

It has often been asked whether the Folk Church should not free itself from the State, so that it might have its own administrative and executive bodies and thus be organized more like a free church. In many ways this would certainly give the Church clearer lines of demarcation, a greater feeling of responsibility and perhaps also more spiritual strength. On the other hand there are definite reasons why this has not been done. Among them is the thought that its traditional close relation with the democratic state gives the Church possibilities for contacts which would disappear under another system. Even if there are many good reasons against continuing the Folk Church system as it has existed until now, it is likely that this consideration will also in future weigh heavily against any change in this respect.

Johs. Langhoff

The Church in Greenland

A few basic statistics. According to a report of 1950 the Lutheran Church in Greenland has a membership of 22,557. There are 17 parochial districts with a total of 184 villages or settlements and 116 churches, chapels and church halls. These are served by 20 pastors of whom 14 are Greenlanders and six Danes. They are assisted by 208 lay catechists with various degrees of training. Baptism is almost universal practice: 1,121 of the 1,137 children born in 1950 were baptized. Communion figures are high by comparison with many other parts of the world: they were 19,421 or 116% of those of an age to receive the sacrament, i.e. the average is higher than one annual communion per adult Christian.

Congregational life is in many places closely related to the laymen's movements "peqatigîngniat" (sometimes translated "congregational movements" or "community movements") which began soon after the turn of the century. There is a certain flux in these movements, their membership decreasing sharply in some places, while they grow elsewhere. In many cases they work in close cooperation with pastors and catechists, especially for Bible-classes. Youth groups, many of which have considerable cultural programs, are sometimes organized by these movements, at other times outside them. Beside the Bible-classes organized by "peqatigîngniat" which are frequently combined with discussion groups, the clergy and catechists in many places hold Bible-classes that are open to everyone.

Reports from many places complain of an increase in drunkenness. The 1950 statistics also show that some 20% of the children are born out of wedlock.

Publications: A bi-monthly church-paper for the whole of Greenland, "ilagîngnut atuagagssiq" is published and distributed by the "Committee for Church Life in Greenland". The growing success of this publication is rendering unnecessary the multigraphed local parish-papers, that formerly were the rule. A collection of sermons published in 1950 has come to supplement a number of similar books of earlier date that are still in use. The church's liturgy exists in a bi-lingual Greenlandic-Danish edition. Of the Greenlandic Bible the New Testament was last revised in 1935. Both the hymn-book and a recent appendix have constantly to be reprinted since sales are high. A completely revised hymnal is at present being prepared.

(from "Præsteforeningens Blad")

G E R M A N Y

The End of the Church Struggle

Recent Background

On Wednesday after Whitsun, Prime Minister Grotewohl of the German Democratic Republic called a meeting of "progressive" clergymen, which was attended by ten pastors. On that occasion he said that a further meeting of pastors was being planned in Leipzig on June 15th and that some 3,000 were expected to attend. At the same time an "advisory committee on church affairs" should be formed, composed of churchmen and representatives of the State. All points at issue between Church and State should be taken care of by this advisory committee.

On June 8th the conference of Evangelical Churches in the DDR voted the following statement, which was transmitted to Prime Minister Grotewohl by Provost Grueber:

The DDR Churches Ask for Direct Negotiations

The press office of the Prime Minister having released the news that the Prime Minister was planning to enter into negotiations with a group of Evangelical pastors, we declare:

1. In order to overcome the grave conflict existing at present between Church and State, we propose direct negotiations between the Government of the DDR and the Church authorities. We shall welcome every measure that may lessen or overcome the present tension. We draw the Government's attention to the fact that only the legally appointed Church authorities are qualified to negotiate agreements that are binding on the Church. The Church authorities are at all times ready to negotiate.
2. We propose that both Church and State appoint representatives to discuss the accusations raised against the Church and the measures taken by the State. The Church would bring up the following points:
 - a) Imprisonment of and sentences against pastors and church workers
 - b) Confiscation of church institutions by the State
 - c) Measures against members of the Church's youth and the student congregations
 - d) Obstacles put in the way of the Church's activities.
3. We believe direct negotiations between representatives of the DDR Government and of the Church to be possible only if the invitation is issued by the Church authorities and if the meeting is chaired by representatives of the Church. We further believe that a meeting of this sort can be useful only if it is attended by a limited number of people so that thorough discussion is possible. If these conditions are not met we cannot recommend our pastors and other servants of the Church to take part in a discussion of this kind.

Church and State Representatives Meet

Two days later a meeting took place between representatives of the Church and of the DDR Cabinet upon request of Prime Minister Grotewohl. The Church was represented by the Bishops Otto Dibelius (Berlin), Niklot Beste (Mecklenburg), Hugo Hahn (Saxony), Moritz Mitzenheim (Thuringia), Ludolf Mueller (Prussian Province of Saxony), von Scheven (Pomerania), the Church Councillors Schroeder (Dessau) and Fraenkel (Goerlitz), General Superintendent Krummacher (Berlin) and Provost Grueber, liaison representative of the Council of EKD with the DDR Government.

The representatives of the Government were Premier Grotewohl, Vice-Premier Nuschke, Dr. Wandel, head of the Coordinating and Control Office for Education, Science and Art, the Minister for State Security, Zaisser, and Mr. Groetschel, who represented the Ministry of the Interior. The press office of the Prime Minister released the following statement on the results of the discussion:

The subject of the discussions was the relation between Church and State in the DDR. The negotiations were carried on in a spirit of mutual comprehension and resulted in far-reaching agreement. Relations between the Church and the State are to be normalized. All participants agreed that the unity of our fatherland and a peace treaty must be the foremost aim of all Germans. This means that all conflicts that stand in the way of these aims must be settled. The State therefore declared its willingness to guarantee the independent life of the Church in accordance with the DDR Constitution. The representatives of the Church in their turn declared that they would refrain from all unconstitutional interference in economic and political questions. On the basis of this agreement the following measures will be taken:

The Nine Points

1. No further measures are to be taken against the so-called "Church's Youth" (Junge Gemeinde) and other institutions of the Church. The Prime Minister's office for youth shall together with the "Church's Youth" and the Free German Youth settle all points of disagreement relating to the "Church's Youth".
2. All pupils dismissed from schools in connection with the examination of secondary school pupils and the discussion of the activities of the "Church's Youth" shall immediately be re-admitted into their classes. They shall be given an opportunity to take the examinations they have missed. The Ministry for Popular Education shall without delay examine and decide the cases of teachers dismissed for the same reasons.
3. The Secretary of State for Higher Education shall immediately examine and before July 20th, 1953, decide the case of all students dismissed from universities on account of their membership in the Evangelical Student Congregation or other student congregations.
4. The Minister for Popular Education shall without delay work out rules for religious instruction in schools. The restrictions applied to religious instruction in school buildings since January 1st, 1953 shall be re-examined and abolished.
5. Confiscated church institutions shall be returned to their original administrators. This applies to the Pfeiffer Institutions in Magdeburg, the Neinstedt Institutions in Neinstedt and the Old People's Home in Seyda, near Jessen/Elster. Mansfeld Castle shall continue to be administered by the Mansfeld "Kombinat" as a cultural center and rest home for the miners of the "Kombinat".
6. The Ministry of the Interior shall make a ruling concerning the distributions and use of places in the church's holiday centers on the Baltic coast.
7. The sentences of the law-courts shall be reviewed and unjustly severe sentences shall be eliminated.

