns throughout the greater part of the continent and makes the African Christian timid, disappointed and bewildered since at the same time there is suppression and racial discrimination for Africans in a number of places. Where Islam has a hold on the majority of the people, we are witnessing a beginning of the same development as we

have seen in Asia: a combination of state and religion both in northern Africa and also in the Sudan. It is of interest to note that, while the Coptic Church is the state church in Ethiopia, the majority of the population is Mohammedan.

This, in a nut shell, is extremely typical of where Christianity stands today. In Asia it looks as if the Christian churches must settle down as more or less accepted minority groups amidst the different Asian peoples. There are some exceptions: New Guinea, for instance, may become one of them. In Africa, the situation is still very fluid. The battle between Islam and Christianity is raging back and forth. The whole continent is still in the balance. It is not clear whether Africa will turn Islam or Christian; animism, at least, will be the losing part. In one way communism seems to be a strange and unwanted movement for Asians and Africans. Their culture and way of life seem to be so completely in disagreement with materialistic and atheistic communism that one would think it impossible for that foreign political religion to gain a foothold in Africa and Asia. But at least it is apparent that all the nationalistic movements both in Asia and Africa have been, and will be, using communism as far as they can in order to forward their own nationalistic hopes. On the other hand, there is something in the social life of families and tribes that will dispose Africans and Asians to accept at least parts of communist doctrines.

From a Lutheran point of view, I am afraid we have to state that in general we have been too conservative and too slow in the transition from mission to church. True enough, many missionaries claim that if we are realistic, we cannot move too quickly. The nationals are not ready to take over the churches themselves. But such argumentation is really unrealistic today. The political changes in Asia have proved it and the political changes in Africa will prove it.

Very often when Lutherans have established an autonomous church, the missionaries are still in control thus making the whole question of an independent church illusory. The ideal would, of course, be to proceed very slowly; but the ideal never happens. Christian national leaders must, in many places, be pushed into responsible positions. And we must run the risk that they will be failures again and again. The formation of so many, many sects in South Africa should be a memento to the whole Christian world, no matter how many reasons we can dig out to explain this movement. It is a "j'accuse" from the natives against foreign rule also in their religious life. I think that we must accept the reproach that we as Lutheran missions have not always been able to free ourselves from the daily influence of the colonial atmosphere in which the peoples have been breathing for decades. We hoped that the continental conferences would open up a new vision and speed up what has still been left undone by the Lutherans in comparison with other Protestant and Anglican church builders.

Is Financial Help from the West the Solution?

As we look back we realize how short a way we have come in our Lutheran work in Asia and Africa -- there are one million Lutherans in Africa and one million four hundred in Asia -- and how weak and poor many of these people still are. Western thinking is almost unanimous in saying that our money and our wealth shall now help Africa and Asia in reaching our stage of development as quickly as possible. Very often people who advocate this way of thinking have the

notion that it means that we must help them to reach our standard of living thus taking it for granted that they all want to abandon their own way of life and accept the pattern of life that the West has instituted.

Christian missions have, from the beginning, been working through hospitals, schools and agricultural missions in changing the African and Asian way of life as well as raising their living standard. But it is not true that all Christian missions have been eager to press western civilization upon these people. In some instances that has been done by the western colonial powers and, in other instances, this development has been brought about by the Asians and Africans themselves. Japan is a very good example of this trend. Nobody from abroad could impose any kind of western civilization upon this country. They did it themselves and they did it so splendidly that in many ways they have outdone the West. People in Madagascar and Ethiopia have in the same way shown an insatiable hunger for the civilization of the white race. But in many instances, imposing the white civilization is to destroy the way of life of an indigenous people, for example, New Guinea and India. Consequently it may be that we have been building up so many westernized institutions in the younger churches of Africa and Asia that a crash is inevitable. There is also a danger involved in taking it for granted that what we are building up in a westernized way is the way the Christian Church must live in Asia and Africa.

In other words, our money has often been a hindrance in the transition from mission to church. We have built up top-heavy missions, and once the church evolves, it is impossible to hand over these institutions because they are too costly to run. And even if the funds are available the question arises whether it is wise to build up these institutions or whether it is not better for the younger churches to seek their own national way whereby the Christian church in the country is built up as closely as possible to the normal life of the whole people. The more support a young church gets from abroad, the more difficult it is for that church to build up its own system of stewardship. The more we encourage the leaders of the young church to live according to western living standards, the less they will be able to really be one with their people and their church on a different living standard. It certainly takes character to give, but it takes more character to receive.

It is, of course, impossible to build up a church anywhere in Africa and Asia without financial help. It need not be a danger for such a church to get financial help from the West provided it is done in the right way; for instance, as one-time investments in indispensable institutions like theological seminaries, publishing houses or a central hospital. But when the regular life of a church is subsidized by funds from abroad, then there is danger ahead; then there is very little hope of that church becoming an evangelizing missionary church. All these factors must be kept in mind in the distribution of relief in special emergencies, such as catastrophes, famines, etc. And here, too, we must work towards the end that all such help finally means help in the direction of self-help. Financial help is not the only, the real remedy. It must have the character of temporary assistance.

Are the Churches in Africa and Asia too Westernized?

This is not a new question. On the contrary, it has been on the minds of missionaries for decades all over the world. It is inevitable that the missionaries from the West bring Christianity to Africa and Asia in the form in which it has been dear to them. They could not just sheathe their own skin but had to pass on what had become a part of their own life. The Christianity that they therefore taught was by necessity a more or less westernized one. On the other hand, it is obvious that peoples of Asia and Africa are not westerners and it follows that Christianity should have a different appearance in these countries. The message will always remain the same: Christ, the Son of God, the Saviour of all the world through the atonement on the Cross, Christ the Risen Lord, coming again. But there is so much in the outward forms that need not be adopted. This struck me when I saw the life of the Lutheran Church of New Guinea on a three weeks' visit. It is an isolated church, but it is the least westernized I have seen so far on my travels. The liturgy and the tunes of the hymns are its own. The pattern of its spiritual life was typically New Guinean. I did not feel at home as a westerner, but I did feel at home as a Christian. A great change may take place once western civilization makes its full impact upon this country but the vision the missionaries had must be maintained.

By an easternized Christianity we don't mean a Christianity that has blended with other religions or social structures that are hostile to Christianity. Tribal customs linked up with a non-Christian religion will inevitably be an enemy to Christian life. But on the other hand a Christian church will also develop a communal life helped by ideas in social structures which are not hostile to the Christian revelation.

A young church in Asia or Africa cannot possibly leap over 2,000 years of church history as if it had nothing in common with them. The whole of our church history is a legal heritage for every new church wherever it may be founded on earth and it has something to do with the actual situation everywhere. But there is also this mysterious development that when the Gospel comes to a country, it becomes a part of the life of the people there, and rightly so. Here are dangers on both sides of the road.

We need much wisdom today to walk together on the Christian path. But when you come to one country and discover three different European liturgies adhered to in one small church body, then something was wrong from the beginning, and it may already be too late to change the situation since people are very conservative in liturgical matters. That we are on the right way from West to East in the Christian churches in Africa and Asia is shown, among other things, by Professor Arno Lehmann's outstanding book on Christian art in these churches. It will probably help many to give free way to Christian art as part of the proclamation of the Gospel in the different countries of Africa and Asia.

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It would be very interesting to consider for a moment the spiritual and administrative situation in such countries where we have completely independent churches in Asia and again why the development has been so slow in countries where the missions are still in charge. Can it be that the western element has not realized that it must be replaced by an eastern element if there is to be a really normal life? We must also ask some searching questions in such places where autonomous churches have been formally established but where missionary rule is still imposed. Why do we need this strange bastard life? Is it a necessity or is failure its main cause? Is it linked up with spiritual factors or worldly factors such as political pressure?

The agenda proper for the CWM meeting will provide more details on each country; the following is just a brief summary of the situation today

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After lengthy discussions with IMC and WCC leaders, we have finally agreed to give some financial help to the Nias Church, but not before we tried all possibilities to raise the necessary funds within Germany and the IMC. We have obtained a promise that, within a few years, one of the German Landeskirchen will be able to give more substantial assistance to the Nias Church, thus probably rendering our assistance unnecessary after a few years. We have now agreed to assist in building up the educational system of the Nias Church over a period of three years. The Ephorus of the Nias Church, together with his administrative assistant, Missionary Dörmann, from Germany, met representatives of the LWF in Siantar in January of this year. Arrangements were worked out according to which Rev. Dörmann will act as liaison between the LWF and the Nias Church.

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We know very little about the Lutherans inside China. We have been happy for the contact we maintain with the Chinese outside of communist China, but we would appreciate knowing more about what conditions are just now for our Christian brethren inside China.

The Lutheran work in Pakistan has received an episcopal head. Late last year the Danish missionary, Jens Christensen, was consecrated bishop by Bishop Sandegren.

In the Near East there are signs of a slow development towards an organized Lutheran church in Jordan. The Lutheran Church in Haifa has finally been transferred from the Israel Government to the L.W.F.

Uniting the Lutherans in the Union of South Africa either in a federation of Lutheran churches or in one united Lutheran church should receive first priority. The problems are manifold but the proposals worked out in Durban for a union of all Lutherans in Natal-Zululand in 1957 show much progress in this direction. The most practical way may be to establish regional churches first, as has been envisaged in Natal-Zululand, and it would be a great step forward if similar regional Lutheran churches could be erected in Transvaal and in the Orange Free State. The problems in the Cape Province are somewhat different but it is hoped that regional churches will now slowly evolve after 100 years of mission history in this extremely interesting country.

Tanganyika has developed a good deal of co-operation on a mission level in places like Bumbuli, the Vuga Press and the Makumira Seminary. It is hoped that this co-operation will continue to develop on an even larger scale not only on a mission but also on a church level in the whole of Tanganyika.

It is with great expectation that we look forward to the American Lutheran Church starting mission work in Ethiopia where they have been invited to settle down in the Wollo Province as well as in the capital. We hope and pray that this will strengthen the Lutheran enterprise in this historical African country.

The Järvenpää Meeting

Last year the Commission on World Mission held its meeting for the first time in Finland. We had a record attendance of about 60 persons. Of the regular members of CWM from outside Europe, only Dr. Manikam could be present. Since Pastor Hirai could not come, the Batak Church was invited to send a replacement for this meeting and it elected Pastor Sihombing, rector of Nommensen University. Mr. Eliufoo was the only African present. It was felt as a drawback that so few nationals from Africa and Asia could be with us, and consequently DWM has made it a major point to seek to arrange for as many representatives from Africa and Asia to be with us as possible this year.

The 1957 CWM Meeting in America

It is with great satisfaction that we have welcomed a strong delegation of executives from the United States to our CWM meetings these past years. It

is equally gratifying to see how willing American Lutherans contribute to our world-wide program. We have tried to have people elsewhere in the world understand that these gifts are offerings from ordinary church people, giving out of love for the work. It is obvious that most of the congregations in America are now concentrating on preparing for the general assembly to be held there next year. This will mean that for the first time we will hold our own CWM meeting in America. We sincerely hope that it will have not only a record attendance from Africa and Asia, but that Europe will be just as well represented as America has been at European meetings in the past.

Activities of the Staff

For the first time in history we have been a complete staff with two directors and two secretaries. It has been a thrill to co-operate and divide up the work, both in the office and in our travels. The director has had to spend about three months' time in Africa in 1955, visiting churches and preparing the Marangu conference. After that about two months' time was spent in Asia at the gatherings in India, in a visit to Indonesia and New Guinea.

Besides visiting different European board members and discussing their problems in the fields, some stress has been laid on raising more funds for our work in Europe. Discussions with church and mission leaders in Germany on this point are encouraging. Many are looking towards Germany, hoping that it will be possible for them, in one way or another, after renewed consultation between churches and missions, to assume a greater share in our world mission program. We are confident that something positive will come out of this in due time.

The assistant director has, apart from travels in Europe and the Near East, lately had to go to Indonesia. Dr. Arne Bendtz, who for a period of four years, faithfully served as liaison between the LWF and the Batak Church, was taken ill this spring and had to leave for Europe in June. After several months of searching, we finally succeeded in getting a new liaison officer, namely the Rev. G. Reitz, a missionary to New Guinea from the American Lutheran Church. We express our deepest gratitude for the enormous work that Dr. Bendtz has laid down during these four years together with the Batak Church. We thank him for his vision and pray for his speedy recovery. We wish ^{Rev.} Reitz God's blessings as he now takes over for three years with leave from his church and mission. Dr. Sovik introduced the new liaison officer to the work since Dr. Bendtz had to leave so suddenly.

Dr. Williams, our first liaison officer to Sumatra and who then stayed on as a medical doctor at Saribudolok, has also resigned and returned to India at the beginning of 1956. His entry into Sumatra and assumption of work in the middle of the war was a remarkable deed and will forever be remembered in the annals of the LWF. We thank him for unflinching service and wish God's blessing upon his future work, whatever it may be.

We are extremely happy for the confidence that we have met among national leaders, missionaries and board executives. There is a deep joy in our united efforts to go forward on a common front both in Asia and Africa, which we hope will remain. God has richly blessed the national churches and the different missions. If those who lack personnel could join hands with those who have the means, we may still experience new and interesting combinations of teamwork in our Lutheran world family.

Fridtjov Birkeli

REPORT OF THE DIRECTOR, DEPARTMENT OF WORLD MISSIONS

April 1955 - May 1956

The two great events in the past year are, of course, the two continental conferences: the one held in November in Tanganyika, Africa and the other in January in Madras, India. These gatherings gave us a sort of bird's eye view of where we stand today in Asia and Africa, of how far we have gone and of how little we have accomplished. Much work went into the preparation of these conferences at our Geneva office and, after the meetings, we tried to find out where we succeeded and where we failed in order to follow up what needed to be done in both continents. Since the Africa conference was first chronologically, I shall deal with it first.

The Marangu Conference

Time was comparatively short to prepare for Marangu and did not permit us to go into detailed discussions with everyone concerned as to how the program should be set up. There was no African pattern to follow; we had to blaze our own trail to the main issues actually at stake in Africa and find a place for them in the program, which resulted in too crowded a time schedule. Not that many of the Africans present did not enjoy it. On the contrary, we received many statements to the effect that they felt as if they were attending a summer course of a Christian university. But the views of Africa became so strong that they broke through the whole program, thereby showing clearly that the program was not quite suitable for the Africans although it served its purpose in paving the way for a very open and frank discussion on many burning issues.

Another difficulty we did not overcome was to find the right African speakers. Many of them proved to be excellent, but others did not measure up to the occasion. I believe the only solution here would have been an extended trip, at least one year ahead of time, to all the African countries in order to hunt for the right speakers. As it was, we had to take guesses and risks. We can only thank God that the result turned out to be as good as it was.

The conference was such a unique experience for the Africans that many did not speak up concerning the political pressure in their homeland. With typical African politeness, they preferred to keep even many of the missionaries in the dark as to what was really in their heart. Now and then, however, some sort of a confession was given to men from abroad - proof of the brotherhood in Christ that was so strongly felt during the days at Marangu. It became apparent that there has been much paternalism and conservatism in the Lutheran work in Africa and the Marangu conference did not succeed in breaking through all of it. But as it was held in a very critical time for Africa politically, socially and religiously, it became history and we are extremely happy to glean from the different reports that the spirit of the conference has continued in quite a number of African countries. We discovered some excellent African chairmen, preachers and theologians who ought to be in the forefront in future gatherings. We discovered that it is not too early to hold a continental conference in Africa and that both racial and linguistic difficulties can be overcome. And per-

haps most important of all, we realized that it is high time that something similar be done again and again for the whole of Africa.