8. The law of March 29th, 1951, which orders meetings to be registered in advance with the police shall be reviewed and those of its provisions which cause unnecessary hardship shall be changed.

9. The financial contributions of the State shall be paid to the Church according to regulations.

H U N G A R Y

An Exchange of Letters Between Budapest and Geneva

The Lutheran World Federation
c/o Executive Secretary Carl E. Lund-Quist, D.D.
Route de Malagnou, 17
Geneva

Brethren in Jesus Christ,

This appeal is made to you from the fourth session of the Hungarian Lutheran legislative synod that we convened in 1948. It was between the last and the present session of the synod that the member churches of The Lutheran World Federation held their world Assembly in Hannover. In our synod we thanked God for the opportunity we had on that occasion of sending a delegation of six members, under the leadership of our bishops, to the world Assembly, thereby expressing our brotherly interest and solidarity with the Lutheran churches of the world. The deliberations of The Lutheran World Federation in Hannover were watched by our church with great interest.

We gladly identify ourselves with all those declarations which reflected the spirit of the Holy Scriptures, this supreme standard for all of us and of our beloved confession, the Confessio Augustana. Yet we were also witnesses to a trend going through the entire world Assembly, - an effort of influencing the entire activity and spirit of the World Federation by pressing forward an ideology that is entirely alien to the tasks of the Church and, instead of lessening the present international tension, is rather apt to further the preparations for a third world war.

In Hannover we took an unequivocal stand with regard to all issues that seriously concern the life of mankind. Above all, we took a resolute stand on behalf of the entire Lutheran Church of Hungary, in favor of durable peace. We believe that many participants of the Hannover Assembly had the same experiences of horror at the Second World War as we had and share our conviction that humanity cannot afford to assent to, and the churches, in particular, can never acquiesce in the infamous design of those who would let loose another war of destruction upon mankind, - people who refuse to recognise the real will and will to peace of the peoples. We are certain that Lutheran believers and Lutheran churches throughout the world are struggling, motivated by Christian responsibility, for the maintenance of world peace.

After the world Assembly of our Federation the leaders of our church invited Dr. Hanns Lilje, Bishop of Hannover, the President of The Lutheran World Federation, to Hungary. This decision was made in the hope that his visit to Hungary would further strengthen and make natural the relation of The Lutheran World Federation to our church and would promote understanding between the East and the West. We are grateful that Bishop Lilje accepted this invitation and we expect that he will carry out his promise.

Our synod regards it as its duty to bear witness again, in these critical days of history, for the Lutheran believers of the world, to its Christian faith. This synod, too, has been another token of the richly blessed life of our church, a sign that inspires gratitude in us towards God. This synod encouraged us to face our future with the assurance of a peaceful ecclesiastical development. We confess that God has given a strong faith to our congregations that the church will be enabled to fulfil her mission, in this generation also, throughout the world. This hope inspires the consciousness of responsibility which we have for our churches, peoples and for humanity. It is this sense of responsibility that makes us eagerly watch the cooperation of the Christian churches, not only in The Lutheran World Federation but in the World Council of Churches also. We realize that the Lucknow meeting of the Central Committee of the World Council of Churches passed several resolutions which are fit to voice, in the right manner, the responsibility of the world's Christian churches and furnish a basis for future discussions which must be continued and supported with all moral power of our churches. We refer, in the first place, to the Lucknow resolution that condemned racial discrimination, the decisions with regard to the issues in the present situation of Asia and, above all, to the message which the chairman of the Lucknow meeting sent, by the decision of the Central Committee, to the United Nations Organization. This message, as a responsible manifestation of the churches, protests against any extension of the Korean conflict and, to our satisfaction, welcomes "the willingness of the highest authorities of certain great powers to hold personal discussions", trusting "that the essential preliminary conditions of successful consultation may be satisfied". One of the most important problems of these discussions would be, to our mind, the German question.

In the spirit of our historical traditions, it was with particular love that we remembered, in our synod, the dismembered German people and the dismembered German Evangelical Church. We are deeply moved and agitated by the clear declarations of leading German churchmen with regard to the problem of German unity. We remembered the Lutheran Bishop of Thuringen, Dr. Mitzenheim, who, in his letter to the presidents of The Lutheran World Federation urged the Lutheran Churches to take speedy and definite action with regard to the German issue. Bishop Mitzenheim said: "The German people has been suffering for nearly seven years because of the arbitrarily drawn boundaries of the zones which rend the people asunder not only economically and culturally but in church relations also. The time has now come that this appeal and the German problem itself demand a definite stand of the Church. We must never grow tired in our demand that 'what was rent asunder be again put together and so peace may reign'."

It was, to our mind, but natural that the President of The Lutheran World Federation Dr. Hanns Lilje, Bishop of Hannover, expressed agreement in his reply to Dr. Mitzenheim's letter: "The fundamental intention of your letter has found full agreement with me... Let the peoples have good relations with each other... that the two parts of Germany may meet again and that peace and unity may be reestablished in as a great measure as possible and as quickly as possible." The Lutheran Church of Hungary, gratefully conscious of what is common in our historical traditions with the German Evangelical Church, agrees with the efforts of these significant church leaders in Germany who undoubtedly voiced the thoughts of their people. We call on The Lutheran World Federation to give effective aid to the German Evangelical Church in its taking a definite stand with regard to this issue, which may endanger the peace of the world, and to help the German people that it may achieve unity and peace.

We have learned with gratitude that the leading personalities of The Lutheran World Federation took part in passing the Lucknow resolutions with which they identified themselves. We trust that The Lutheran World Federation and the Lutheran

churches of the world, most of which are members of the World Council of Churches, will support these resolutions. Moreover, we trust that, beyond supporting this effort of the Central Committee of the World Council for the preservation of peace they will help to develop what is implicit in these resolutions, to realize its consequences and to create, throughout the world, a public opinion which rejects the belief in the inevitability of war, to instill hope into the hearts of peoples and to promote the opportunity, which is eagerly awaited throughout the world, that the leaders of the great powers come together in order to lessen the present international tension and bring about durable peace.

The synod of the Hungarian Lutheran Church as the supreme organ and responsible representative of the Hungarian Lutheran Church asks, in the spirit of brotherly confidence, the leadership of The Lutheran World Federation and the member churches of the Federation to do everything in order that our churches and believers under the rule of Jesus Christ, the Prince of Peace, may fulfil, in these critical days of mankind, their God-given mission, helping to avert the greatest danger which is threatening the life of mankind, that is, another world war.

The Lutheran Church of Hungary steadfastly hopes that The Lutheran World Federation is an effective organisation for rousing the conscience of the Lutheran churches and for making them conscious of the tasks that await them.

In this hope and trusting that our brotherly message will be heeded, we constantly pray to our gracious heavenly Father, our Lord and Creator, for the peace of mankind and for the peaceful development of our churches.

May the God of peace sanctify our hearts in Jesus Christ!

By the resolution of the fourth session, on behalf of the Synod of the Hungarian Lutheran Church,

Budapest, March 5th, 1953

Ernest Mihályfi, General Inspector,
Lay President of the Synod

Dr. Louis Vető, Bishop,
Ministerial President of the Synod

Joseph Darvas, District Inspector,
Lay Vice-President of the Synod

Ladislav Dezséry, Bishop,
Ministerial Vice-President of the Synod

Emil Margócsy, District Inspector,
Lay Vice-President of the Synod

Charles Németh, Deputy Bishop,
Ministerial Vice-President of the Synod

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May 15, 1953

To the Lutheran Church in Hungary

Dear Brethren in Jesus Christ!

The message of the General Synod of the Hungarian Lutheran Church issued March 24 was received on April 20, 1953. We appreciate the information that The Lutheran World Federation was in your thoughts and prayers during the sessions of your meeting. We note with gratitude that your church continues to stand faithful to the Holy Scriptures in the family of those who accept the Confessio Augustana. The preaching of the Gospel will continue to be our common objective in the church.

We recognize that in our Christian fellowship there may be and often are differences of views as to how objectives in human relations and in international affairs shall be sought. We are fully committed and, indeed, sincerely working for the goal of world peace and justice. We cannot understand nor can we agree that there was a trend at the Hannover Assembly reflecting an effort to influence the Lutheran World Federation by an ideology which, instead of lessening international tension, called for further preparations for the third world war. We claim, in fact, that the very opposite was true.

We have noted your expressed concern about the unhappy situation in which our Christian brethren in Germany find themselves because of the artificial division which gives rise to all kinds of critical problems. However, we are even more deeply disturbed by the most distressing and unjustified persecution of the churches and church leaders at the hands of the authorities in East Germany. We join with our Christian brethren in Germany in vigorously protesting against these attacks upon the church and the violations of religious freedom which man, by virtue of his creation, redemption and calling, holds as an inalienable right. We hope that all our member churches in every land will join the Evangelical churches in Germany, among whom we count so many of our household of faith, in this struggle to secure the right of the church to be true to its God-given tasks both in Germany and elsewhere.

Our sense of responsibility has, as you rightfully mention, led us to take an active part in the ecumenical tasks of the World Council of Churches. Representatives of our Lutheran churches took responsible part in preparing the Lucknow resolutions on a cease-fire in Korea, as well as on other matters pertaining to world peace and justice, and the decisions which were there reached find strong support among our people.

We are one with all Christians in the need for constant prayer, firm witness and loving service in our world today.

In fraternal fellowship,

Carl E. Lund-Quist

THE NATIONAL COMMITTEES COMMENT AND REPORT

Note: In order to assure the liaison between national churches and The Lutheran World Federation and to provide a common working organ in countries where there are several Lutheran churches, National Committees have been formed in all countries where the LWF has member churches. The passages reproduced below, many of which contain comments on the Hannover Assembly, are taken from the reports sent annually by the National Committees to the Executive Secretary.

Finland

The Church of Finland took part in the General Assembly of the LWF at Hannover from July 25th to August 3rd, 1952 through a delegation which was led by the Bishop of Borgå, Dr. Max von Bonsdorff. We cannot expect that the participation in an international Church conference would result in any great changes in church life, but the reports, articles and lectures given by the Finnish delegates and alternates to Hannover after the Conference in Finland show that the inter-Lutheran fellowship which was so strongly manifested in the Hannover Assembly is highly appreciated in Finland. Clergy and Church people in Finland follow with great inter-

est the efforts of the LWF to give spiritual and moral support to the Lutheran Churches which at the present live and work under pressure and persecution as well as to administer financial and material aid to the Churches which are in need.

The reconstruction period after the war in the Church of Finland has now been brought to an end. In August 1953 the last two churches which were destroyed during the war will be solemnly dedicated. The most valuable support of other Lutheran, especially American Churches has been mentioned in many connections. The people of Finland will remember with deep and sincere gratitude this love and support of other Lutheran Churches in a time of great distress.

The spirit of Christian love and sympathy lives also in the heart of Finnish Church people. This has been demonstrated in the collection that took place in all churches in Finland in February, 1953 in order to gather means for the support of people of Holland which was met by such severe catastrophes. The result of this collection - about five million Finnish Marks - was something unique in Finland. The sum of money was handed over on March 2nd, 1953 by Archbishop Salomies and representatives of the Ecclesiastical Board of the Church of Finland to the official representative of Holland.

France

It is difficult to make use of the results of a world assembly on a local level, particularly since those who through their work give directives to the Assembly and its member churches belong to major churches whereas we ourselves are working in a minority church. They envisage their task as one in which not only pastors and theologians but also great numbers of laymen are engaged. Projects that can easily be realized (in faith and brotherly love) in Germany, the United States and Scandinavia, are practically impossible in France, even on a much smaller scale.

Nevertheless, our Lutheran churches in France received great inspiration from the Hannover Assembly in many respects:

On the human level: If in some ways the life of a minority church is useful for the development of vigilance and the spirit of sacrifice, there are nevertheless times when this continuous and isolated struggle is more than human beings can bear. In Hannover the minority churches felt much more than through the permanent aid granted to them by The Lutheran World Federation that they belonged to a great and big church. This may be nothing but a human feeling. All the same, it is a great consolation.

In the sphere of faith: Minority churches have to struggle hard to remain faithful to Lutheran doctrine. In Alsace, traditional liberalism is still going strong. The "country" of Montbéliard is still under the influence not only of its Wuerttemberger past, with its great variety of doctrines, but also of neighboring Switzerland, where Lutheranism - to put it mildly - is not easily accepted. Lutheran Paris is set in the midst of a Calvinism, which though not as aggressive as in the past has but the more influence on a large number of people. It is easy to understand what it meant for us to take part in an assembly where we had no need to ask ourselves whether Luther had really committed error after error and where Lutheran faith could be seen as a living, constructive force and as a means of salvation for many.

In practice, salvation being individual, everything that concerns the Christian personality can be seized and assimilated by everyone. In Hannover special emphasis was laid upon the life of a Christian, what it should be and what it can achieve in families, churches and in the world. Nothing of all this shall be lost for us.

The Assembly brought us face to face with our most essential tasks of the moment: How can we bring our faithful to take part together with their pastors in the life and the mission of the church? How can we give them a sense of their responsibilities in this work? How can we give them an occasion and a means of being living stones in the building of Christ's Church? We have greatly benefited from being able to experience the spiritual riches of the world-wide Lutheran Church, its unanimous desire to evangelize the world with the Living Word, and the care with which it studies the social problems of the present day.

From the ecumenical point of view Hannover was definitely helpful to us. We are always tempted to go into a purely negative opposition and to accept facile solutions that result in nothing but a weakening of our faith. In approaching ecumenism we are often afraid of working against our own church. In Hannover we were shown how, while feeling strong ourselves, we can have closer fraternal relationship with others and in this manner try to reach a unity which in no way impairs the church we love and want to serve.

Norway

It is not easy to state what the meaning of the Hannover Assembly has been in the life of the Church of Norway. However, one may be safe in saying that probably the Hannover Assembly has meant more to the life of our church than any other international Christian conference in our time. This is due primarily to two factors:

First: Most often the delegates to international Christian conferences are men and women who just attend still another conference. In most cases the delegates are more or less international "experts". In Hannover, the participants from Norway were not only "experts" familiar with international conferences. To them, therefore, the Assembly was a real experience. The delegates, alternates and the young people came from all parts of the country, from all branches of church life, from a great number of different organizations and covered so to say all aspects of church life in Norway. Because the representation had such a solid basis in church life in Norway, the chances for a positive influence through these representatives when coming home, were much greater than is usually the case.