Financially it was of course a heavy burden for many of the African younger churches to contribute as much as they did towards the travel expenses of their delegations. We are happy that all of the home boards in America and Europe assisted us in this problem and that this office was enabled to assume its share in meeting these travel costs. It is impossible to determine how much the conference including all traveling expenses actually cost. One estimate was Sh. 250,000. We feared that the overhead expenses of the conference would cause a heavy deficit but, thanks partly to a generous gift received from the ULCA, it looks as though these can be balanced. It is impossible to pass a definite judgment as to whether the conference justified this expenditure. But if it is true, as so many views indicate, that Marangu has made history, then it may prove in the long run that it was really worthwhile. History alone will be able to see the conference in its right perspective.

A record of the All-Africa Lutheran Conference at Marangu was prepared in the Geneva office and published in April. It was well received and we are happy to state that the proceeds from the sale of the book just about cover the printing costs.

It proved advantageous that the meeting was arranged independently of any other gathering. It stood out clearly as an event that also caught the imagination of the press and secular authorities. We were grateful for the help rendered us by the Colonial Offices in London and Paris as well as by the Governments in South Africa and Tanganyika, the Governor of which himself honored the conference with his presence on the first day. We also appreciated very much the message that Africa's Christian Emperor, Haile Selassie, sent. There is, however, really only one fact that explains the peculiar experience that Marangu became: the prayers for the conference offered by fellow Christians throughout the world. Those who thus prayed can never be reached with a word of thanks, but our gratitude must be expressed in this place.

The Madras Conference

The Asia Lutheran Conference was held in connection with the 250th anniversary of Protestant missions in Tranquebar and the Executive Committee meeting of the L.W.F. in Madras and cannot, therefore, be compared with the Marangu conference. The Tranquebar festivals were an impressive all-Indian affair, with deep symbolic meaning, at which Dr. Manikam was consecrated as the first Indian Lutheran bishop. The consecration took place in the old fortress of Dansborg, today a ruin, but once the very symbol of colonialism which has now given way to a new day when Indians are also the heads of their Indian churches. 250 years of long and weary history somewhat disappeared in front of the thrilling event of the day.

The Asia conference met for three exciting days at Gurukul Theological College under 100% Asian leadership. It was perhaps the moment when the three chairmen, Mr. Tambunan from Indonesia, Bishop Manikam from India and Professor Kishi from Japan, sat side by side on the platform and when the whole gathering applauded that reminded me a bit of the historic days at Marangu. Asia is accustomed to

continental conferences and this was, therefore, not an historic day in the same way as it had been in Africa. Nevertheless it was amazing to see what was accomplished in the realm of discussion and resolutions during these three days under extremely able Asian leadership. The delegates got a vision of the church universal as the discussions and review of mission work evoked in their minds situations in Japan, Taiwan, Hongkong, Malaya, Burma, Pakistan, India, Indonesia and New Guinea.

From one point of view it was disadvantageous to have linked up this Asia conference with two other great events. But, on the other hand, something very valuable came out of these triple gatherings. Although Asia has come much further in establishing political freedom than Africa, the missionaries played a much greater role in the Asia meeting than in the Africa one. It was really a gathering that encouraged everybody present to meet again, and it will be partly up to this Commission to voice its opinion as to whether these two continental conferences shall be unique events or precedents that will be repeated within a few years' time.

General Problems

There are, of course, a number of problems that come to the forefront after two such continental conferences. Right now it is very clear that the political freedom arrived at in Asia has greatly forced through the developments of autonomous churches. And this political process has also, in many ways, changed the relations between the missionaries and the churches. An adjustment is taking place whereby the foreign helpers from abroad are, little by little, getting their natural and normal position in the churches in Asia. While the former tension here is easing within the churches, it looks like many of the new governments of Asia have stiffened in their resistance against foreign missionaries. This is due mainly to the fact that in country after country the state has entered upon relations with an old or new religion as a kind of partner in a new state religion. In India it is Hinduism; in Burma and also lately in Ceylon, it is state and Buddhism; in China it is state and communism in a way that justifies us in calling Chinese communism a new religion. The future will show whether Islam in Indonesia will be strong enough after the last elections to entail a merger between Islam and the state, although President Sukarno himself, in an interview with Dr. F.C. Fry and the Director of DWM, very explicitly stated that he would fight for the freedom of worship in the constitution of his country. Although the old religions are coming back more and more to their former position in Japan, there are still no signs of a direct link-up again between religion and state. But it is very possible that this may yet come.

The situation is quite different in Africa. The movement towards political freedom has truly started. While earlier there were only two free nations, there are now the Sudan, Egypt, Libya, Tunisia and Morocco as well as the Gold Coast. A number of others will soon follow. This is the great sensation in Africa today. But the colonial atmosphere nevertheless reigns throughout the greater part of the continent and makes the African Christian timid, disappointed and bewildered since at the same time there is suppression and racial discrimination for Africans in a number of places. Where Islam has a hold on the majority of the people, we are witnessing a beginning of the same development as we

have seen in Asia: a combination of state and religion both in northern Africa and also in the Sudan. It is of interest to note that, while the Coptic Church is the state church in Ethiopia, the majority of the population is Mohammedan.

This, in a nut shell, is extremely typical of where Christianity stands today. In Asia it looks as if the Christian churches must settle down as more or less accepted minority groups amidst the different Asian peoples. There are some exceptions: New Guinea, for instance, may become one of them. In Africa, the situation is still very fluid. The battle between Islam and Christianity is raging back and forth. The whole continent is still in the balance. It is not clear whether Africa will turn Islam or Christian; animism, at least, will be the losing part. In one way communism seems to be a strange and unwanted movement for Asians and Africans. Their culture and way of life seem to be so completely in disagreement with materialistic and atheistic communism that one would think it impossible for that foreign political religion to gain a foothold in Africa and Asia. But at least it is apparent that all the nationalistic movements both in Asia and Africa have been, and will be, using communism as far as they can in order to forward their own nationalistic hopes. On the other hand, there is something in the social life of families and tribes that will dispose Africans and Asians to accept at least parts of communist doctrines.

From a Lutheran point of view, I am afraid we have to state that in general we have been too conservative and too slow in the transition from mission to church. True enough, many missionaries claim that if we are realistic, we cannot move too quickly. The nationals are not ready to take over the churches themselves. But such argumentation is really unrealistic today. The political changes in Asia have proved it and the political changes in Africa will prove it.

Very often when Lutherans have established an autonomous church, the missionaries are still in control thus making the whole question of an independent church illusory. The ideal would, of course, be to proceed very slowly; but the ideal never happens. Christian national leaders must, in many places, be pushed into responsible positions. And we must run the risk that they will be failures again and again. The formation of so many, many sects in South Africa should be a memento to the whole Christian world, no matter how many reasons we can dig out to explain this movement. It is a "j'accuse" from the natives against foreign rule also in their religious life. I think that we must accept the reproach that we as Lutheran missions have not always been able to free ourselves from the daily influence of the colonial atmosphere in which the peoples have been breathing for decades. We hoped that the continental conferences would open up a new vision and speed up what has still been left undone by the Lutherans in comparison with other Protestant and Anglican church builders.

Is Financial Help from the West the Solution?

As we look back we realize how short a way we have come in our Lutheran work in Asia and Africa -- there are one million Lutherans in Africa and one million four hundred in Asia -- and how weak and poor many of these people still are. Western thinking is almost unanimous in saying that our money and our wealth shall now help Africa and Asia in reaching our stage of development as quickly as possible. Very often people who advocate this way of thinking have the

notion that it means that we must help them to reach our standard of living thus taking it for granted that they all want to abandon their own way of life and accept the pattern of life that the West has instituted.

Christian missions have, from the beginning, been working through hospitals, schools and agricultural missions in changing the African and Asian way of life as well as raising their living standard. But it is not true that all Christian missions have been eager to press western civilization upon these people. In some instances that has been done by the western colonial powers and, in other instances, this development has been brought about by the Asians and Africans themselves. Japan is a very good example of this trend. Nobody from abroad could impose any kind of western civilization upon this country. They did it themselves and they did it so splendidly that in many ways they have outdone the West. People in Madagascar and Ethiopia have in the same way shown an insatiable hunger for the civilization of the white race. But in many instances, imposing the white civilization is to destroy the way of life of an indigenous people, for example, New Guinea and India. Consequently it may be that we have been building up so many westernized institutions in the younger churches of Africa and Asia that a crash is inevitable. There is also a danger involved in taking it for granted that what we are building up in a westernized way is the way the Christian Church must live in Asia and Africa.

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It is with great joy that we announce the formation of the Evangelical Lutheran Church of New Guinea at the first synod meeting held February 13th of this year. This will mean accelerated work in strengthening the native leaders. We are happy to add that the theological seminary, built on a beautiful hill overlooking the Pacific Ocean with funds contributed by the L.W.F., will soon be ready.

We know very little about the Lutherans inside China. We have been happy for the contact we maintain with the Chinese outside of communist China, but we would appreciate knowing more about what conditions are just now for our Christian brethren inside China.

The Lutheran work in Pakistan has received an episcopal head. Late last year the Danish missionary, Jens Christensen, was consecrated bishop by Bishop Sandegren.

In the Near East there are signs of a slow development towards an organized Lutheran church in Jordan. The Lutheran Church in Haifa has finally been transferred from the Israel Government to the L.W.F.

Uniting the Lutherans in the Union of South Africa either in a federation of Lutheran churches or in one united Lutheran church should receive first priority. The problems are manifold but the proposals worked out in Durban for a union of all Lutherans in Natal-Zululand in 1957 show much progress in this direction. The most practical way may be to establish regional churches first, as has been envisaged in Natal-Zululand, and it would be a great step forward if similar regional Lutheran churches could be erected in Transvaal and in the Orange Free State. The problems in the Cape Province are somewhat different but it is hoped that regional churches will now slowly evolve after 100 years of mission history in this extremely interesting country.

Tanganyika has developed a good deal of co-operation on a mission level in places like Bumbuli, the Vuga Press and the Makumira Seminary. It is hoped that this co-operation will continue to develop on an even larger scale not only on a mission but also on a church level in the whole of Tanganyika.

It is with great expectation that we look forward to the American Lutheran Church starting mission work in Ethiopia where they have been invited to settle down in the Wollo Province as well as in the capital. We hope and pray that this will strengthen the Lutheran enterprise in this historical African country.

The Järvenpää Meeting

Last year the Commission on World Mission held its meeting for the first time in Finland. We had a record attendance of about 60 persons. Of the regular members of CWM from outside Europe, only Dr. Manikam could be present. Since Pastor Hirai could not come, the Batak Church was invited to send a replacement for this meeting and it elected Pastor Sihombing, rector of Nommensen University. Mr. Eliufoo was the only African present. It was felt as a drawback that so few nationals from Africa and Asia could be with us, and consequently DWM has made it a major point to seek to arrange for as many representatives from Africa and Asia to be with us as possible this year.

The 1957 CWM Meeting in America

It is with great satisfaction that we have welcomed a strong delegation of executives from the United States to our CWM meetings these past years. It

is equally gratifying to see how willing American Lutherans contribute to our world-wide program. We have tried to have people elsewhere in the world understand that these gifts are offerings from ordinary church people, giving out of love for the work. It is obvious that most of the congregations in America are now concentrating on preparing for the general assembly to be held there next year. This will mean that for the first time we will hold our own CWM meeting in America. We sincerely hope that it will have not only a record attendance from Africa and Asia, but that Europe will be just as well represented as America has been at European meetings in the past.

Activities of the Staff

For the first time in history we have been a complete staff with two directors and two secretaries. It has been a thrill to co-operate and divide up the work, both in the office and in our travels. The director has had to spend about three months' time in Africa in 1955, visiting churches and preparing the Marangu conference. After that about two months' time was spent in Asia at the gatherings in India, in a visit to Indonesia and New Guinea.

Besides visiting different European board members and discussing their problems in the fields, some stress has been laid on raising more funds for our work in Europe. Discussions with church and mission leaders in Germany on this point are encouraging. Many are looking towards Germany, hoping that it will be possible for them, in one way or another, after renewed consultation between churches and missions, to assume a greater share in our world mission program. We are confident that something positive will come out of this in due time.

The assistant director has, apart from travels in Europe and the Near East, lately had to go to Indonesia. Dr. Arne Bendtz, who for a period of four years, faithfully served as liaison between the LWF and the Batak Church, was taken ill this spring and had to leave for Europe in June. After several months of searching, we finally succeeded in getting a new liaison officer, namely the Rev. G. Reitz, a missionary to New Guinea from the American Lutheran Church.

We express our deepest gratitude for the enormous work that Dr. Bendtz has laid down during these four years together with the Batak Church. We thank him for his vision and pray for his speedy recovery. We wish ^{Rev.} Reitz God's blessings as he now takes over for three years with leave from his church and mission. Dr. Sovik introduced the new liaison officer to the work since Dr. Bendtz had to leave so suddenly.

Dr. Williams, our first liaison officer to Sumatra and who then stayed on as a medical doctor at Saribudolok, has also resigned and returned to India at the beginning of 1956. His entry into Sumatra and assumption of work in the middle of the war was a remarkable deed and will forever be remembered in the annals of the LWF. We thank him for unflinching service and wish God's blessing upon his future work, whatever it may be.

We are extremely happy for the confidence that we have met among national leaders, missionaries and board executives. There is a deep joy in our united efforts to go forward on a common front both in Asia and Africa, which we hope will remain. God has richly blessed the national churches and the different missions. If those who lack personnel could join hands with those who have the means, we may still experience new and interesting combinations of teamwork in our Lutheran world family.

Fridtjov Birkeli

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TO OUR LUTHERAN CHURCHES

There are two important events in the Lutheran family occurring in the near future that your church will be interested in.

The first is the All-Africa Lutheran Conference in Marangu, Tanganyika, East Africa, November 12 - 22, 1955. This conference is the first all-continent meeting ever held in Africa and for Africa. The reason for calling such a conference by our LWF Commission on World Missions is that our churches and missions in Africa are in urgent need of knowing one another. We are particularly interested in studying together the various problems of the fast changing African continent.

The second event is the 250 Jubilee of the arrival of the first Lutheran missionaries in India which will be held from January 12 - 15, 1956, in Tranquebar, India. Our Lutheran groups in India and the other Christian groups are joining in this festival planned by the Tamil Lutheran Church to celebrate the arrival of these first missionaries.

The Executive Committee of the Lutheran World Federation will hold its meetings in Madras in January and members of the Committee will attend these festivities. Indeed this event becomes an Asia affair through the fact that the LWF Commission on World Missions is sponsoring a conference for churches in this very important part of the world. Our friends in Asia will have much to say to the rest of Christendom and we wish to indicate clearly that we stand together in the preaching of the Gospel.

In connection with the Jubilee in India the Executive Committee has received a request from the Federation of Evangelical Lutheran Churches in India that all Lutheran churches observe this event by including this festival in their prayers on Sunday, January 15, 1956. The Federation of our churches in India has also voted as follows:

"That, where such member churches have worked in India and where churches may have a special interest in the work in India, consideration might well be given to an anniversary gift for the purpose of strengthening the work in Gurukul."

This letter is an invitation to your church to do the following:

1. To arrange, if possible, for your congregations to use the prayers here enclosed:
 - a. On Reformation Sunday, 1955, for the All-Africa Lutheran Conference, and
 - b. On Sunday, January 15, 1956, for the Tranquebar Jubilee.
2. To publicize these events in your church papers, pastors' bulletins, and any other means you have.

In the above ways we can spiritually unite with our brethren in the great privilege of serving our Lord.

Geneva, September 1, 1955.

Dr. Carl E. Lund-Quist
Executive Secretary

THE TRANQUEBAR QUARTER MILLENNIUM JUBILEE

Since October 31, 1517, perhaps no day has been of greater importance to the Christian Church than July 9, 1706. On that day was born the great modern missionary movement, which is the most characteristic aspect of the history of the Church since the Reformation.

Those who know the way of God, will not be surprised that He selected a relatively small and weak Church for this wonderful enterprise. Denmark never succeeded to become a big colonial power, but neither the British nor the Dutch were called to become the spearhead for the progress of the Kingdom of God. (See further J. Sandegren, "The Song of Tranquebar", 1955, CLS Madras). The official leaders of the Church of Denmark did not at the time understand the call of God. But by the combination of the Lutheran teaching of the calling of the Christian prince and the new individual Christian responsibility, which was fostered by the German Pietism, the Lord prepared the way for this new venture which has revolutionized the Protestant Church the world over. (See further J. Sandegren, "From Tranquebar to Serampore", 1955, Serampore, West Bengal).

When Ziegenbalg and Pluetschau on July 9, 1706, went ashore at the lonely Danish colony of Tranquebar on the South East coast of India, no man could understand the fragrance and the fruitfulness of this "Grace for obedience to the faith among all nations". Now we see five million Protestant Christians in India, being directly or indirectly the fruit of this faith and obedience, or (including settlers) one and a half million Lutherans in Asia and Australia - not to mention other mission fields as Africa, where the progress just now may be still more conspicuous - the result of this faithfulness of the first Protestant "Apostles", the royal missionaries of the King of Denmark, nay more missionaries of Christ, the King of Kings.

But still what we see is only the beginning. It is certainly not the will of God that this work should come to a stop, whatever difficulties there may come. We are "confident that He which hath begun a good work in you will perform it until the day of Jesus Christ". That is the word of the great Apostle about the new Church in the Mission field, "always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now".

The young churches are the greatest joy of all Christendom. They are connecting the old churches with the very first Church. Only so the Church is the body of Christ. They are helping us to read the word of God as it was originally read, "God also bearing them witness, both with signs and wonders, and with divers miracles, and the gifts of the Holy Ghost, according to His own will". The martyrs of today in the young churches, as they "look steadfastly into heaven", make us realize the essential of the present: "God was manifest in the flesh justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory", and realize the essential of the future: "Surely, I come quickly. Amen. Even so, come Lord Jesus."

Our Lord says: "Son, go work today in my vineyard."

The Federation of Evangelical
Lutheran Churches of India

PRAYER FOR JUBILEE IN INDIA

(January 15, 1956)

Almighty God, our heavenly Father, who has brought salvation to all mankind,

We especially give Thee most humble thanks for having used Thy servant, the King of Denmark, to send the first missionary from the Lutheran branch of Christ's Church to India in order to preach the Gospel and spread the knowledge of Thy holy word.

We thank Thee for all Thy witnesses, who have followed his footsteps in faithful service.

We thank Thee for the wonderful result of their labor, due to Thy mercy and to the power of Thy Holy Spirit.

We pray Thee to bless Thy Church in India with new grace and to pour out Thy Holy Spirit on all its members, congregations and ministers. Bring together, O Lord, the different churches and missions into a closer fellowship and unity in faith and love.

And as we now celebrate the memory of the beginning of the Evangelical mission in India, we beseech Thee to inspire Thy people with the spirit of evangelism so that they not only rejoice in what Thou hast wrought through Thy servants in the past but consecrate themselves to new efforts. Forgive our sins and let not our failures and shortcomings stand in the way for Thy blessing upon our work.

We also commit unto Thee the rulers and people of India, so that this great nation may be built upon the only firm foundation even our Lord and Savior Jesus Christ, to whom with Thee and the Holy Ghost be all honor and glory now and for ever more.

Amen

AFRICA CALLING

to the Lutherans of the world on the occasion of the All-Africa Lutheran Conference at Marangu, Tanganyika, November 12-22, 1955

It is only 150 years ago that the great pioneer figure, Moffat, looked at this continent and saw "a thousand glimmering campfires where the Gospel of Christ has never been heard."

The church responded. His trumpet call brought forth men like Livingstone. Envoys of Christ went out over the desert, through the forests, through travails of plague. They really carried the Gospel into the heart of the continent. It is a great story - that story of missionary pioneering in Africa.

But today a new day dawns on this great continent - a threatening day. Churches are established. Even Lutheran churches are found from Liberia in the west to Madagascar in the east; from Ethiopia in the north to the Cape of Good Hope in the south. The whole continent is rapidly changing. Old religions fight Christianity which again is fought by materialism and secularism. Burning fires of different kinds are illuminating the African horizon - fires of nationalism, racialism and materialism. Africa is at the cross-roads. And Africa's cause is your cause today.

For the first time in history the church is calling together its people from all the corners of Africa. 150 African leaders and missionaries are to meet at Marangu in Tanganyika from the 12th to the 22nd of November this year to pray and to study - to thank God for past blessings and to discuss with each other the problems of a growing church, the problems of evangelism, the problems of response to the pressure of social and political revolution that is sweeping the continent. We believe that the Word of God has something very paramount and important to say to Africans in this situation - the word of peace and joy and strength.

We firmly believe in this conference because it is the first All-Africa conference of any kind. It surely is of historic significance. In contradiction to those who think that Africa will never come of age, we proclaim that Africa has come of age. It is high time that the Christians of all the Lutheran churches throughout the whole continent meet and realize during these days all our shortcomings, our mistakes, but by the grace of God we shall also be granted a vision from God for our future task.

So to our Christian brethren throughout the world we send this call to prayer - prayer that all the language difficulties and other problems of a technical nature may be overcome in order that every member of the conference will experience something worthwhile to take back to his home and his home church. This historic event depends upon God's grace and your prayers. Africa is calling you! Will you respond with prayer?

The Commission on World Missions

A PRAYER FOR AFRICA

On the occasion of the All-Africa Lutheran Conference

(for use in all Lutheran churches
throughout the world, October 29th or 31st)

Father of all men, whose mercy is great toward all who stand in need, and whose Son is the redeemer of all who call upon Him: We thank Thee that Thou hast called unto Thyself a Church among our brethren who live in the vast continent of Africa.

We beseech Thee for that Church and especially for all who are about to gather in Tanganyika for the All-Africa Lutheran Conference, to consider the affairs of Thy Kingdom.

Let the light of Thy sun shine, we pray Thee, upon the new day that is dawning in Africa. Put to flight the dark hosts of racial and national pride, of selfishness and intemperance, of ignorance and the worship of false gods. Give to Thy Word power and to Thy Church the Holy Spirit, that Jesus Christ may reign supreme;

Through the same, Jesus Christ Thy Son, our Lord. Amen.

LWF

21

Memorandum to the Member Churches of The Lutheran
World Federation concerning the Nommensen University in Sumatra.

It is perhaps known to you that the Batak Church, at its General Synod meeting in 1954, decided to start a Christian University. This decision was taken without any previous consultation outside the country and is exclusively a decision of the Huria Kristen Batak Protestant. Nommensen University was opened at Siantar, Sumatra, Indonesia, on October 7, 1954.

During the summer of this past year, a representative from the Batak Church laid a request for help in setting up the university before the Commission on World Missions of the LWF. At that time plans were quite comprehensive and ambitious, providing for a great number of faculties and a large number of professors from abroad. When the Commission on World Missions discussed the matter at its October 1954 meeting, it appeared that it could not endorse the university scheme in view of the consequences this would entail in other parts of the world and the added heavy financial burden, which would cause the work elsewhere to suffer. Since the opinions were so divided on the principle of the church and a university, it was found wise to concentrate on building up a solid theological training institute for the Batak Church in moving the old establishment at Sipoholon to Siantar and then accept that the Church make this training institution into the theological faculty of the Nommensen University.

CWM decided further to send its director to Indonesia in order to investigate together with a committee what further steps might be taken to help the Batak Church without violating the guiding principles of CWM. The director discovered that the economic situation of the Church was graver than expected. The Batak Church, with more than 600,000 members, is a very active one. Every family gives approximately Rupiahs 250.- to the Church every year. A great many congregations are building their own new churches right now; others are busy with schools or parsonages. One-third of the districts of the Church are economically speaking minus districts unable to fulfill their main duties. The Church is carrying out a huge educational scheme for 150,000 children with a minimum of equipment and low-salaried teachers. Insufficient funds are available for important work within the Church and prices of food commodities are increasing steadily, especially this last year.

In this situation, the LWF has tried to give a helping hand where it is most needed through a five-years plan. The Bataks, a people with high moral standards and great eagerness for learning, are squeezed in among the Moslem peoples. There is an old tradition that preaching and teaching go together. With frontal attacks from Islam and possibly also from communism, they rightly feel a strong need for a Christian university, and specialists on the spot do not fear that there might be a lack of students. Although it would have been wise not to speed up the formation of such a university to the degree that this was done, it is now a question of getting things going. It would be a great blow to Christianity if this university fails to materialize.

The leaders of the Batak Church realize fully that this decision was taken without consulting any boards outside the country, and the University Commission of the Church has now scaled down plans and submitted a realistic outline at a Committee Meeting held in Sumatra

November 24, 1954, providing for a bare minimum of what can be expected of a university.

The spiritual needs of the church and of the people, the great need of pastors and the actual standard of theological teaching point to the necessity of building up the theological faculty rapidly. This will now take place with the co-operation of LWF. Some of the theological teachers will be provided by the Rheinische Missionsgesellschaft. Present plans envisage 8 theological professors in all. When taking into account language study, furlough and literary work, this is not too great a number. These plans will be further discussed at the next meeting of the Commission on World Mission of the LWF.

From the above it should be clear that the Batak Church must rely solely upon itself in setting up the other two faculties of law and economics - Indonesian requirements call for a minimum of three faculties in recognizing a university. But the LWF has given the finance committee of the Nommensen University the green light in seeking help from non-ecclesiastical bodies. And if any of its member churches know of any such sources, we would be happy to transmit such information to the HKBP.

But above all the Batak Church would like to know whether any other member church could extend aid directly to the HKBP in building up these two non-theological faculties through funds or personnel. The committee that met November 24, 1954, expressed its appreciation of the realistic plans laid before it by the University Commission which now mainly are based on the actual funds realized within the Batak Church through its fund raising campaign. For your information we pass on to you what the Batak University Commission is actually pleading for:

The immediate needs from abroad are two professors for each of the two faculties Law and Economics, preferably to include an economist and one professor for the Philosophy of Law. Help is also requested for the maintenance of two Indonesian full-time professors for the same two faculties. These are the immediate goals laid before the member churches of the LWF for their consideration. For 1955 the church has put up a budget of 4,164,000.- Rupiahs for the Law and Economics Faculties, which includes buildings. Long-range plans for the 25 years' development program towards complete self-support are under way.

The leaders of the Batak Church have promised that the Nommensen University will co-operate very closely with the Christian University in Djakarta: exchange Board members, avoid overlapping of faculties, exchange guest professors etc.

We recapitulate:

1. The LWF considers that the building up of a good theological institution is of greatest urgency and does not object that it becomes a part of the Nommensen University.
2. Beyond this, the LWF hereby passes on to all its member churches as information that their sister church in Batakland is pleading for help in the formation of the two other faculties mentioned above. This will then be a direct help from each member church to the Nommensen University in Sumatra, and will have no direct connection with what the LWF is doing. We shall, however, be glad to transmit or give any information that may be desired.

3. The member churches of the LWF are further requested to supply any information they may have on non-ecclesiastical bodies or agencies who might be willing to invest funds in this undertaking. The LWF has given its blessing to the Batak Church in seeking aid from such groups.

Department of World Missions
17 route de Malagnou
Geneva, Switzerland

July 6, 1953

MEMORANDUM

To : Members and Associate Members of the Commission on
World Missions

FROM: Dr. Fredrik A. Schiotz

Enclosed please find copies of the agenda for the meetings of the
Commission on World Missions and of the Tanganyika Sub-Committee.

The CWM meeting convenes Tuesday, July 21st at 10:00 o'clock.

Mission directors and secretaries whose boards or societies have work
in Tanganyika will meet Monday, July 20th at 10:00 o'clock in the
Tanganyika Sub-Committee.

The Sub-Committee on a Theological Training Institute for the Younger
Churches will likewise meet Monday, July 20th at 10:00 o'clock.

The meeting of the Holy Land Sub-Committee that was scheduled for
Saturday morning, July 25th has been postponed to early 1954.

Please note that the meeting will adjourn by Friday noon or early
afternoon, July 24th, and not by 19:00 o'clock as earlier communicated.

We are looking forward to seeing you in Bethel and to a fruitful
meeting!

Sincerely,

Fredrik A. Schiotz



INFORMATION SERVICE
of
THE LUTHERAN WORLD FEDERATION

EDITED BY THE L.W.F. INFORMATION OFFICE
17, ROUTE DE MALAGNOU - GENEVA - SWITZERLAND
TEL. 6 71 30 - CABLE ADDRESS: LUTHERWORLD, GENÈVE

No. 21

Geneva, July 20, 1953

SPECIAL ASIA AND SOUTH PACIFIC ISSUE

THE POLITICAL AND RELIGIOUS BACKGROUND

It was three years ago, last Christmas. Surrounded by the country's highest dignitaries, Queen Juliana with one stroke of the pen wrote off Indonesia with its up to 80 million inhabitants as a part of the Kingdom of the Netherlands.

All the British possessions in Asia, with the exception of Aden and Malaya (where there is still warfare in the jungle), as well as Indonesia are now independent states. Everywhere republics have been set up on European models and politicians are trying to create new social and political conditions based on stable legal conditions. China has been a republic for more than a generation. During the time the country has hardly known real peace. As a result China has again shut herself in behind a Chinese wall.

As for Japan, the difference between former and present times is perhaps best illustrated by the following occurrence: The Emperor of Japan was until fairly recently considered as the bearer of divine revelation on earth, the descendent of the Sun-Goddess. As a being far exalted above others he was surrounded by a phantastic ceremonial. Not long ago this same Emperor paid a courtesy call on the American commander in chief of the Korean forces at his head-quarters in Tokyo. He came driving in an ordinary carriage, wearing a European morning-coat - not very extraordinary for Westerners but against the background of old Japan nothing less than a revolution.

If we move to the Near East we find a seething mass of Arab refugees in the countries bordering on Israel: Lebanon, Syria, Iraq, Jordania and Egypt. About 3/4 million men and women now live there in the greatest of poverty, for the most part condemned to live in tents, hungry and in rags.