Second: Among the themes discussed in Hannover was one which in a special way appealed to the representatives from Norway. Most of the participants from Norway were strongly impressed by the idea of stewardship which the American Lutherans brought with them to Hannover. Since the Assembly, the stewardship idea has been very much discussed in church papers in Norway. This seems to be one of the main fruits of the Hannover Assembly and there is reason to believe that the stewardship idea in years to come will grow in strength in the Church of Norway as a result of the Hannover Assembly.

U.S.A.

Inter-Church Aid

Distribution of aid to sister churches in Europe through the Geneva office of the LWF and through inter-denominational agencies was made under supervision of Executive Director Paul C. Empie and his associate Dr. John Scherzer, Secretary of the Desk on European Affairs. The following grants were made during the course of the Year:

Austria	\$ 92,796.90	Finland	\$ 23,171.22
Eastern Europe	2,051.77	France	24,851.23
Germany	437,293.38	Italy	11,900.00

Yugoslavia \$ 27,488.18

Switzerland \$ 3,517.32

TOTAL \$ 623,070.00

It should be noted that the expenditure of funds in Finland represents the near-completion of the program initiated on the basis of the original allocation of one million dollars made by the USA National Committee in 1946.

Cooperative services in addition included a grant of \$ 65,000.00 to the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches, \$ 16,000.00 through Church World Service for relief in Asia, ecumenical scholarships and the general Church World Service program, and \$ 20,000 for the rehabilitation work of the World's Y.M.C.A. (Total \$ 101,000.00)

Commission on Younger Churches and Orphaned Missions

In his annual report to the Council Dr. Fredrik Schiotz, Executive Secretary of this Commission, presented a five-year summary of the activities of the Commission since its establishment in 1948. The expenditures during 1952 in various fields served were as follows:

Abyssinia	\$ 21,750.00	India	\$ 46,093.54
South Africa	23,104.00	Indonesia	77,474.62
Berlin Mission Society	13,986.20	Japan	4,000.00
Southwest Africa	18,050.00	New Guinea	95,245.12
Tanganyika	205,168.24	LWF-Dept. of	
China	14,152.10	World Missions	50,000.00
Holy Land	134,703.64	Grant to German	
		Evangelical Mission-	
		ary Council	3,000.00

TOTAL \$ 707,227.46

It is the intention of the Commission on Younger Churches and Orphaned Missions gradually to transfer the administration of its support of orphaned missions fields and younger churches to the Department of World Mission of the Lutheran World Federation. At the present time the LWF Department of World Missions has delegated CYCOM the responsibility for providing assistance to the younger churches and mission fields in China, Indonesia, New Guinea, in the Northern, Usambara, and Uzaramo areas of Tanganyika, and in the Hashemite Kingdom of Jordan. CYCOM channels its support for the other fields in which the LWF has an interest through the Department of World Missions of the LWF. When the LWF Department of World Missions engages a full-time executive secretary on May 1, 1954, it is expected that still more of the administrative responsibility of work supported up to now by CYCOM will be transferred to the LWF.

Service to Refugees

Since 1948 the USA Committee has worked through the Department of Service to Refugees of The Lutheran World Federation. \$ 465,000.00 of the 1952 Lutheran World Action receipts were allocated for LWF-SR. Of this amount \$ 75,000.00 is earmarked for the "travel loan fund" to be used during the calendar year of 1953.

The Lutheran Resettlement Service of the National Lutheran Council in New York is now in its closing stages. At the end of 1952 a total of 36,028 displaced persons and refugees sponsored by the National Lutheran Council had been brought to the United States. Since the period covered by the law admitting displaced persons and

refugees to the United States by special legislation has expired, work in 1953 will consist chiefly of assisting special cases and providing services to those who for extraordinary reasons need emergency help in the United States. It is anticipated that the office will close by the end of 1953 unless the United States Congress should pass additional legislation to admit an extra number of refugees outside of immigration quotas. Such legislation has been proposed, but as this report is written, has not been considered formally by the Congress.

Promotion of Lutheran World Action

The Lutheran World Action Appeal for funds to support the work of the USA Committee and other special phases of the program of the National Lutheran Council, was extremely successful. The goal of \$ 2,900,000.00 was raised in full with a surplus of about \$ 55,000.00. Much impetus was given in the closing months of the appeal by the stimulating reports of the decisions of the Assembly of The Lutheran World Federation, made by the hundreds of Americans who visited Europe in the summer of 1952.

The goal for LWA in 1953 is \$ 2,600,000.00, and the National Lutheran Council passed a resolution that the goal should not fall below that amount in the years immediately ahead. World-wide needs seem to indicate that increases rather than decreases are to be expected from now on. This decision seems to have the approval of the eight Lutheran churches cooperating in the National Lutheran Council.

Lutheran Cooperation in Latin America

Following the decision of The Lutheran World Federation to sponsor a Committee on Latin America, the USA National Committee voted to take membership on the LWF Committee and to recommend that the Division of Lutheran Cooperation in Latin America cooperate fully with the work of the LWF Committee on Latin America, channeling all or part of its available funds through that Committee. It also agreed that the time of Dr. Stewart Herman might be shared with the LWF in order that he might become the Director of the LWF Committee on Latin America. A special grant was made for the needs of the program in Colombia, which brought the total amount of funds allocated for work among Lutheran immigrants in Latin America during 1952 to \$ 95,000.00.

NEWS IN BRIEF

Personal: Bishop Hugo Hahn of Saxony has asked the synod of his Church to accept his resignation for reasons of health and to elect his successor before the end of the synodical mandate at the end of this year. The synod is meeting this month to elect the new bishop. -- Professor Julius Bodensieck at present special representative of the US National Committee for theological conferences and exchanges in Europe has accepted a call to Wartburg Theological Seminary, Dubuque, Iowa, where he will take up his duties as Professor of Bible in February 1954. -- Bishop Johannes Sandegren informed the triennial synod of the Tamil Lutheran Church, meeting at the end of April, that he should consider his retirement on his reaching his 70th year this November. The synod resolved, however, to request Bishop Sandegren to stay until the completion of his 50 years of ministry in 1957 and to remain in India after that time so as to help the Indian Church even in his retirement. If these requests are accepted, Bishop Sandegren will be in office during the 250th jubilee of Lutheran Missions in Tranquebar in 1956. -- The place of Professor Peter Brunner of Heidelberg in the LWF Commission on Theology has been taken by Prof. Dr. Ernst Kinder, recently appointed Professor of Systematic Theology in the University of Muenster in Westphalia. -- Lutheran World Service has made the following

appointments: Deputy Director with special responsibility for resettlement and for liaison with official agencies: Mr. Reuben C. Baetz; Senior Representative for Germany: Dr. Richard William Solberg; Senior Representative for France, Italy and Eastern Europe: Dr. Julius Igor Bella.

Education: 1,600 children in the Canadian Lutheran diaspora are served by a program "Lutheran Sunday School by Mail" which began seven years ago with only 120 pupils. -- A new college in Adelaide and a church for old and new Australians in Melbourne are being built by the United Evangelical Lutheran Church in Australia. Farmers are raising special crops to finance the college which will be the most modern school building in Adelaide. -- A Christian study center on the model of the Swedish Sigtuna Foundation is being planned in Norway. It will be located at the ancient monastery of Utstein.

Inter-Church Aid: A competition for projects of church buildings with a prize of 14,000 Schillings was recently held by the Lutheran Church of Austria. At the opening of the exhibition where models were shown, Bishop Gerhard May explained that nine churches had been totally destroyed and 56 more damaged to 25% during the last war. Besides, churches had to be built for congregations formed by refugees of whom 22% were Lutherans, whereas only 6% of the native Austrian population belonged to the Lutheran church. -- The year 1953 will see the end of the emergency church building program under which three types of churches and chapels, designed by Dr. Otto Bartning, were produced serially to help the need of post-war church buildings in Germany. Of almost 100 buildings put up in all parts of Germany, 63 were given by The Lutheran World Federation. -- Lutheran World Service in Syria has set up a child clinic for refugee children, staffed by a Syrian doctor and nurse. This is the country's second specialized child clinic. -- Charity giving in the Lutheran Church of Slovakia rose from 35 million Czech Crowns in 1945 to over 50 millions in 1950. The Church has at present 375 parishes, 330 pastors, and 87 theological students at the Bratislava Theological Faculty. -- At the beginning of May the President of the Lutheran World Federation visited the Lutheran Church of Paris, where he assisted at one of the regular pastoral conferences, visited the parishes and lectured to the regional synod. Bishop Lilje who was on his first official visit as LWF President to one of the member churches also inspected the work of the refugee committee CLAIR, which looks after Lutheran immigrants in Paris and the French provinces.

Laymen in the Church: Finnish diocesan conferences have proposed to lower the voting age for church elections from 24 to 21 years. The diocesan conferences, composed of laymen and pastors, met for the first time last April. Since they prepare the work of the General Synod and can submit motions, they are a new lay element in the government of the church. -- The first meeting of the Lutheran Council of Great Britain to be attended not only by pastors but also by lay representatives of the parishes met in Swanwick, May 18th to 21st. It reviewed the chief needs of Lutheranism in England which range from church buildings to educational programs for children and increased lay activities. The Lutheran Council represents some 40,000 church members of various nationalities, many of whom are post-war immigrants into England.

And so on: A severe shortage of pastors is threatening the Church of Sweden. Recent investigations show that of the Church's 3,200 pastors, some 85 retire every year. Since not all students pass examinations and since not all of those who pass are ordained, some 125 new theological students are needed annually to keep up present numbers. This year, however, there were only 40. The possibility of ordaining men who are not fully theologically trained is at present being discussed. -- In spite of greater tolerance towards Christian missions, not a single convert has been made among Indian Mohammedans in five years by the Norwegian Mission to Mohammedans. --

The Parliament of the (Western) German Federal Republic has by a large majority repealed the so-called "pulpit paragraph", dating from the time of Chancellor Bismarck's "Kulturkampf" against the Roman Catholic Church. The "pulpit paragraph" provided sentences of prison for clergymen who "discuss state affairs in a manner likely to prejudice public order or who spread literature to the same effect". The National Socialist régime had in its time used the "pulpit paragraph" as a weapon against the Church. — A plea for help from the Lutheran Churches of Scandinavia to the younger churches and minority churches was made by the LWF Executive Secretary, Dr. Carl E. Lund-Quist, in an interview with the press during the meeting of the LWF Commission on Theology and Liturgy in Copenhagen. For at least another ten years, Dr. Lund-Quist said, pastors teachers and guest lecturers would be needed e.g. by the Lutheran Churches in South America. — The Canadian Lutheran Council, organized last December by the six American member churches of the LWF having synods or districts in Canada, has established its head-quarters at 512 Confederation Building, 457 Main Street, Winnipeg, Manitoba. Its Executive Director is the Rev. W.A. Mehlenbacher. The Council, which will have similar functions to the National Lutheran Council in the USA represents a total church membership of 80,000.

FILM AND RADIO

The "Martin Luther" film sponsored by Lutheran Church Productions Inc. and produced by Louis de Rochemont Associates, obtained an outstanding success at its world première on May 4th at the Lyceum Theatre, Minneapolis, Minn. Originally planned to run for three weeks, it has now been extended and has been seen by almost 100,000 people within 25 days. Showings have now begun in other parts of the US. The film has received the approval of the Motion Picture Producers' Associations. Meanwhile a German synchronized version has been prepared by Ultra-Film in Berlin, the part of Luther being spoken by Wolfgang Lukschy. The time of release of the German version is not yet known.

A plea for special training for radio preachers has recently been made in the columns of the weekly "Var Kyrka" by Mrs. Birgit Rhode, a well-known Swedish church woman. Mrs. Rhode asks for special study and training courses to be arranged jointly by the broadcasting company and church organizations.

Voices of Hannover is a two-side long-playing disc (total a little over 30 minutes) containing recordings of speeches and events from the Hannover Assembly. It includes select passages of Bishop Nygren's and Bishop Lilje's keynote addresses, of Bishop Berggrav's speech on "Church and State", reports on the churches and on the work of The Lutheran World Federation and the election of the new president of the LWF, the whole with introductions and explanations by a speaker. Produced by ELC Films, Times Building, Fourth and Marquette Streets, Minneapolis 1, Minn. USA. A record that will be most useful for congregational and youth meetings or discussions on the LWF.



INFORMATION SERVICE
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SPECIAL ISSUE ON THE SECOND GERMAN CHURCH STRUGGLE

In this issue of the "Information Service" we have included reports, documents and comments on the burning question of our suffering churches in East Germany. For several years these churches have been experiencing great difficulties in maintaining their institutions, carrying on their program and serving their youth and students. During the last few months pressure of a political nature has been brought to bear on our Christian brethren and this has multiplied their difficulties. There is now a direct attempt by the authorities to stamp out church youth and student activities. The time has come when those in Germany and those outside must protest to these authorities against the denial of the Church's right to live and witness.

The experiences of these faithful Christians in these critical months are not new to our generation nor are they limited to Eastern Germany. However, the nature of the conflict, the extent of the persecution, and the significance for Christendom and particularly for Lutheranism is such that our conscience bids us cry aloud in protest. In one sense these thousands of congregations and pastors, church workers youth and students in Eastern Germany represent for Protestantism the heartland of our strength. The diabolical methods used in trying to stamp out Christian faith among children and youth should be understood as a manifestation of evil that is a danger in all the world.

The sober facts of the arrests of our collaborators tell a story more powerful than any written comments. We are driven to our knees in prayer for these brethren their families and their associates. In their silence we can only trust that God will give them faith and courage. The bond of prayer is one which can be maintained in spite of all human separation. The events of these months make us aware of our God-given responsibility to witness while we can. These men and women both those who have been forcibly silenced and those who continue in the weary way of every day existence deserve our prayers and help.