In view of these political changes and social and economic factors such as the increasing industrialization of many parts of Asia, we may now ask what influence these new developments within one half of the world's population (some 1,250 million men) have had on Christian world missions.

When the second world war broke out, there were about 6,000 Protestant missionaries in China. Some ten years ago their number had risen to 8,000 depending on almost 130 different mission societies. Now Christian missions and all foreign support are strictly forbidden. All missionaries have had to leave the country, sometimes after a long period of waiting during which they were reduced to complete inactivi-

ty. It is said that there are about 30-40 Protestant and Roman Catholic missionaries left behind. They are either under house arrest or in prison. Various Christians have become martyrs and the little Chinese Church is going through hard and difficult times, hated and persecuted as it is.

In other countries it is not surprising that the new governments have had so many problems to solve under the new democratic system that for the moment they put aside the question of their relation to the Christian church and Christian missions. Even so, they have not been able to postpone for long dealing with so important a matter as freedom of religion. Officially, religious freedom has been introduced into one country after another. However, the characteristic attitude towards this problem may be seen from the discussions that took place in Indonesia when a law on religious freedom was due to be voted. The Government had proposed the following formulation: "Everyone has a right to freedom of religion, freedom of conscience and freedom of thought." Christian circles proposed: "Everyone has the right to change his religion, to have his children taught the religion of their parents, to exercise his religion freely and to organize and support religious activities also among those of different convictions." This proposal fell through because what the majority understands by religious freedom is that everyone shall have the right to retain his present religion.

.....

Perhaps we should here draw attention to the great wave of nationalism that is now sweeping the East and that is fervently supported by so many Christians. In some cases it is even taking first place in public debate before the religious question. We might also consider the spread of secularism among non-Christians, as a result of which religious realities have lost all significance for millions of people in the East. We could also discuss in detail the syncretism, the mingling of religions that is so popular in some parts. But there is a short news story that opens perspectives that are no doubt as yet unknown to many. It runs: "The Pan-Islamic Steamship Co. has acquired two passenger ships to transport pilgrims from Afghanistan, Central Asia, Burma and Ceylon. It is planned to arrange eight sailings annually so as to transport altogether 17,000 passengers. The ships are equipped with modern conveniences for all classes of pilgrims."

The streams of Mohammedan pilgrims going to Mecca should make us think of one of the most dangerous of Christendom's competitors. Islam is a missionary religion, too. At present it is sending 13 missionaries to Africa for every one sent by the Christian Church. Mosques are being built in various towns of Europe and America, and both here and in the ever growing Mohammedan press it is being said again and again that all that is happening in the world today must bring people to accept the message of Islam.

This does not mean that other religions are not struggling against the Christian faith as well. One of them, Buddhism, is now also attempting to set up missions. But at present the significance of these other religions is primarily that they are bastions of national life over against the strangers and their Christian missionaries. Also Islam has learnt to use this point of view as a means of propaganda.

At the same time, however, we must point out something else: In the Philippines alone a new Christian broadcasting station is sending Christian programs, Bible lessons, sermons and lectures for 17 hours a day in 35 languages or dialects. This

example shows not only that Christian missions are using modern techniques but that in spite of all obstacles the Christian faith is being spread. And this means that in accordance with God's plan we are going toward the last times.

(from an article by H.F. Jørgensen)

THE DEPARTMENT OF WORLD MISSIONS REPORTS

Hannover and After

Some months after Hannover, Dr. Heinrich Meyer, one of CWM's members, wrote that the Assembly's emphasis and the Study Document's declaration: "The Living Word is Jesus Christ, the Son of God Who became Man", thereby proclaimed that foreign missions, "once and for all, has been separated from Christian 'works', which individual Christians or groups perform as a sideline, and has been accepted as a vital function of the whole Church as the Body of Christ." Not all Hannover participants will draw this conclusion. The Assembly was too large for the parts to be fully aware of the whole, but an appraisal based on the Study Document and the Assembly Report cannot miss the meeting's acknowledgement that proclamation of the Gospel equates mission.

The LWF Executive Committee has made available to DWM for distribution to key people and institutions of the churches in Africa and Asia a generous supply of the Assembly Report and the book "The Lutheran Churches of the World, 1952". This distribution has been supplemented with a typed summary of the discussion that took place in Section II, a summary that was more detailed than the report presented to the plenary session. It is too early yet to say how much such duplicated reports and the verbal statements of returning delegates may have fructified the life and work of the churches in Africa and Asia. From one veteran missionary, a field superintendent, Hannover reports evoked the comment: "It is good that there is someone to stir us out of our ruts."

In retrospect it is clear that Section II sought to accomplish too much. Delegates and visitors from the churches in Africa and Asia, all of whom should have been resource people in Section II, had specialized interests and needs. Consequently, by assignment or choice, they were found in all sections of the Assembly. This points to the need for a different organizational arrangement for the next Assembly. Or maybe the time has come to drop the formal dividing line between the churches of the West and the East which a separate section on world missions suggests? Perhaps each section should concern itself with the life of the Church in whatever setting or on whatever frontier it may be found? A section or conference on world missions would then concern itself more specifically with recruiting support in funds and personnel among churches of the West.

Department Organization

Hannover's concern for world missions became concrete through a unanimous vote calling for the establishment of a Department of World Missions. The Department was organized with an office in Geneva, October 1, 1952, thus becoming the first Assembly-authorized department to begin functioning. Miss Elsbeth Walch is the Department's efficient and responsible office secretary.

The Department's current budget makes no allowance for the salary of a director; but such provision has been included in the budget requested for the year beginning May 1st, 1954. Meanwhile, the Commission on Younger Churches and Orphaned Missions

of the National Lutheran Council has arranged to permit its Executive Secretary to give part-time to the Geneva Office as Acting Director for DWM. The annual meeting of CWM in July will prepare a panel of nominees for the office of director for submission to the Executive Committee.

In the structure of the Federation a department is responsible to the Executive Committee; but the Commission on World Missions, appointed by the Executive Committee, serves as an advisory board. The members of the new Commission constituted after Hannover are:

Mr. Charles Delbruck	- France
Dr. Heinrich Meyer	- Germany
Dr. Rajah B. Manikam	- India
Rev. Kiyoshi Hirai	- Japan
Rev. Einar Amdahl	- Norway
Dr. Fredrik A. Schiotz	- U.S.A.

This group will hold its first meeting, an organization and annual meeting, at Bethel-Bielefeld, Germany, July 20-24.

The function of DWM was defined by the meeting of the Executive Committee, July 21-24, 1952 as follows:

"To carry responsibility for orphaned missions and, in cooperation with an inclusive group of representatives from younger churches, the Lutheran mission boards and societies, to continue and extend the field of cooperation among the younger churches, the mission boards and societies."

Briefly put, the function is two-fold:

1. Emergency or special types of financial assistance;
2. Stimulation of cooperation within the Lutheran family.

DWM does not have the resources to provide the orphaned missions help that continues to be required. It has therefore arranged for help to be administered by:

The Church of Sweden Mission in Bukoba, Tanganyika, assisted by the Danish Mission Society;
The Swedish Evangelical Society in the Southern Highlands, Tanganyika, assisted by the Danish Lutheran Mission Society;
CYCOM, NLC in Northern, Usambara, and Uzaramo areas of Tanganyika, assisted by the Finnish Mission Society and the Norwegian Lutheran Mission Society.

Some German personnel is back on these fields, supported by their respective societies, Berlin, Bethel, and Leipzig. Other fields where CYCOM carries responsibility in 1953 are: Hong Kong, Holy Land, Indonesia and New Guinea, assisted by the United Evangelical Lutheran Church of Australia.

Finances

In Dr. Empie's U.S.A. Committee Report he submits a statement of the funds disbursed by CYCOM in 1952. Since 1952 marked the close of CYCOM's fifth year of work (before 1948 orphaned missions help provided by the National Lutheran Council, was administered directly by the USA Committee), a five-year report of grants in aid was prepared.

During this five-year period, the International Missionary Council assigned grants in the amount of \$ 904,935.67 compared to CYCOM's \$ 3,483,875.56. However, during

the war years the International Missionary Council assistance totaled \$ 3,773,648.50 compared to \$ 2,563,039.23 from the National Lutheran Council. The disparity between the records of CYCOM and the IMC is a legitimate one. The IMC has provided help for French, Dutch, and German societies. CYCOM's heaviest commitments have been to German mission fields, and it is precisely the German societies that have had the most difficult time in the past five years. Further, the help the IMC has provided German groups has been to societies in the West Zone. Three societies that receive help from CYCOM have the larger part of their constituencies in the East Zone.

It will be noted that in CYCOM's grant for 1953 there is an item of \$ 137,818.39 for the LWF Department of World Missions. This has been allocated in order that the Department could make a beginning January 1, 1953 to administer some of the assistance that was formerly channeled through CYCOM.

DWM's obligation to coordinate work within the Lutheran family and to stimulate cooperation has, during the past year, been a task largely of following through on projects already initiated. In New Guinea the projected united work became a reality January 1, 1953. New plans for coordinated work of three Scandinavian societies in Israel are under consideration.

Fredrik A. Schiotz

FROM THE CHURCHES

C H I N A

Church Life Goes On

The Lutheran Church in China (the so-called "Justification by Faith Church") is now almost completely cut off from contacts with the rest of Lutheranism and news is rare. The latest statistics, dating from 1949, mention 130,000 Lutheran church members grouped in 16 synods, representing as many different missionary societies. There were 200 Chinese Lutheran pastors. Since then the Church has been reorganized. Of foreign church workers only three are known to be in China: the Rev. Paul Mackensen of the United Lutheran Church, in prison in Tsingtao since March 1952, Miss Ellen Kristine Nielsen (now over 80 years old) of the Danish Missionary Society, living in Manchuria, but barred from going to church for having been a landlord, and the Rev. Päivi Parviainen of Finland, in Tsingshi. The most recent picture of church life is given by the following letter of Pastor Parviainen, begun March 11, 1953:

At our station in Taijung, Christmas was celebrated as in the old days. Everyone contributed to the common Christmas dinner, to which also the poorest of the Christians were invited... During the church service we baptized ten persons, among them two grown-up men.

In Lihsien church services were resumed on March 15 and the church has been given back for normal use. Evangelist Yang still had his faith when he came back from re-training course in Changsa. He has begun work with good hope.

Our own pastor here in Tsingshi had also retained his faith when he came back from the course in Changsa. As for me, we shall discuss my staying here when our Lutheran Bishop Yy comes here.

There was a good deal of excitement during the last two days of March, when a commission came from the regional authorities in Changsa to investigate the situation here, especially with regard to our congregation. They were also to discuss with our church council the possibility of church services being permitted again. In addition the commission had been told to examine my political opinions. They were to exhort me to leave the country and inform the regional authorities of the extent to which my presence here prevents the local congregation from developing its independence.

A week before the guests came we had a preparatory meeting and a discussion. A program was drawn up and a committee was appointed to prepare everything as nicely as possible. Our guest of honor was none less than the Lutheran bishop of this region and two members of the committee whose task it is to bring the campaign for independence to a successful end. The nearer the day of their visit came the more worried I became. Most of all I was afraid that they would not allow the congregation to start holding regular services again unless I left.

Several Christian men, including one evangelist and a church elder came from places outside Tsingshi to take part in the meeting... Twice on the same day I was questioned by the guests from Changsha. The first time a few members of the congregation were present, but in the evening I was alone. They asked all kinds of different questions and it did not seem that the result was positive.

Then there were evening meetings when those who took part were divided into groups so as to be able to discuss freely. It was during those meetings that accusations were brought against us foreigners. It was a blessing that I did not have to be present. From what I heard about them afterwards, the accusations were mild enough and dealt mostly with trifles.

On the 31st I was questioned for the last time by the three men from Changsha. Of course they told me to go home to Finland but the tone in which they said it made it clear both to the Chinese and to me that they did not ask unconditionally for my immediate departure. The congregation was given permission to hold meetings and I was allowed to attend church services but not to preach there. It was a miracle that these decisions were so positive. I have every reason to thank my God for this.

H O N G K O N G

The Lutheran Missions Conference

The Hong Kong Lutheran Missions Conference has recently been organized. This brings ten different missions from Europe and America together into one group. Before this we had been working together under the informal and occasional meetings of the superintendents and representatives of the various missions in the colony. However, from 1949 when those coming out of China, began to work here, it was the China Committee of the LWF under the directorship of the Rev. Arthur S. Olson, together with the representatives of the Christian Mission to Buddhists, that counselled and commenced the Union Lutheran Church in the LWF home at 33 Granville Road.

Associated with the above Missions have been the Basel and Rhenish Churches which joined the Lutheran Church of China in 1949. Since that time these churches have been in the Youth Fellowship, summer conferences, Reformation services, and by-monthly prayer and discussion meetings.

The Christian Mission to Buddhists opened their buildings and grounds to welcome the Lutheran Theological Seminary from Shekow, China, in December 1948. Both of these institutions have continued to function in Tao Feng Shan. In January 1953 another institution was started. This is the Lutheran Bible Institute. For the first half year, two three-months' courses for laymen and laywomen are being held. In the fall a regular two-years' course is contemplated but with the hope of still continuing the course for laymen and laywomen for the shorter period.

The Norwegian Lutheran Mission began to work among the refugees and in the government hospitals. With the establishment of the refugee camp at Junk Bay they moved their school and church work for refugees there. They also began work in Tai Po and then in Kowloon City. The Augustana Mission has established four organized congregations as well as four preaching places. The Lutheran United Mission began work first on Diamond Hill and later in Yuan Long far out in the New Territories. Furthermore it set up a mission among the lepers in Pokfulam below the City of the Dead and later on the Island of Hay Ling Chow. The American Lutheran Mission besides assisting with the work of the Union Lutheran Church has been carrying on an extensive program of religious education through motion pictures, serving the various missions, churches, schools, government hospitals, prisons, and English servicemen's camps. The Lutheran Board of Missions started work on the Eastern end of the Island of Hong Kong at Shaokiwam.

In all there are now five organized congregations and 11 preaching places. This makes 16 new centers for the spreading of the Gospel since the winter of 1948-49. The Rhenish Mission has now added another congregation to the two they formerly had. The Basel Mission has four congregations in the city and two congregations and four preaching places in the New Territories making a total of ten centers for the dissemination of the Christian message.

From this focal point the church in Borneo has been assisted through the teachers sent to build up their schools and help with the preaching on Sundays; the church has been founded in Formosa; and the mission to Malaya has been given a great impetus.

Another fine piece of cooperation has been the Lutheran Missions Literature Society. With the support of the missionary boards and societies, books have been printed and distributed far and wide. Many Bible Schools and seminaries have profited from the textbooks that have been prepared for their use. The volume of business transacted has far exceeded expectations. Altogether, 18,000 books and 14,000 booklets, tracts, and Lutheran wall calendars have been sold. Their value amounts to some 3,000.- US Dollars.

The Rural Service Institute began to function in Shatin in 1950 as an extension service to the farmers in the area. The assistance in ridding their crops of insects, in increasing the production through the use of fertilizers, in tiding over (during the in-between-seasons and times of drought or flood) through small loans and in providing some simple work in handicrafts for the refugees and poor farmers has been most welcome. This service has changed suspicion into surprise and then sincere appreciation of the efforts made by Christians to help people maintain their self-respect and improve their material well-being.

English Bible classes in many places on the Island, Kowloon and the New Territories have brought many into the churches here and in Formosa. Many more could have been taught if there had been the teachers available. Several thousands have thus been brought in contact with the Word of God.

Relief work has been done by the various missions in connection with the groups or congregations and by individual missionaries. The Christian Mission to Buddhists has tried to carry on relief work by giving those willing to work an opportunity to repair the road leading to Tao Feng Shan, and to clean up the grounds. They have also been able to send a number of people to Borneo after being trained at Tao Feng Shan as cooks. Quite a number have been helped in getting to Formosa.

At the Rennie Mill Camp the Norwegian Lutheran Mission has been able to do considerable relief work in connection with their church, school and clinic. In 1950 and 1951 much clothing was distributed by them. Since then these supplies have been limited to occasional packages. Money has been contributed by various groups and individuals to assist needy people.

But the task is larger than the church's assets in men or money. No mission or group of missions is able to tackle the whole problem. This really requires assistance on governmental or international level. The number of refugees is variously estimated from 140,000 to over one million. To solve this would call for resettlement on a large scale.

The trip of Dr. Fry and Mr. Crews for the "One Great Hour of Sharing" in 1951 reported the needs and conditions here. Just recently however, Church World Service has sent a representative here to give assistance to these men in desperate need and who represent what is perhaps one of the greatest concentrations of refugees.

The LWF Office has also been the center for work among orphaned missions. Through this office the reports of needs for the work and workers for the Far East have been made known to the boards and societies in America and Europe. Thus the Augustana Evangelical Lutheran Church has sent missionaries to Borneo. The Lutheran work in Kaohsiung was given support, the Service Center for work among servicemen was started and a pastor brought out from the USA. Other missions were also assisted in obtaining missionaries and in getting their work established. Properties were bought and registered. Thus too, the Penang Conference in Malaya was organized and issued a call for the Lutheran Church to take up new work there. Last year, Pastor Paulsen came out of China. This leaves only three of our missionaries there. Some support is given to the Ebenezer Home for the Blind. The "China News Letter" is also published in this office.

The LWF Home continues to serve as a local rallying point for missionaries, mail and packages as well as a clearing house for news. While opened for the Lutheran missionaries passing through, it has been serving a wide variety of missionaries from many stations in Formosa, Japan, the Philippines, and South East Asia.

"Eye-Ear Evangelism" continues to reach churches, schools, hospitals, prisons and English servicemen's camps in Hong Kong, Kowloon and the New Territories. Religious films were shown in more than forty different places, with a total of about 270 showings. The number of persons attending was approximately 40,000.

The following are the Missions at present working in this territory within the framework of the Hong Kong Lutheran Missions Conference: United Lutheran Church Mission (USA); Christian Mission to Buddhists (Scandinavian); Church of Sweden Mission; Finnish Missionary Society; Hildesheim Mission to the Blind (Germany); Augustana Evangelical Lutheran Church Mission (USA); Lutheran Free Church Mission (USA); Lutheran United Mission (Evangelical Lutheran Church, USA); Norwegian Lutheran Missionary Society; Norwegian Missionary Society. Together they employ 43 missionaries. Besides these the Missouri Synod is represented by four missionaries and the Norwegian Seamen's Mission by three.

INDIA

A Political Problem

Nehru For Indians In Church Missions

Aijal Lushai Hills, India: In Prime Minister Jawaharlal Nehru's view, political necessity suggests that foreign Evangelical missions in India should be staffed by Indian workers instead of outsiders, particularly in these primitive border areas where integration of tribes in all stages of civilization into the Indian body politic is a serious problem.

The Prime Minister voiced this conclusion last night at the end of a tour among tribes that were recently headhunters in the border region of India and Burma. He is making his first visit to this remote and carefully guarded autonomous district of Assam State where few outsiders either Indian or foreign are admitted.

Many of the tribes Mr. Nehru has seen in the last few days are heavily Christian - the Lushais are 86 % Christian - and numerous native ceremonies he witnessed here were strikingly Western. For instance, songs sung for him by the sons and daughters of headhunters in this hill capital were accompanied. The girls of the choir wore severe high-necked blouses with their gay hand-woven lungyis - sarong-like shirts and trousers.

Mr. Nehru strove to make it clear that his thoughts on a desirable mission policy here were not motivated by religious considerations. He noted the indigenous character that Christianity with 900,000 local adherents possesses today in India, where the gospel of Christ was preached centuries before some of the prominent Oriental religions of this country. He said, he felt, however, that Christian missionaries of Indian blood would be better equipped than foreigners to impart the noticeably deficient sense of Indian nationhood among these highly individualistic tribes as they propagate their faith. Mr. Nehru went into the subject discursively last night when this reporter asked him to comment on reports of anti-India political activities among missionaries working with the hill tribes of this area, some of whom are agitating to secede from India and become an independent nation. The Prime Minister attributed the origin of this movement to disgruntled British officers serving in the hill districts immediately before Indian independence.

"In the past the British and the missionaries on the political plane more or less thought alike", he added. "What has happened since I cannot say, as conditions are different." American and other foreign missions of several sects have been working in northeastern India for 50 to 60 years. It is generally granted that they were almost alone in bringing education and other benefits to these semi-nomadic Mongoloid tribes until the new Indian government recently made a cautious entry into the area.

"On the other hand people of these regions can hardly have been properly exposed to Indian culture", Mr. Nehru said. "In purely evangelical work, if an Indian does it, it is not anti-national. But a foreign missionary does not present a national view point." Mr. Nehru who has declared proudly in all his speeches to the tribes on his tour that he is "a child of the mountains himself..." - apparently attributes to foreign influence also the widespread dislike of the hill dwellers for the plainsmen in India.

"I suppose it has been deliberate that people here have been made to feel a certain contempt for the people of India whom they did not know." He remarked "it is the after-effects of this that we have to deal with."

(Robert Trumbull in the "New York Times", April 5, 1953)

Evangelical Work - Foreign Missions Not Welcome

Indian Government's Attitude

The Home Minister, Dr. Katju, told the Council of States today, that, while everyone in India was free to propagate his religion, the Government did not want people from outside to come and to do that.

Dr. Katju, who was answering questions on the work of foreign missionary societies, said: "If they come here for evangelical work, then the sooner they stop it the better."

Earlier, replying to Mr. M. Valiulla, the Deputy Home Minister, Mr. B.N. Datar, said that since April 1951, five foreign Christian societies - one belonging to the United Kingdom, and four to the USA - had sought permission to work in India. The request of one society had been rejected and that of the other four were under consideration. The Deputy Minister said permission was granted usually on the recommendation of the National Christian Council of India and the Catholic Bishops Conference of India. There were at present 65 Catholic societies and 50 Protestant societies, working in India.

Replying to a number of supplementaries, Mr. Datar said the societies were expected to carry on in India, educational, medical, philanthropic and rural or social uplift work. They were not expected to take part in politics but carry on their work in the interests of India.

Asked whether any enquiries were made about the activities of these societies in rural areas, Mr. Datar said that a check was made specially when application was made.

Mr. Sinha asked whether Government were aware that, in the rural areas, the missionaries asked people to compare their position under Indian administration to that under foreign administration and passed disparaging remarks. He gave the instance of two missionaries in Bihar.

The Home Minister promised to make enquiries and said: "We try to check the activities. But if any missionary breaks his undertaking, he acts in a very reprehensible manner and that has been made quite clear to the missionaries working here."

Mr. K.C. George: Are Government aware that the American missionaries are carrying on propaganda in Ernakulam and Travancore-Cochin State? There was no reply.

Mr. George asked whether M.R.A. was one of the societies? Ruling out the question the Chairman, Dr. Radhakrishnan, said amidst laughter: "It is all wrong. The M.R.A. is a tourist agency."

Mr. B.C. Ghose asked whether he could take it from the replies that after permission was granted, Government had no machinery or agency to check the activities of the foreign missionary societies.

Dr. Katju: There is no question of an agency to supervise the work. We keep an eye on everyone. While everyone in India has liberty to propagate religion as he pleases, we do not want people from outside to come and do that.

Mrs. Sita Paramanand: Is the Minister aware that missionary societies cannot exist in this country unless they do evangelical work?

Dr. Katju: I think if they come here for evangelical work, the sooner they stop it the better.

Question: What action do Government propose to take to enquire whether these people really do only social work?

Dr. Katju: You can trust Government to do it.

(from "The Hindu", April 16, 1953)

Work of Foreign Missionaries - Questions in House of the People

Dr. Katju, Central Home Minister, said today that it had been made clear to all foreign missionaries working in the country that if they were engaged in social welfare work, medical work and education, they were welcome; but if they indulged in proselytization, it would be undesirable. That was the basic rule governing the Government's attitude.

The Home Minister was replying in the House of the People to Mr. Jangde who wanted to know whether the Government had received any complaints from the Madhya Pradesh Government or the local population that in many places in Sarguja and Bilaspur districts of Chattisgarh, Adibasis were given monetary inducements, sometimes threatened, and then converted to Christianity, and that the temples of the Adibasis were being turned into churches.

Dr. Katju said that certain reports containing allegations that foreign missionaries working in the Sarguja and Raigarh districts of Madhya Pradesh were engaged in proselytizing activities which offended the feelings of the non-Christian local population had been received. These reports, however, made no mention of any instances of turning temples into churches.

The Government was taking necessary steps to check objectionable missionary activities where they existed. It was, however, not in the public interest to divulge the details.

Dr. Katju said that first reports of such activities were received six months ago. He could not at present say about the number of conversions. Inquiries were being made and the matter was under consideration. The House should not press him too far in the matter for further information.

(from "The Statesman", April 25)

Missionaries Behind Naga's Demand - Anti-Indian Propaganda by Political Adventurists

During World War II Naga Hill district was the scene of bitter fighting between the Japanese and Allied forces. Now it is in the news because of the agitation for independence carried on by the Naga National Council.

.....

The Naga National Council came into being in 1942-43 with the object of improving the political and economic conditions of the Nagas through constitutional means. Subsequently it got some exaggerated ideas of independence outside India from certain foreigners among whom are former British officers and foreign missionaries. One group of the Council instigated by foreigners demanded complete independence, while another group advocated autonomy within India under certain conditions.

.....

The Naga Council later began to encourage lawless acts such as encroachment on Government forest reserve and assaulting of Government officials.

.....

It is generally felt that the Government should set up a committee to go into the activities of missionaries in the Naga Hills and also other hill areas of the State so that proper steps might be taken to stop their activities if they are against India's interests.

(from "The Hindustan Times", May 28, 1953)

Two Christian Comments

A Reply to Dr. Katju

"Mr. E.C. Bhatt, Secretary, the National Christian Council of India, writes under date Nagpur, April 22:

"In the Upper House of Parliament, some members asked questions regarding missionaries and their activities, Dr. K.N. Katju, Minister for Home Affairs, made a statement of policy. His views on the subject are well known to us. He seems to have overstated the case. Article 25 (1) of the Constitution gives 'all persons the right freely to profess, practise and propagate religion.' The term 'all persons' includes even the foreigners. What does this propagation of one's belief really mean in practice? It means the sharing of one's convictions and beliefs. We propagate our political views when we express them in the hope that others will imitate them. This process of conversion is constantly going on. It cannot be stopped. It is the basis of progress. According to Christian belief every Christian is an evangelist. To be a practising Christian is to share one's convictions and experiences with others. But it is entirely up to other people to accept these convictions or not.

"So far as the coming of missionaries into India or any other country is concerned, it has to be treated on a basis of reciprocity as Indians - Hindus; Muslims, and Christians - are also going out to other countries as missionaries. I have met them in many countries in Europe. Besides, in a world which is increasingly becoming a unity, the ideal of every enlightened State should be to facilitate mutual intercourse between nations and individuals, irrespective of caste, color and creed. On grounds of cultural intercourse Government are freely allowing the entry of all sorts of films and literature from other countries. Commercial interests are also welcomed. We fail to see why the flow of spiritual influences from other countries should be blocked. No other country is doing it. Are we not becoming too narrow and parochial in our outlook and viewpoint?

"There seems to be some misunderstanding regarding the status of missionaries, and evangelistic work. The preaching of the Gospel is the sole responsibility of the church in India. Many missionary societies have ceased to have a separate organization in India as they have been integrated into the Church. In the case of an inte-

grated Church body, missionaries come to India only on the invitation of the Church, and are assigned work for which they are spiritually and academically qualified. It will be seen, therefore, that in these days all missionaries do not come to India to do whatever they please, or do what the societies in their home countries instruct them to do. They are completely subject to the discipline of the Church to which they belong here in India. There are still some missionary societies which work on their own.

"The overstatement of Dr. Katju has caused deep concern and alarm in the Christian community as to its future. In the face of this, one cannot predict what lies yet in store. The hostility being displayed these days cannot be spontaneous. There seems to be an organized attempt to disrupt the good relations which have existed so far between Christians and their countrymen. Our great concern is that this reflects a hostile attitude to other faiths and a time may come when demand may be made by communalists for the withdrawal of freedom of conscience. It is indeed a puzzle: What is the object behind these enquiries? Obviously the information sought on the floor of the House is not intended to be used for bringing about better understanding and friendly relations between different communities in this country and the resident foreigners. I am sure, the Communists and communalists who made these enquiries have something sinister up their sleeves. We are fully conversant with the tactics they commonly use to gain their ends. Is it not true that they seek to create a situation at a particular moment which they can exploit later for party advantages? I suppose in this particular case their object is to create a public effect by forcing the spokesmen of the Government to make statements that would cause resentment to groups concerned, to create disaffection against Government which they might exploit later; and to create an international situation which would disturb foreign relationships and bring discredit to the foreign policy of India.

"The Christian community has had very good relations with Government and other communities and it seems to be the purpose of Communists and communalists to disturb them. The Government should be on the guard and not allow these people to disrupt the good relationship so far existing between the Christian community and the Government.

"Another point that needs to be clarified is that, when missionaries apply for visas they are required to sign a pledge that they will not take part in political activities. If they do not keep that pledge, the Government have every right to send them out of the country. The Government should investigate every allegation that is made because these allegations are not always correct.

"In conclusion, let us not forget the contribution which missionaries have made in the development of this country in various fields during the past one hundred years. There are millions in this country who hold missionaries in high esteem because of their exemplary spirit of service."

(from "The Hindu", April 25, 1953)

Missionary Work in India

In the two Houses of Parliament in New Delhi, the policy of Government regarding missionary work was raised at question time in April 1953 - in the Council of States on the 15th and 22nd and in the House of the People on the 21st. This was chiefly in consequence of the progress of the gospel among some hill tribes.

The Nagas are a hill tribe, who live partly in North-West India and partly in a smaller contiguous area in Burma. Owing to some agitation among the Nagas considered to have been engineered by outsiders the Prime Ministers of India and Burma toured the land. From a national point of view the visit of Premier Nehru has been of very great value. When questions were raised at a press conference on April 3rd while he was still in the border State, the Premier made it clear that India welcomed foreign missionaries for their good work in the field of education, medical relief and social uplift, and being a secular state, it did not object to their evangelistic activities. He also stated that though the missionaries in Naga Land had before Indian independence shared the opinion of British officials, things were now different and nothing could be stated against any of the foreign missionaries now working in the Naga Hills. At the said press conference, a question was raised whether in view of the difficulty for foreign missionaries to espouse Indian culture properly, it would not be well to have them replaced by Indian missionaries as in South India. The Premier agreed that Indian missionaries would be able to interpret Indian culture and Indian objectives properly to these hill tribe people. The visit of Nehruji was a great triumph, and by giving extended facilities by way of education and social uplift, there is no doubt that the Nagas will growingly feel proud of their being a part of India. There is also a proposal that the whole of Naga Land should be integrated into India and some other parts now in the Indian Union should be added to Burma so that hill tribes may be integrated with India or Burma and not be divided between these two countries.