The evidence, as compiled here, is sufficient for our Lutheran Churches to realize the seriousness of our task. In our Assembly in Hannover we were denied the blessing of fellowship of our representatives from the Churches in Eastern Germany. But they were not forgotten. We said then and repeat now, in the words of the message:

"To the Churches which are oppressed we Say: Be of good cheer! The Lord is especially near those who are in danger and tribulation, and He will bless their faithfulness. We are bound to you by ties of love. No power of the world can separate you from us."

Carl E. Lund-Quist

CALENDAR OF THE GERMAN CHURCH STRUGGLE IN 1953 - JANUARY 1st TO MAY 15th

January 9th: The only evangelical youth magazine of the East Zone "Die Stafette" is closed down "because of the paper shortage". The organ of the FDJ attacks the Church's Youth groups in an article entitled "Away with the Religious Masks", arguing that religious activities serve as a cover for subversive anti-Government action.

January 15th: Attacks on the Church's youth appear almost daily in the press. Some schools have taken to registering the pupils' membership in Church's Youth groups. Meetings are forbidden and those who come to them are searched and questioned. Nevertheless meetings of Christian young people continue to be as well attended as before.

January 22nd: Mr. Bernhard, head of the DDR Office for Liaison with the Churches, who replaced Gruenbaum, flees to West-Berlin. - The "progressive" Christian weekly "Verantwortung", published in Dresden, closes down.

February 5th: Willi Leisner, one-time expert on Church Affairs in the East Zone CDU party head-quarters, is arrested.

February 12th: The EKd Executive Council and the VELKD meet in Berlin instead of Munich since inter-zonal travel permits were refused by DDR to East Zone members.
* Bishops' Conference

February 18th: The 70th annual missionary conference and missionary rally in Halle an der Saale is forbidden by the local authorities although State permission for preparations had been received. The meetings of the first two days take place nevertheless but police break up and forbid meetings on the third day. No reasons are given.

February 19th: Hans Christoph Rothe, high school pupil in Werda, Saxony, and member of the Church's Youth, is expelled from all DDR schools for having criticised FDJ attacks against the Church's youth.

February 24th: The DDR evangelical theological faculties issue a declaration in which they defend themselves against the "Central Christian Action Committee for Peace" which had accused them for being "out of touch with the living forces of today and dependent upon the Church authorities." Two Leipzig Professors, Fuchs and Herz, who are members of the Action Committee, are among the signatories of the theological faculties' declaration.

March: In connection with the imprisonment of Pastor K.A. Brandt at the end of January the Communist paper of Mecklenburg attacks Superintendent Siegel of Guestrow for having had the "indecent" of bringing Brandt's congregation greetings from their pastor in prison and asking them to pray for him.

March 2nd: The Lutheran Church of Saxony and the Moravian Brethren in Herrnhut together issue a declaration of protest against the condemnation of Pastor Erich Schumann to six years' imprisonment for alleged anti-Government propaganda.

March 7th: President Niemoeller who is on visit in Berlin speaks to DDR officials about the pressure used against the Church and especially the imprisonments.

March 17th: Bishop Hahn reports to the Synod of the Lutheran Church of Saxony on the difficulties of the Church: Inter-zonal travel permits are no longer granted to churchmen travelling on duty; the church paper "Der Sonntag" is forced to reduce its circulation; broadcast morning prayers are arranged without consulting the church; church meetings which by law have to be registered with the police are often forbidden; pastors are not allowed to minister freely in prisons. Bishop Hahn also defends the Church's youth against the accusation of being a political group. The Synod accepts a statement of its education committee protesting against the fact that pupils are required to confess atheistic materialism and that they are punished if they refuse. It decides to intervene with the Berlin Government in favor of pupils who are in difficulties on account of their faith.

March 23rd: Professor Karl Barth of Basel writes to the DDR Minister for State Security, Zaisser, concerning the imprisonment of so many pastors. Barth points out that at the time of the Third Reich almost all of the pastors in question had belonged to the Confessing Church. - The rooms used by the "Bahnhofsmision" in the railway stations of Schwerin, Rostock and Chemnitz are closed. At the same time it is announced that the work done there by the Church is to be taken over by the Red Cross of the DDR. - Dr. Reinhold von Thadden Trieglaff wires Premier Grotewohl in Berlin: "A fortnight ago I requested telegraphically your help for the liberation of student Pastor Hamel and Pastor Winterhager and interview with you to explain my reasons for this request. I now repeat this request with greatest urgency since I learn that, beside others, Deacon Dost of Leipzig, who is a member of the Kirchentag Executive Committee has been arrested."

April: "Junge Welt" which has been attacking the Church's operation of the Pfeiffer Institutions (belonging to the Inner Mission) for some time, now turns on Bishop Mueller of whom it writes: "If Bishop Mueller thinks he can work against the Republic we shall simply chase him away and demand in his place another man, who will use his status as a Christian to win our people for the struggle for peace."

April 7th: The Church's youth which had been attacked by both the FDJ and the Communist Party is now also denounced in a confidential circular of the East Zone CDU as a "center of political reaction against the peace-front." - It is learned that a school which trains young men, who later want to become deacons, in the Castle of Mansfeld near Eisleben, has been occupied by the People's Police and sequestered. The head of the school, Deacon Protaske, is in prison.

April 14th: The authorities of the DDR forbid the meeting of the Deutsche Theologentag, a meeting of professors and lecturers of all evangelical theological faculties and church seminaries, which usually takes place every other year. The meeting was to have taken place in East-Berlin. - It is announced that Bishop Dibelius has sent a letter to the Russian High Commissioner in Berlin, General Tschuikov. Later it becomes known that the letter has been signed by all the evangelical Bishops of the East Zone. The contents are kept confidential. At the time of writing no reply is as yet known.

April 15th: "Junge Welt" publishes the news that the Lutheran Church of Thuringia has decreed the dissolution of the Christian student group in Thuringia, and of its organizational set-up.

April 21st: The Lutheran Bishops' Conference meeting in Berlin issues a statement on the persecution of young Christians in the DDR. - At a press conference held the same day, Bishop Lilje quotes flagrant examples of DDR excesses against young people.

April 22nd: It is announced that the authorities of the DDR have since the beginning of the year not paid the sums due by law from the State to the Church. The Church authorities expect that they will have to reduce pastoral salaries by 10 - 30%. Even without this, pastoral salaries are very low. - The conference of East Zone church leaders, meeting in Berlin, puts out a dementi of the news published by "Junge Welt" on April 15th. The CDU Party organ "Neue Zeit" accuses Bishop Ludolf Mueller of Magdeburg of having attacked the Government's agricultural policy in a circular to the pastors.

April 23rd: Young people who have come to church specially for this purpose try to break up services in two churches in Quedlinburg, in which a pastoral letter of Bishop Ludolf Mueller is being read. - The Government arbitrarily replaces one of the administrators of the so-called Pfeiffer Institutions of the Inner Mission in Magdeburg. The new administrator is not a member of a Christian church. - "Junge Welt" publishes letters from young Christians announcing their decisions to leave the "illegal Church's Youth Groups". From their style and contents Church circles consider it obvious that they were written under dictation.