Whereas the gospel had made much progress in Naga Land in pre-independence days, the gospel has been brought to certain parts of mid-India only in consequence of the new rights of citizens guaranteed in the Indian Constitution that came into force on January 26, 1950. Three Indian States were merged into the Governor's State of Madhya Pradesh as the new district of Surguja. In this area the first congregation was gathered when fifty-nine persons were baptized at village Ganjadad six miles from Ambikapur, the headquarters of the district. Since then more than 1,500 persons have been baptized in the Lutheran area and gathered into thirty congregations.

The Government of Madhya Pradesh even before the new Constitution was introduced was unfriendly to Christianity, and its officers, especially in the villages, have been in many ways hostile to those who were joining the Church. In October 1952 in connection with the Dasara festival, the former Maharajah issued a printed pamphlet accusing Christian missions as pursuing an anti-national policy and urging the people to resist activities of Christian evangelists. It was believed that this unreasonable agitation was condemned by central officials, but in view of the questions that were raised in Parliament soon after the visit of the Premier to Naga Land the Home Minister, Dr. K.N. Katju stated that while humanitarian and social uplift activities were welcome, evangelistic efforts of missionaries were considered undesirable. This statement has been severely and widely criticized chiefly by Christians in India, as it runs counter to religious liberty guaranteed by the Constitution of the Indian Union as a secular state. Though the statement of Dr. Katju refers only to non-Indians preaching the gospel, it has strengthened the forces of antagonism to Christian work which communalists have been fomenting especially in Madhya Pradesh.

Even six months before the matter was raised in Parliament on April 15, the Government of Madhya Pradesh had sent certain complaints to the central Government in New Delhi regarding undesirable missionary activities in some districts of Madhya Pradesh. The Lutheran National Missionary Society, which was already at work on the

borders of Dewa in Vindhya Pradesh immediately to the West of this area, started work among hill tribes with the goodwill of the LWF Commission on World Missions and since February 1952 with grants from the ULCM Board. It is a matter for thankfulness that no criticism has been levelled against our work carried on by Missionary B.J. Krupadanam assisted by six pastors and ninety evangelists from the Gossner Church, even though only Lutheran missionary work has so far secured the largest accessions in this area.

The Roman Catholics who soon after the Lutherans formed their first congregation in December 1951 rushed into this district a large number of priests and are investing large sums of money in buying property etc., are chiefly coming into areas wherein the preparatory work has been done by us and still their progress is very limited. But they elicited a great deal of criticism from the State Government and they have in turn complained of harrassment of workers and Christians. As a result, the Madhya Pradesh Government issued on May 18th a communiqué appointing a three member committee to enquire into the activities of the missionaries in the Surguja and Raigarh districts of Madhya Pradesh. This affords our Lutheran missionary as well as others engaged in Christian work in this state an opportunity to gather evidence regarding harrassment by Government officials. This committee is to report within two months. It is our hope that the committee may see through all false accusations levelled against Christians by hostile groups and vindicate the legitimate activities of our workers. The Mid-India Christian Council has stated that if any has indulged in activities which are not proper, it would welcome their removal from the country, but the action of any such individuals should not in any way imperil the rights and privileges guaranteed to all religions by the Constitution.

Dr. E.C. Bhatti of the National Christian Council, Nagpur in his press statement has argued against discrimination against foreign missionaries. Both from the point of view of reciprocity and from the growing recognition of world unity, the ideal of every enlightened state ought to be to facilitate mutual intercourse among nations and individuals irrespective of caste, color or creed. Missionaries sign a pledge that they will not take part in political activities and Government has the right to send away anyone who acts against this pledge, but every allegation must be properly investigated as accusations are not always true. Foreign missionaries are held in high esteem for their character and exemplary spirit of service. Growingly it is the Church that initiates and directs Christian activities in this land and missionaries function as members of the Church in India. Dr. Bhatti's diagnosis is that there is an organized attempt to destroy the good relations between Christians and their fellow citizens on the one hand and between them and the Government on the other and appeals to Government not to be misled by communalists and Communists who are trying to create difficulties to Government on the one hand and the Christians who have firmly stood by and worked for national objectives on the other.

Among the rights of citizens, it is clearly specified in the Constitution that an Indian citizen can "profess, preach and propagate" his religion. India being a secular democratic country guarantees as a fundamental right religious freedom for all which implies for the Christian freedom to witness to his faith. It is the hope of Christians in India that the progressive attitude of the Prime Minister and other national leaders will prevail and that progressive parties like the Congress and the Praja Socialists will stand against any effort to repudiate the rights guaranteed by the Constitution.

Tamabaram, July 5, 1953

J. D. Asirvadam

Note: For further detailed information on this subject we refer our readers to two leaflets of the Lutheran National Missionary Society: "Missionary Work among the Hill Tribes" and "An Urgent Request for Prayer". Both are obtainable from the Rev. J.D. Asirvadam, "Arulagam", Tambaram, India.

Congregational Work in the Jeypore Church

On the first of January, 1952, 13 young pastors fresh from the Theological Seminary in Kotapad and, a few months earlier, two young pastors trained in Luthergiri, Rajahmundry, entered the service of the Jeypore Evangelical Lutheran Church. This means that old experienced personnel was replaced by young, more or less inexperienced, but better trained men who are anxious to work for the Lord. Five new parishes were established, and two which had been vacant for some time received a new pastor. All the new pastors started in their area with vigor and enthusiasm, but soon became confronted with all that which, throughout the years, has been the problem everywhere: 1. Self-contentment; 2. little interest in self-support; 3. misunderstood self-administration; 4. congregational selfishness: why should we be interested in bringing the gospel to others? 5. vanishing discipline. Adding to this the Hindu environment and the ever-present temptation and enticement, the demands of less salaried and less privileged family members, illness and clim climate, we must nevertheless admire everyone of them who still stands and works; we must give thanks to God and ask him for grace and strength abundant.

Village congregations are interested in getting solid chapels and, in some places, to have solid workers' houses as well. Nowrangapur and Koraput areas still request the establishment of new schools, though the necessary means are not available and the properly trained school master only a pious desire. The Government is working full-steam ahead regarding the establishment of schools, rural uplift, aborigines' welfare, cooperational enterprise, adult literacy, thus absorbing practically all the trained workers and many unskilled young people. Sunday services and Communion services are well attended everywhere, and the pastor's advice and visits are sincerely requested. The attendance of parish and circuit meetings is poor. It seems they lack attraction and are held too often.

R. Tauscher

Hindu Counter Mission in the Gossner Church Area

Alongside with an active Christian mission in the former independent states which surround the Gossner Church on all sides and which hitherto had not been accessible to the gospel, went the Hindu counter mission. The Hindu press continued to advocate the slogan: one country, one government, one religion. A rich merchant gave 100,000 rupees to fight the Christian mission in the State of Surguja.

At the same time the Hindus promised the children of the Adivasi (the aborigines) educational facilities. New schools - though very primitive clay buildings - were founded in places where there was already a mission school. The Government, on its part, tried to nationalize the Christian schools. This attempt, however, failed as the Christians of all denominations protested. Last year the Government grant for Christian schools was renewed. During this period the Gossner Church founded eight new high schools for boys and girls in various synods. Whatever may be the value of mission schools, the Gossner Church always receives new church workers from them, who are willing to serve the Church for little pay.

A special feature of the Gossner Mission is that it spreads the gospel through settlement. Everywhere where Christians come as settlers, they bring the gospel with them and, in a short time, they spontaneously form congregations far away from home. Last year the Christian youth of the Gossner Church showed unexpected eagerness in missionary advance. Thus in Jaspur whole congregations grew up through youth groups. They have annual camps for training youth for their evangelistic enterprise.

Hans Lokies

GURUKUL, Lutheran Theological College and Research Center, Kilpauk, Madras

On July 17, 1953 this long looked for enterprise will be consummated. The Federation of Evangelical Lutheran Churches having approved the Constitution and brought into existence the College Council, it was decided to start the institution with a minimum staff of four resident professors, two Indian and two non-Indian. They are the Rev. D. Bitsch (Copenhagen): Greek, N.T. and O.T.; Dr. P. David (Yale): Religions; Dr. Sigfrid Estborn (Uppsala): Church History; and the Rev. Jacob Kumaresan (Lund): Systematic Theology.

Bishop J. Sandegren was the one who worked for a theological institution of the college grade while he was Principal of Gurukul which was then a Divinity School for the Tamil Evangelical Lutheran Church and which developed into the first United Lutheran Theological College during the years 1931-34. Later the College became the concern of the ULC Mission and admitted students also from other Lutheran areas. It was then that the idea was formed of developing in India a center for theological research with the cooperation of all the Lutheran Churches and all the Missions working in India. The one that played an important rôle in stressing the need for such a center in new India was Dr. Estborn and it is fitting that the College Council has invited him to be the first Principal of Gurukul.

The present Gurukul property with two bungalows and quarters for single and married students is the joint gift of the Swedish and Leipzig Missions. The ULC and ALC Missions have given substantial contributions towards the erection of new buildings, a first rate library and other accessories. Other missions also contemplate special grants. Representatives of the Missouri Mission have taken a full share in all the planning as official visitors and we look forward to their full participation in due time. The bulk of the students will come from the Tamil and Andhra Lutheran Churches. The small Madhya Pradesh Evangelical Lutheran Church (Hindi) is sending one and also the Jeypore Evangelical Lutheran Church (Oriya) another. One Andhra graduate is working towards a Master's degree in theology.

In addition to the resident staff, the College Council has invited Dr. Hans W. Gensichen of the Theological School at Tranquebar, as a visiting lecturer on Ecumenics. On July 17th when the College is inaugurated, the President of the College Council, who is also the President of the Federation will install the Professors in a solemn service. The prayers of our friends in other lands are requested.

Tamparam, June 26, 1953

J.D. Asirvadam

Indian News Briefs

The Jeypore Theological Seminary offers not only theological but also pre-theological courses, refresher courses and training for lay-workers and church elders. In 1952 six students attended the evangelists' course, 14 the pre-theological course, 30 the lay-workers' course and 62 church workers the refresher course.

The Gossner Evangelical Lutheran Church has established a new post in an area where large iron-ore and coal deposits have been discovered and where the Government plans to establish an important industrial center.

The Danish Missionary Society has requested the Arcot Lutheran Church to consider the question of church union and to prepare a decision as soon as possible as to union either with the other Lutheran Churches in South India or with the Church of South India. Plans for church union either along confessional or along inter-confessional lines also formed the main subject of discussion in the Tamil Evangelical Lutheran Church during the visit of the Archbishop of Sweden last winter.

Local persecution and periodic imprisonment of evangelists is reported from the former principality of Rewa where missionaries and evangelists of the Gossner Church are at work. The perseverance of the Christians in this situation is reported to be making a profound impression on the local people.

The South Andhra Evangelical Lutheran Church and the American Lutheran Church Mission have together drawn up a five-year plan aiming at transferring all activities from the mission to the church. Certain aspects, such as steps leading to self-support and the future status of missionaries are still awaiting solution. In the Gossner Evangelical Lutheran Church missionaries are taken over by the church among its own clergy, though voluntarily renouncing certain rights in favor of the church's independence.

The first Indian woman missionary was consecrated on July 11 by the Rt. Rev. John Sandegren, Bishop of Tranquebar. She is Miss Emily S. Vedanayagam of the Tamil Evangelical Lutheran Church, who will work for the Lutheran National Missionary Society in Rewa. Miss Vedanayagam is now going to the Madhya Pradesh (Central Indian) Lutheran Church for language study and practical evangelistic training.

I N D O N E S I A

The Huria Kristen Batak Protestant in 1952/53

A great process in the community of the Batak Church is the movement of the people from Batakland to settle in new areas over Sumatra, especially to the East coast of Sumatra. Since several people do not settle their attestation correctly it is difficult to make up correct statistics. According to the statistics the Batak Church counts 550,000 but we may assume that the number is now close to 600,000. In the last year the number of participants for the Holy Communion was 56,506. 11,139 persons were confirmed. The number of deaths was 11,324. We regret that 5,947 persons are for various reasons under church discipline; 25,001 children have been baptized this year. There are 14,000 new converts from paganism especially on Samosir, the east coast of Sumatra, Simelungun, Toba, Humbag and Sibolga and at present still 11,010 persons are candidates for baptism and attend confirmation classes; 6,275 have been released from church discipline and re-accepted as full church members. The Sunday schools count a membership of 48,000.

In 1950 the Synod decided to ask a fixed contribution from each family. This regulation meets many difficulties, but some people regard it similar to the Government tax and regard it in contradiction with voluntary gifts and offerings for the church. One difficulty more is the conception that the idea of volunteering has become weak and several workers want to be paid, while the church from the beginning is built upon volunteer and lay work. Another difficulty is the penetration of sectarian groups which promise an exemption from church contribution. Meetings have to be arranged for 1953 to explain the necessity of a more permanent contribution for the church budget.

A great part of the church work has been done by the teacher-preachers, who are at the same time full time teachers at a Government school (formerly missionary schools) and preachers in the church. Removals, promotion and mutation by the Government make that they have to leave some congregations and an elder has to succeed him in his preacher's and pastoral task. Since these elders mostly have less experience in church work they manage their duties with difficulties. The church has erected five schools to give courses for leaders of the congregations but these still have to be more intensified.

A great difficulty is the penetration of the Roman Catholic Church and other sectarian groups. Especially in those areas where the churches are still young the Roman Catholic Church and the Pentecostal Church are very active. It is a fact

that these groups do not attract many adults, but by their activities in erecting several kinds of schools they get the young people and so find a way to attract the parents.

We rejoice that nearly all churches are now active in the reconstruction work in building or repairing churches or completing the equipments of the church.

A commission has been set up to approach the schismatic groups as the Huria Indonesia, the Huria Christen Batak, the Missions Batak and the Huria Protestant Indonesia. This committee has to work very carefully, while the efforts have to be done on a basis of right understanding of the nature of the church, so that we still cannot conclude that it has achieved concrete result.

The diaspora churches in Central Sumatra, Atjeh and other islands in the Indonesian archipelago are consolidating themselves. At present 14 congregations have been erected in Central Sumatra, 12 congregations in South Sumatra and nearly all over the island of Java and other islands congregations of the Bataks have been established. Similar features are shown by the Batak community in Atjeh among the fanatic Islam Atjeh people.

A great number of the members of the H.K.B.P have entered military service. For the spiritual care of those members four of the pastors have been attached to the Government.