April 24th: The anti-Church action of the FDJ which until now was restricted to the secondary schools is now spreading to primary schools as well. In some cases smaller children have been made to choose between belonging to the Church's youth or the FDJ. Membership in the latter is indispensable for passing into secondary schools. - In a speech given in Erfurt, DDR Premier Grotewohl, maintains that there is no Church struggle in Eastern Germany and quotes the State aid given to the churches especially for the reconstruction of war-damaged buildings as a sign of the Government's friendly attitude to the Church. - The DDR Ministry of the Interior sends letters to all the clergy of the East Zone, which are personally delivered to them against a signed receipt. In this letter the clergy are commanded to support the State and its actions.

April 25th: It is learned that at the end of March the DDR People's Police has occupied two retreat houses belonging to the Inner Mission in Saxony. The only explanation given is that the manager of one institution is suspected of "economic offences". The old people living in the houses are expelled. The managing Deacon Aster and his wife are imprisoned.

April 27th: In answer to Grotewohl's statement of April 24th, Bishop Lilje declares to the Evangelical Press Service: "The assertions of Grotewohl are simply an attempt at avoiding to answer the Church's accusations. We have mentioned unbearable oppression and unacceptable accusations against the Church's youth. Grotewohl has not been able to answer this. The proofs that we have are so clear that he finds no way out. The most odious of all are the attacks against the Church's youth in which even head-masters of schools have participated. No state in which

law and order prevails can bear such offences against personal freedom and religious liberty." - The declaration of the Lutheran Bishops' Conference is read from the pulpits of the churches in Berlin-Brandenburg.

April 28th: The DDR press, which attacks the Church's youth with daily growing virulence, declares it to be an "illegal organization". To prevent misunderstandings in the West the "Evangelical Press Service" points out that the Church's youth is simply part of the Church and cannot be dissolved unless this is done for the whole evangelical Church. - Bishop Ludolf Mueller writes a pastoral letter to his congregations.

April 29th: A pastoral letter to the members of the Church's youth and their parents is sent out by Bishop Dibelius.

April 30th: In a message posted up on the notice board of St. Mary's Church, Berlin Provost Dr. Grueber, Liaison Representative of the Church with the DDR Government, defends Pastor George, who was arrested on February 26th, against DDR press attacks. The secular press agencies report that the People's Police surrounded the church to prevent gathering crowds from reading the message. By order of the authorities the latter had finally to be removed. - Church circles estimate the number of students and secondary school pupils who have been disciplined for belonging to the Church's youth at around 3000. In some schools all pupils had to sign a declaration against the Church's youth. In others a few pupils, especially clergymen's sons, were singled out for attack. It is pointed out that no case is known of a head-master having protected his pupils.

May 2nd: The Inner Mission Institutions of Neinstedt, which take care of epileptics, mental deficient and orphans, are occupied by a Government commission, accompanied by new personnel in a bus. Most of the old personnel is expelled. The action had been preceded by attacks in the press and by a police investigation in April, which gave no results. A special commission had then interviewed 170 young mental deficient, whose testimony is now used to justify the Institution's sequestration, since they spoke of "barbaric medieval methods of education". - One of the few private printing houses of the DDR which worked exclusively for the church is closed down. The proprietor and the manager are taken into custody.

May 5th: Professor Dr. Kurt Aland, who was arrested on March 2nd, is liberated from prison. - Bishop Dibelius asks the Chief Public Prosecutor of the DDR to file a suit against those responsible for the diffamation of the Church's youth, especially the editor of "Junge Welt". The request which has the support of the Consistory of Berlin-Brandenburg quotes examples of diffamation and maintains that they are attacks against the Church and as such breaches of the Constitution.

May 8th: In a letter addressed to the DDR Vice-Premier Nuschke, Provost Grueber as representative of Hilfswerk defends the latter against the accusation of being a subversive political organization. "I have had all kinds of experiences in the course of my life" the letter reads "but that I am the head of a center for political agitators in the service of America and the Bonn Government is new to me."

May 9th: President Niemoeller meets USSR Ambassador Judin in Berlin. He later reports the conversation to have been "friendly" and hopes that a second meeting may be possible later. - Bishop Mitzenheim of Thuringia publishes a pastoral letter

which is read from all the pulpits of the Church. In it he exhorts the faithful not to give way to pressure and explains that this pastoral letter is his only way of speaking to the congregations, since the church's weekly paper has been confiscated on account of an article explaining the real nature of the Church's youth work. The parents are asked to support their children in difficult situations.- More than one hundred pupils of secondary school in Erfurt - among them many Roman Catholics - are sent down from not having signed the usual declaration accusing the Church's youth.

May 11th: The Executive Council of the EKID meeting in Berlin publishes a statement on the persecution in the DDR. - Attacks against the Church's youth are now taken up by "Die Neue Schule", organ of the DDR Ministry of Education, in an article signed Mrs. Else Zaisser, Minister of Education. - At a meeting of the Synod of the Lutheran Church of Mecklenburg, Bishop Beste reports that fewer people have left the Church in 1952/53 than during the preceding year. Their total number is insignificant.

May 16th: A letter of Dr. Reinhold von Thadden-Trieglaff, President of the German "Evangelical Kirchentag" to Premier Grotewohl, written on May 14th, is published. In it he defends the "Kirchentag" against the accusations raised by the DDR Minister of the Interior in his letter to the clergy.

PASTORS AND CHURCH WORKERS IN PRISON

1945 August 5th	Prison Chaplain Rudolf Ebel, Province of Saxony, no further news
December 18th	Pastor Erich Graesser, Saxony, 20 years' imprisonment and loss of property
1946 February 28th	Pastor Albrecht Horn, Saxony, 10 years' labor camp
March 13th	Pastor Johannes Maerkel, Saxony, 10 years' labor camp
May	Pastor Roland Stahff, Mecklenburg, life imprisonment
November 4th	Pastor Georg Pickel, Berlin-Brandenburg, no further news
1947 July 27th	Pastor Werner Dirksen, Goerlitz, 25 years' imprisonment
1948 January 8th	Pastor Werner Meissner, Berlin-Brandenburg, no further news
March 13th	Deaconess Margarethe Ribback, Moravian Brethren, at present in prison at Stolberg, no sentence known
December 4th	Pastor Reinhard Runge, Berlin-Brandenburg, long term of imprisonment
1949 March 21st	Mr. Ernst Lipfert, Province of Saxony, life imprisonment
September 18th	Mr. Erich Grenz, Berlin-Brandenburg, in prison at Brandenburg-Goeren, no sentence known
December 6th	Baptist Missionary Rudolf Vogel, no further news
1950 March 23rd	Pastor Aurel von Juechen, Mecklenburg, no further news
April	Pastor Richard Peters, Mecklenburg, 10 years' imprisonment
April 6th	Konsistorialoberinspektor H.-K. Kuenhold, Province of Saxony, no further news
April 30th	Mr. Wilhelm Krentziger, Organist, Province of Saxony, two years' imprisonment
July 18th	Mr. Friedrich Bolle, church architect, Berlin-Brandenburg, 10 years' imprisonment
July 28th	Mr. Karl Hennig, Collector of church taxes, Province of Saxony, no further news
August 6th	Pastor Reinhard Gnettner, Berlin-Brandenburg, no further news