The Educational Board of the H.K.B.P has to manage: 110 elementary schools, 18 primary middle schools, four primary middle teachers' training schools, one advanced middle school, one advanced teachers' training school. Most of these schools do not get help from the Government. For the maintenance of these schools, the running of other sections and other reconstruction work which is important for evangelistic and missionary work, the church gets help from The Lutheran World Federation. In the Sipoholon complex are at present: the Pandita training school, the middle theological school, the primary middle school and the primary teachers' training school. These various schools count at present 755 students with 23 teachers and professors. The Bible women training school at Laguboti has accepted 24 new girl students. In 1952, 36 girls have finished the course and are active in church work now.

The missionary areas of the H.K.B.P embrace Simsim, Karokampung, Serdanghulu, the new settlements at the east coast of Sumatra and the Mentawai islands. The total collections for the Batak Mission was in 1952: 165,892.12 Rupiahs. The medical work could still not be activated while the hospitals are not yet transferred by the Government; two physicians and three nurses have arrived for the H.K.B.P. and are still working in Government service, awaiting the transfer of the hospital by the Government to the Batak Church. A youth department has been started this year. On June 23-26, 1952, the first youth conference was held for the first time after the war and since then we notice rapid progress all over the districts of the H.K.B.P.

A new complete printing-press has been sent by the LWF as a gift to the H.K.B.P. Since October 1952 it has been run and produces church books and literature.

The H.K.B.P. appreciates the adoption of the H.K.B.P. as a member of the LWF and so be a partner in a worldwide denomination. This partnership does not exclude the upkeep of the basic and confessional tradition of the Batak Church and its activities for the ecumenical movements in Indonesia. We conclude this report with the word in Philippians 1:6 "That He, which hath begun a good work perform it until the day of Jesus Christ."

Ds. Karimuda Sitompul

Indonesian Religious Statistics

The population of the Indonesian Republic is around 70,000,000 of which over 90 % are Mohammedans. Christians number 2 1/2 to 3 million or about 4 % of the population. The H.K.B.F. with almost 600,000 members is the largest single denomination followed closely by the Roman Catholics, roughly half a million strong. Fifteen other major Protestant churches total some 1,350,000 members. Several sects are reported to be spreading rapidly. Thus Adventists are estimated at 3,000 Pentecostals at 40,000.

J A P A N

Lutherans a Small Minority

In 1950 the population of the Japanese Empire was 83,199,637. Christians total only 317,000 or less than four in a thousand. Of these 131,000 are Roman Catholics and 186,000 Protestants. Lutherans are among the smaller Protestant denominations: The Japan Evangelical Lutheran Church (Nippon Fukuin Ruuteru Kyokwai) backed by the missions of almost all the American member churches of the LWF counts 5,331 baptized members. The Fukuin Ruuteru Kyokwai (Evangelical Lutheran Church), connected with the Finnish Evangelical Association, has 655 members, the Missouri Synod Mission 1,084. No figures are available from the congregations founded by the Norwegian Missionary Society and the Norwegian Lutheran Missionary Society, but Japanese Lutheran Christians certainly do not number much over 7-8000 or about 2,5 % of Japan's Christians. Their influence, however, exceeds their number, not least in the field of theology. Special mention should be made in this connection of the theological quarterly "Shingaku Kikan" published by the Japan Evangelical Lutheran Church's Seminary in Tokyo since the spring of 1951.

The Fukuin Ruuteru Kyokwai

The Fukuin Ruuteru Kyokwai has had a progressive year working with its newly chosen president, the Rev. Y. Yamada, and his executive committee. The principal question under discussion was that of joining the NFRK, the Japan Evangelical Lutheran Church. As a result of discussions and communications of both bodies, the union will be effected during the next year.

The church work has slowly progressed from small beginnings after the war to a constituency of 655 members, of which 205 are men, 377 are women and 73 baptized children. Two-thirds of the members are regular church goers. Most of the members are young, wherefore more members with families would be especially welcome. Difficulties are arising on marriage questions when young people are sometimes forced to marry non-Christians. The economic basis is yet weak and the mission must provide for about two-thirds of the expenses. The required buildings must yet be erected by mission funds. The costs are rising on account of inflation tendencies and rising salaries. Yet the real problems of the church and the mission are not economic but pertain to personnel. Really good, efficient and devout workers are badly needed. Meetings in church and its different branches of work are held regularly; the general meeting of the congregations was held in autumn.

Toivo Rapeli

The Proposed Union Agreement

The Japan Evangelical Lutheran Church and the Evangelical Lutheran Church are one in faith and confession, having the same objective in regard to work in the Kingdom of God and the same intention for forming one Lutheran Church in Japan. Therefore the said two bodies make the following contract for their union:

1. The constitution and by-laws of Japan Evangelical Lutheran Church will be the constitution and by-laws of the united Lutheran Church.
2. Churches and preaching stations which belong to the Evangelical Lutheran Church shall organize the "Toshinhoku district conference" according to chapter 3 of the by-laws.
3. In order to promote closer fellowship after the union, the chairman of the "Toshinhoku district conference" may attend the Executive Committee meetings when necessary.
4. As to various committees, arrangements will be made properly according to the special situation of the Toshinhoku district conference.
5. The joint Church convention will be held in May 1953.

(This draft agreement which was drawn up by a joint union committee has been passed and approved by the two churches. No news has as yet been received from the joint church convention.)

Japanese Briefs

One of the important means of making contacts are the Lutheran Hour Broadcasts, which bring in a good deal of correspondence from listeners. Broadcasts from Hiroshima are sponsored by the Augustana Lutheran Church.

Lutheran missionary expansion dates mostly from recent years. As an example, the Evangelical Lutheran Church (USA) which began work with one missionary in 1949 had 43 working in ten different centers by 1952.

A Bible school sponsored by the Norwegian Lutheran Missionary Society has existed since 1949 in Kobe, where it has been attended by students from all parts of Japan. Another Bible school is planned by the Evangelical Lutheran Church.

NEW GUINEA

The State of the Church in Newly United Mission Field

The field is one. The struggle for unity which began in earnest after the last war has reached a climax which is unique in world mission history. A field which has been divided for nearly all of its 66 year history has now achieved its goal. Lutheran Mission-New Guinea met in its annual field conference at the Katharine Lehman School and Health Station from January 30 to February 8. At 9:09 a.m. on the first day of sessions, the motion to combine the two fields was passed and the voting members signed the new constitution which had previously been ratified by all the church groups supporting the mission.

As an autonomous mission, the field conference makes the final decisions, which regulate the mission. It sets up its own budget, determines the additional personnel that it requires and then submits its needs to the home boards who contribute as much as they can to fill the needs of the mission. In this way a much closer guidance and control can be exercised than if the final legislative bodies were located thousands of miles away and in several different countries. All problems have not been solved by this arrangement as Dr. Kuder reminded conference in his opening devotion, but the tasks have been simplified by the new organization and a will to make it work has been shown by everyone concerned.

The work is growing. A need was shown for 34 teachers for our many educational institutions alone, and many less than that number are now on the field. Many new areas could now be entered for evangelistic work if only the workers were available. Most of these fields are in the fast developing Central Highlands region where the field is especially white unto the harvest, while some are in restricted areas in which the Government is soon expected to allow white men to enter. The shortage

of workers is now especially acute because of many who are due for furlough. Here as throughout the world, His Kingdom is being held back because too few people are willing to give their whole lives into His service.

Of course, Satan is still strong in New Guinea. He continues to hold sway over a majority of the people of the land. Even among those who have confessed Christ, he has much influence. The materialism that was so rampant immediately following the war is still having its devastating effects. It has usually taken on a more sophisticated approach than it did in the past, but it is still materialism. The church here is continuing to meet the problem by an increased emphasis on the spiritual values in life as well as by a more intensive program to help these unfortunate people raise their standard of living.

In other areas, white men, under the guise of developing this backward land, are exploiting the people and breaking down their cultural controls. While the church has been trying to raise their culture to higher levels and has always sought to replace harmful practices with Christian ones, other interests have broken up the native style of living with no intent to raise it up. They have in reality weakened the society and lowered many of the people deeper into the bondage of sin.

In spite of all our shortcomings as individuals and as a church, God has richly blessed our efforts in His name. The need is great and even though our efforts may often be characterized as moving "too late with too little", in a physical sense, He is building His Kingdom here in New Guinea swiftly and surely. He has banded us into an even closer fellowship as one step closer to our goal of one indigenous Lutheran Church in New Guinea, and we trust that His Kingdom shall continue to grow steadily as the day of His Coming draws near.

J. Sievert

Statistics

The merger has resulted in the formation of the largest Protestant mission in the South Pacific, with a mission staff of 100 missionaries (excluding wives). Approximately half of this number are Americans and the remaining half almost equally divided between Australians and Germans. The cooperating bodies are the American Lutheran Church, the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council, the Neuendettelsau Missionary Society and the United Evangelical Lutheran Church in Australia.

The church in New Guinea is growing at an astounding rate. The total number of baptized Christians is now 121,437, over 13,000 more than the previous year and nearly double the total number of the baptized membership before the two missions were devastated by World War II. 13,402 catechumens are under instruction preparatory to membership, giving promise of a continued, steady growth of the church.

The statistics for 1952 show a considerable growth in number of trained native workers: 47 pastors; 22 assistant pastors; 737 teachers; 870 evangelists; 22 medical practitioners.

(A.L.C. Field Report)

Schools and Pastoral Training

At most stations, so-called station schools have been established, and one of the foremost tasks of these is to provide the village with the necessary leaders. In five secondary schools young people are given preparatory training and then receive further schooling at the teachers' training school, in medical courses at the hospital or at the technical school. Three teachers' training schools train

the staff needs of the school system. A fourth teachers' training school will have to be established sooner or later in the interior of New Guinea. The All-English School in Lae has proved to be an absolute necessity in order to develop the self-dependency of the natives in life.

It has become absolutely necessary to unite the training courses for pastors which have been held individually up to the present time, in one common seminary. The young church and the mission work need ordained personnel in far greater numbers. This work suffered a setback during the war and must absolutely be recovered. Two additional girls' schools are needed to fulfill an urgent need that has been recognized for some time but could not be given any consideration due to lack of funds and personnel.

Production of Literature

This also represents a great need and it has not yet been possible to assign the necessary personnel to this work. As a result, it has only been done on a part-time basis. It has become clear that, aside from the so-called professional literature, other literature must be produced in order to give the necessary leadership to the natives through these channels.

The Kate Testament has been republished recently in Germany, and the Jabem Testament will follow in a short time. This takes care of at least one urgent need.

H. Neumeyer

IN BRIEF

£A 6,700 was raised for mission work in New Guinea by the United Evangelical Lutheran Church of Australia in 1952. This is a substantial increase over previous years.

Ten American and one Philippine pastors are working in the Lutheran Church in the Philippines, which is connected with the Lutheran Church-Missouri Synod. Present baptized membership is 1,007. English being spoken by many people, especially in the younger generation, the church has at its disposal all the literature and helps available in the U.S. Until now centered mostly in the towns - there are three congregations in Manila alone - the Church is now spreading into the countryside especially the northern part of Luzon where rapid evangelistic progress is reported.

The first Lutheran congregation on Taiwan (Formosa) was organized by Lutheran refugees from the interior of China in 1951. Since then nine Lutheran mission boards and societies have taken up work there. Together they have formed one unified mission which already has its own student center in Taipeh and a Bible Institute in Kaohsiung.

The Talitha Kumi Girls' School in Beit Jala has been full to its capacity of 120 beds all during 1952. Even so many hundreds of requests for admission had to be refused. The children whose ages range from four to fourteen almost all belong to Arab refugee families.

The request for a Lutheran mission to take up work in Malaya, sent out in March of last year by the South-East-Asian Lutheran Conference at Penang has been answered by the Mission Board of the United Lutheran Church in America. The Board has sent a commissioner to Malaya to confer with local Lutheran leaders and with the Christian Council of Malaya. A team of missionaries is expected to arrive in Malaya at the end of this summer. The work is to be done under the newly-formed Lutheran Church of Malaya, consisting of the two Tamil congregations in Kuala-Lumpur and Penang and of a Batak group in Singapore.

Dr. Carl E. Lund-Quist, Executive Secretary of the LWF will visit Indonesia, Hong Kong and Syria during the month of October, after assisting at various meetings of the United Evangelical Lutheran Church in Australia. Under the guidance of Ds. K. Sitompul, Secretary of the H.K.B.P he will visit the theological seminaries of Djakarta and Sipoholon and various centers of the Batak Church. In Hong Kong he will confer with representatives of the LWF office and of the joint LWF-WCC refugee office there. In Syria he will meet the Near East representatives of LWF-World Service and CYCOM.

A Short Directory of Lutheran Church Centers in Asia and the South Pacific

Hong Kong: Representative of CYCOM: Rev. Arthur S. Olson, 33 Granville Road; Head of the LWF-WCC refugee office: Rev. L.H. Stumpf, 37 Granville Road, Rowloon.

India: Federation of Evangelical Lutheran Churches in India: President Rev. C.W. Oberdorfer, Gudur Mellore Distr., Madras State.

Indonesia: Huria Kristen Batak Protestant: Ephorus, Ds. Justin Sihombing, HKBP Tarutung, Sumatra.

Japan: Nippon Fukuin Ruuteru Kyokwai: President Rev. Kiyoshi Hirai, 53-2 Chome Setagaya, Tokyo.

Hashemite Kingdom of the Jordan: Representative of CYCOM: Dr. Edwin Moll, Post Office Box 4076, Old City Jerusalem, via Amman.

New Guinea: Lutheran Mission: Superintendent John Kuder, Lae.

Pilippine Islands: Rev. R. Plagens, Post Office Box 507, Manila.

Syria: Representative of LWF-WS: Mr. Chris Christiansen, P.O.B. 2226, Damascus

Taiwan: Lutheran Mission: Rev. Arne Sovik, 10, Lane 51, Section 2, North Chung Shan Road, Taipeh.

Bibliography

The Lutheran Enterprise in India edited by C.H. Swavelly, 252 pp and a map, published by the FELCI, 1952. Contains accounts of all phases of Lutheran development and present work from the beginnings in Tranquebar, 1706, to the present.

The Gospel Witness of June contains an article by Dr. Rajah B. Manikam on "The Indian Lutheran Missionaries in Indonesia".

The China News Letter Jan.-April 1953 is a special issue on Taiwan (Formosa).

About this issue: The introductory article is from "Praesteforeningens Blad". Dr. Schiotz' report is that submitted to the LWF Exec. Committee, Trondheim, July 25 - August 3. The China letter is from "Missionstidning för Finland". The unsigned Hong Kong article was brought to Geneva by Pastor L. Stumpf. For the Indian newspaper articles we have primarily to thank Mr. Sarma of the Indian Legation, Berne. Pastor Asirvatham is President of the LNMS and member of the Gurukul College Council. Mr. Bhatta is Secretary of the National Christian Council of India. The items signed R. Tauscher, H. Lokies, T. Rapeli and H. Neumeyer, the ALC Field Report and most of the short news are from reports to the Department and Commission on World Missions for the Bethel meeting, July 20-24. We owe the text of the Japanese union agreement to Prof. Chitose Kishi, Tokyo.

As we go to press we receive the following informations through the courtesy of the Indonesian Legation in Berne. They are of importance particularly in view of the comments reproduced on page 2: As a result of various factors, general elections which have been in preparation since the proclamation of the Republic of Indonesia will only be held at the end of this or the beginning of next year. Consequently the country's constitution and other political institutions must be regarded as provisional until it has been possible to consult the entire electorate.



INFORMATION SERVICE of THE LUTHERAN WORLD FEDERATION

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No. 20

Geneva, June 20, 1953

LUTHERAN CHURCH MEMBERSHIP IN 1953

The following figures of baptized Lutheran church membership are based on the most recent data available in May 1953. They do not include figures for the Lutheran population in countries where no organized Lutheran church exists. No attempt has been made to estimate the membership of a number of small Lutheran congregations, e.g. in Belgium or Mexico, or of the Lutherans in German or Scandinavian "Auslands-gemeinden" for which no figures could be obtained. Wherever two figures of apparently equal value were available, the smaller of the two has been adopted. The totals given in chapters V and VI may therefore be considered as minimum figures, i.e. margin of error - which is inevitable in all statistics - is such that the reality would be above rather than below the numbers here given.

I. MEMBER CHURCHES OF THE L.W.F.

Argentina:	Iglesia Evangelica Luterana Unida	2,291
Australia:	The United Evangelical Lutheran Church in Australia	37,457
Austria:	Evangelische Kirche A.B. in Oesterreich (1)	394,409
Brazil:	Federaçao Sinodal	475,265
Br. Guiana:	Evangelical Lutheran Church in Br. Guiana	4,528
Canada:	Figures are included in USA statistics, since the same church bodies exist in both countries.)	
ČSR:	Evang. a.v. cirkev na Slovensku	430,000
Denmark:	Den evangelisk-lutherske folkekirke i Danmark	4,156,500
Estonia (exile)	Eesti Evangelik Lutheri Kirik	75,000
Finland:	Suomen Evangelisluterilainen Kirkko	3,996,442
France:	Eglise de la Confession d'Augsbourg d'Alsace et de Lorraine	240,411
	Eglise Evangélique Luthérienne de France	42,000
Germany:	Evangelisch-Lutherische Kirche in Bayern	2,397,375
	Braunschweigische Ev.-Luth. Landeskirche	700,000
	Ev.-Luth. Kirche im hamburgischen Staate	707,000
	Ev.-Luth. Landeskirche Hannovers	3,900,000
	Ev.-Luth. Kirche in Luebeck	205,342

Germany:	Ev.-Luth. Landeskirche Mecklenburgs	1,144,651
	Ev.-Luth. Landeskirche Sachsens	4,427,682
	Ev.-Luth. Landeskirche in Schaumburg-Lippe	70,600
	Ev.-Luth. Landeskirche in Schleswig-Holstein	2,477,819
	Ev.-Luth. Landeskirche in Thuringen (2)	2,241,371
	Ev. Landeskirche in Wuerttemberg	2,000,000
Holland:	Evangelisch-Lutherse Kerk in het Koninkrijk der Nederlanden	70,000
Hungary:	Magyarországi ágostai hitvallású evangélikus keresztény egyház	427,614
Iceland:	"Evangelical Lutheran State Church of Iceland"	140,000
India:	Andhra Evangelical Lutheran Church	239,887
	Evangelical Lutheran Church in Madhya Pradesh	3,563
	Ebenezer Lutheran Church	29,500
	Gossner Evangelical Lutheran Church	186,447
	Jeypore Evangelical Lutheran Church	30,747
	Andhra Lutheran Church, South	11,004
	Tamil Evangelical Lutheran Church	49,488
Indonesia:	Huria Kristen Batak Protestant	600,000
Italy:	Chiesa evangelico-luterana in Italia e Trieste	3,500
Japan:	"Japan Evangelical Lutheran Church"	4,617
Latvia (exile)	Latvijas Evangeliskā Luteriskā Baznīca	120,500
Lithuania (exile)	Lietuvių evangeliku liuterionių vyriausioji baznycios (4)	16,000
Norway:	Den Norske Kirke	3,036,844
Poland:	Polski Kościół Ewang. Augsb. W.R.P.	250,000
Sweden:	Svenska Kyrkan	6,580,000
USA & Canada:	American Lutheran Church	762,196
	Augustana Evangelical Lutheran Church	470,851
	Danish Evangelical Lutheran Church of America	19,912
	Evangelical Lutheran Church	872,813
	Lutheran Free Church	59,860
	Suomi Synod	29,753
	United Evangelical Lutheran Church	49,241
	United Lutheran Church in America	2,087,945

Yugoslavia:	Ev. Crkva u N.R. Hrvatskoj	7,780
	Ev.kr. cerkev a.v.v.L.R. Sloveniji	22,518
	Ev. Crkva u N.R. Srbiji	10,400
	Slovenska ev-kr. a.v. cirkev v. Juhoslavii	53,678
		<u>46,372,801</u>

II. OTHER LUTHERAN CHURCHES, MISSIONS AND CONGREGATIONS

Argentina:	District of the Lutheran Church-Missouri Synod	14,949
	La Plata Synod	60,000
Australia:	Evangelical Lutheran Church	33,236
Brazil:	District of the Lutheran Church-Missouri Synod	61,803
Chile:	Deutsche Evangelische Kirche in Chile	25,000
China:	Lutheran Church of China and Formosa (US Missions)* (3)	24,675
	European Lutheran Missions (5)	* 11,722
	Mission of the Lutheran Church-Missouri Synod	1,231
Colombia:	Iglesia Evangelica Luterana de Colombia	* 1,500
CSR:	East Silesian Lutheran Church	50,000
Ethiopia:	Lutheran Mission Congregations	* 8,000
France:	Lutheran Free Church of France and Belgium	?
Germany:	Evangelisch-Lutherische Landeskirche von Eutin	110,000
	Evangelisch-Lutherische Landeskirche von Oldenburg	543,000
	Three Lutheran Free Churches	100,000
Gr. Britain:	Lutheran Council of Gr. Britain	* 40,000
	Scandinavian congregations	20,000
India:	Arcot Lutheran Church	* 11,003
	East Joypore Evangelical Lutheran Church	* ?
	Sirhadi Lutheran Church	* 282
	Mission of the Lutheran Church-Missouri Synod	24,057
Japan:	Mission of the Lutheran Church-Missouri Synod	433
	Finnish Gospel Association	500
	Norwegian Mission	?
	Evangelical Lutheran Church Mission	?
Jordania:	Lutheran congregations	* 1,000
Liberia:	Evangelical Lutheran Church	* 2,375
Madagascar:	Piangonana Loterana Malagasy	* 181,122

Mexico:	Congregations of the Luth. Church Missouri-Synod	433
New Guinea:	United Lutheran Mission Field (3 Missions) *	106,195
New Zealand:	District of the Ev. Lutheran Church of Australia	1,600
Nigeria:	Mission of the Lutheran Church-Missouri Synod *	16,225
Philippines:	Congregations of the Lutheran Church-Missouri Synod	1,500
Rumania:	Hungarian Lutheran Church	34,000
	Saxon Lutheran Church	120,000
South Africa:	Synods with African constituencies *	461,891
S.W. Africa & Rhodesia:	Synods with white constituencies *	25,000
Sudan:	United Danish Mission *	5,160
	Norwegian and American Missions *	15,000
Switzerland:	Lutheran congregations *	2,089
Tanganyika:	8 Lutheran Missions *	235,305
U.S.A.:	The Lutheran Church-Missouri Synod	1,786,196
	Four other member Churches of the Synodical Conference	350,958
	Five smaller independent Lutheran groups	30,633
U.S.S.R.:	Esthonian Lutheran Church (5)	800,000
	Latvian Lutheran Church	600,000
	Lithuanian Lutheran Church	215,000
Venezuela:	Lutheran congregation in Caracas (6) *	1,200
		<u>6,134,273</u>

Of these 1,149,744 have close working contacts with LWF without, however, holding formal membership in the Federation.

III. NOTES

- (1) The figure given above includes Lutherans at present in Reformed congregations. The Lutheran Church strictly speaking (Evangelische Kirche A.B.) has 392,988 members, some of which are Reformed.
- (2) The ten Churches listed above form together the United Evangelical Lutheran Church of Germany (V.E.L.K.D.) with 18,271,840 members. The "Landeskirchen" hold individual membership in the LWF.
- (3) The Churches marked with an asterisk are in close contact with the LWF and/or its specialized branches of work.
- (4) Figure for Germany only. Other figures are not available.
- (5) Estimate arrived at by deducting latest exile statistics from former national Church figure.
- (6) This figure includes neither the Hungarian element in Caracas nor the groups outside the capital, for which no statistics were available.

IV. LUTHERANS IN UNION CHURCHES

The Lutheran members of German Union Churches may be estimated as follows:

Church	Membership	Lutheran %	Final Lutheran Figure
Berlin-Brandenburg:	4,435,430	100%, less 15,000 Ref.	4,420,430
Province of Saxony:	3,500,000	100%	3,500,000
Silesia:	223,500	100%	223,500
Pomerania:	750,000	100%	750,000
Westphalia:	2,552,000	90%	2,296,800
Rhineland:	2,400,000	70%	1,680,000
Kurhessen-Waldeck:	1,172,500	60%	703,500
Hessen-Nassau:	1,671,000	60%	1,002,600
Anhalt:	500,000	80%	400,000
Bremen:	416,560	50%	208,280
Lippe: (membership of Lutheran "Klasse")			20,000
			<u>15,205,110</u>

V. STATISTICAL SUMMARY

Lutheran World Federation membership	46,372,801
Membership of groups related to L.W.F.	1,149,744
Membership of other Lutheran churches and groups	<u>4,984,529</u>
Total of Lutherans in Lutheran Churches	52,507,074
Lutherans in German Union Churches	<u>15,205,110</u>
Total number of Lutheran Christians	67,712,184

VI. LWF AND WORLD LUTHERANISM IN PERCENTAGES

Taking formal LWF membership to be (to the nearest 100,000)	46,4 million
The LWF family in a larger sense	47,5 million
The Lutherans in Lutheran Churches at	52,5 million
and the total number of Lutherans at	67,7 million

we arrive at the following percentages:

LWF membership = over 88% of Lutheran Church membership = over 68,5% of World Lutheranism

The larger LWF family = over 90% of Lutheran Church membership = over 70% of World Lutheranism.

VII. A FEW COMPARISONS

In his book "Hvem Tror Hvad?" (G.E.C. Gads Forlag, Copenhagen 1952) Michael Neiiendam (who optimistically estimates Lutherans at 90 million!) gives the following figures for the world's population and world religions:

Population of the world:	2,300,000,000 - 2,400,000,000
Jews	13,000,000
Moslems	315,000,000
Christians	692,400,000

Within Christianity Neiiendam gives the following figures:

Roman Catholics	331,5 - 398,3 million	(the latter being official R.C. figures based no doubt on population statistics)
Eastern Churches	172 million	
Protestants	ca. 207 million	

This would make Lutherans ca. 2,5% - 3% of the world's population;

somewhat below	10%	of Christendom
somewhat below	18%	of non-Roman Christianity;
and about	one third	of world Protestantism.

These percentages may also be considered as minimum figures, the Christian statistics quoted by Neiiendam being no doubt all rather high.

FROM THE CHURCHES

D E N M A R K

A Sketch of the Danish Folk Church

(This article which we have translated from "Økumeniske Nyheder" is the last in a series which appeared in that bulletin on the various Christian confessions.)

About 97% of the population of Denmark belong to the Evangelical Lutheran Folk Church. In a way that is one of the most surprising factors in the modern history of Denmark. It is easy enough to understand why people publicly confessed membership in the Lutheran Church before the 1849 Constitution was adopted. In those days a special dispensation was needed for those who wanted to belong to another communion and there could be no question of anyone being altogether outside any Christian Church. But it is very striking that neither the religious freedom that was guaranteed in 1849 nor the new ideas, that have spread in our country since, have brought about any radical change, though many of the new tendencies were hostile to the Church. They have not succeeded in drawing a large number of people into other communions, nor have they cut them off from all connection with the Church.

It is undeniably true that a large percentage of the Folk Church's members have no personal relationship to the Christian faith. Yet they want to be church members, even though they may at times have to pay considerable church taxes. The reasons for this are difficult to assess in general terms, but two factors may be of some importance in this connection: In part it may simply be the force of habit, a heritage from former generations; partly it may also be that people have a feeling that the Church after all represents values from which they ought not to cut themselves off completely. In any case the baptism of children and church funerals still are the general practice, and in the country also confirmation and marriage in church. In the towns civil marriage has become more and more general and in Copenhagen it is more popular than marriage in church.

State Church and Folk Church

If we look at the average of church attendance, however, the picture changes completely. Of course many churches are full to capacity on the major festivals of the year, especially at Christmas. But on an ordinary Sunday only some 3% - 5% of the

church's members attend divine service. The exact percentage varies from place to place. In many places, however, especially in the country, a large number of people attend church at longer intervals, e.g. once a month, so that the number of what may be called "regular church-goers" is really somewhat higher.

The Folk Church is composed of all those who have been baptized in its congregations and have not later given notice of their intention to leave. What is less known, is that there are other ways of leaving the Folk Church than by formal notice. It is possible e.g. to do so simply by becoming a member of a religious community that is outside the Lutheran Church or by being baptized a second time.

It was D.G. Monrad who popularized the term "Folk Church" at the time when the Constitution was being worked out. The idea was that the Church should no longer be an obligatory state church, but that it would still be the Church of a vast majority and, as the Constitution says, that it should as such receive support from the State. It can be said that the Folk Church no more likes the term "State Church" than the Free Churches enjoy being called "sects". But even if the Church of Denmark is not a State Church in the literal sense of the term, there is a close relation between the Church and the country's Government. Church laws are passed by Parliament, but there is a tradition which says that such laws must deal only with outward matters. All questions touching the spiritual life of the Church, its doctrine and worship, are decided by the Minister for Church Affairs, after consultation with the bishops or, in certain cases, with church organizations or individuals.

The Parochial Councils

The Church's own administration is based on the parochial councils that are elected every four years. The next elections will take place in November of this year. All members of the Folk Church, who are over 23, have the right of vote, unless they have been deprived of their right to take part in municipal elections. In many cases the parochial councils are elected "peacefully" i.e. without ballot, either upon proposal from the old council or by nomination in a public meeting of the congregation. The parochial councils have a great deal of independence and are responsible for the economic situation of their parish. They also elect the clergy, i.e. three of the postulants for each parish are nominated by the council and No. 1 is appointed if the nomination is unanimous. Otherwise the Ministry for Church Affairs can after consulting the provost and bishop choose freely among the three nominees. The bishops are elected by the parochial councils of the diocese and by the clergy and the Ministry for Church Affairs has so far always nominated the candidate who received the largest number of votes, even though in theory it is free to choose among the candidates if none of them receives the absolute majority.

Where Does the Money Come From?

The income from church property - about ten million Crowns - represents the rest of the church's ancient possessions, most of which were robbed by the State. A much more important source of income are church taxes, which amount to some 42 million Crowns. Over and above this the State pays an annual contribution which at present amounts to about 15 millions. These sums, however, are used only for official expenses i.e. the upkeep of churches and parsonages, salaries of the clergy and other church employees, etc. The Church's voluntary activities, such as foreign missions, inner missions, the organisation "Danish Church Abroad", social work, youth work and work among soldiers, are financed separately (i.e. from offerings and gifts). At present there are some 1,750 pastors in nine dioceses, each of which has its bishop. There are ten larger missionary societies with fields in Africa and Asia. Together they employ some 250 missionaries.