1950 September 2nd Gustav Huebner, lay preacher, Mecklenburg, five years' imprisonment
 December 11th Pastor Robert Lanseman, Mecklenburg, no further news
 1951 February 25th Pastor Heinrich Herrmann, Saxony, four years' imprisonment
 May 25th Pastor Reinhold Thulke, Mecklenburg, five years' imprisonment
 July 26th Vicar Hans Doelicke, Berlin-Brandenburg, is supposed to be in prison in Berlin
 September Mr. Franz Steps, office employee, Saxony, no further news
 September 8th Pastor J.-G. Schomerus, Province of Saxony, 3 1/2 years' imprisonment
 1952 June Dr. Alfred Kaestner, Architect, Saxony, no further news
 October 7th Missionary Gustav Knoff, Berlin-Brandenburg, originally sentenced to 14 years' is graced to six years' imprisonment
 December 5th Pastor Erich Schumann, Saxony, six years' imprisonment
 December 8th Pastor Klaus Weidenkaff, Saxony, law-suit still in progress
 December 19th Pastor Werner Gestrich, Berlin-Brandenburg, 12 years' imprisonment
 1953 Date as yet unknown Deacon Fritz Hoffmann, head of the church's men's work, Province of Saxony, no further news
 January 2nd Deacon Buedke, Mecklenburg, eight years' imprisonment for "having made young people into enemies of democracy by false interpretations of Christian doctrine". Originally arrested for "economic offences".
 January 21st Pastor Albin Drechsler, Saxony, ten years of hard labor for "having led a campaign of diffamation against DDR and the world forces of peace."
 January 29th Pastor K.A. Brandt, Mecklenburg, six years' imprisonment, five years' loss of civic rights and confiscation of property because of "statements hostile to the State", though originally arrested for "having beaten children during religious instruction."
 February 11th Miss Schilling, parish worker, Saxony, no further news
 February 12th Student Pastor Johannes Hamel, Province of Saxony, in provisional custody
 February 13th Vicar K.J. Althausen, Berlin-Brandenburg, in provisional custody
 February 16th Pastor Juergen Winterhager, Berlin-Brandenburg, in provisional custody
 February 16th Mr. Kurt Gruenbaum, Oberkonsistorialrat and former head of the DDR Liaison Office to the Church, Berlin-Brandenburg, in provisional custody
 February 16th Miss Gisela Schwan, student, Berlin-Brandenburg, in provisional custody
 February 16th Deacon Herbert Dost, Saxony, in provisional custody
 February 26th Pastor Reinhold George, Berlin-Brandenburg, arrested on leaving St. Mary's Church, Berlin, in provisional custody
 March 2nd Professor Kurt Aland, of Halle University, Province of Saxony, taken into provisional custody; liberated on May 5th
 March 5th Pastor Guenther Luedke, Greifswald, in provisional custody
 March 7th Vicar Wolfgang Nickel, Berlin-Brandenburg, in provisional custody
 March 16th Miss Agnes Schmidt, Catechist, Goerlitz, no further news
 March towards end of month Mr. Guenther Buedke, head of the Pfeiffer Institutions in Magdeburg-Cracau, arrested for "ill-treatment" of young people, no further news

1953 Sister Irene Strobel, of the Pfeiffer Institutions, arrested together with Mr. Buedke, no further news

April 7th Deacon Protaske, Province of Saxony, head of Mansfeld Castle, school for future deacons, no further news

April 7th Deacon Fritz Hoffmann, Province of Saxony, head of the church's young men's work in the DDR, arrested in connection with sequestration of Mansfeld Castle School, no further news

April 15th Mr. Batz, head of Inner Mission's Old Folks' Home in Zossen, Berlin-Brandenburg, arrested for "economic offences", no further news

before the 25th Deacon and Mrs. Aster, head of retreat houses of Saxon Inner Mission, in connection with the sequestration of the houses for "economic offences", no further news

May 2nd Mr. Alfred Modersohn, proprietor of the closed-down Harfe-Druckerei (printing works), Thuringia, no further news

May 2nd Mr. Ulbrich, manager of the Harfe-Druckerei, no further news

May 13th Mr. Arthur Muetzer, Saxony, Preacher, head of the Gnadau revival group, no further news.

P.S. A booklet on the "Testimony of Those in Prison" (Das Zeugnis der Verhafteten) has been edited by Dr. Martin Fischer and published in April of this year by the Lettner Verlag, Berlin.

EVANGELICAL CHURCHES IN THE DDR

Beside a few parishes of the Lutheran Churches of Hannover and Brunswick the territory of the DDR covers that of the following evangelical Churches:

- 1) Three member Churches of VELKD and LWF: The Church of Mecklenburg, the Church of Saxony and the Church of Thuringia with a total membership of 7,8 million
- 2) Three Provinces of the Union Church of Prussia with a total membership of 8,1 million of which all but a few thousand are Lutherans: The Provinces of Pomerania, Saxony, and Silesia
- 3) The Union Church of Anhalt with a membership of 500,000 of which some 80% are Lutherans.

Evangelical Christians in the DDR total around 16,5 million, forming roughly 80% of the population.

A SHORT GLOSSARY OF TECHNICAL TERMS AND ABBREVIATIONS

- "Bahnhofsmision" : Church aid centers for travellers at big railway stations
- "BDJ" : "Bund Deutscher Jugend": lit. Federation of German youth, an association of youth organizations in Western Germany
- "CDU" : "Christlich Deutsche Union": a political party, now two separate parties, existing in East and West Germany. In the East Zone, collaborating closely with the Communist "Socialist Unity Party"
- "DDR" : "Deutsche Demokratische Republik": the German Democratic Republic in the Soviet Zone
- "EKid" : "Evangelical Church in Germany", grouping Lutheran, Reformed and Union Churches

"FDJ" : "Freie Deutsche Jugend": "Free German Youth", the official youth organization of the DDR

"Hilfswerk" : The material aid and relief organization of EKiD

"Kirchentag" : Annual rally of Protestant churchmen in Germany, organized by a permanent committee

"VELKD" : "Vereinigte Evangelisch-Lutherische Kirche Deutschlands"; United Evangelical Lutheran Church of Germany, grouping ten provincial Churches, all of them members of the LWF.

DOCUMENTS

A Sample Article from "Junge Welt"

"A so-called Student Pastor"

Let us go back a little way, for the treacherous activities of the Church's youth are not of yesterday or today. Some of the secret agitators of this organization have under the cover of religion managed to infiltrate into the universities and secondary schools in order to divide the student body.

It was in February 1951. Student Pastor Johannes Hamel was working at the Martin-Luther University in Halle. For awhile he put on an appearance of honesty and in order to win people's confidence he pretended to be progressive. But soon it became clear whose servant he really was.

At that time the students' councils were being elected. A number of students, especially from the theological faculty, gathered in Hamel's home. During the discussion that took place there he did not refrain from speaking his mind. "We who belong to the evangelical student congregation" he said to the students, "must try to influence the coming vote in our favor. I propose that we call on the candidates that the students have put up and try either to win them for us or to persuade them to stand down". His guiding idea was that a strong group should in one way or another be created within the University of Halle.

Our universities are places of education for the sons and daughters of the workers. What was it that Hamel wanted to influence in his favor? Why did he excite the students? Was this a question of religion or faith, which alone is within a pastor's competence?

No, no. The so-called Pastor Hamel himself would in his innermost self probably smile at so naive an idea. He is one of those who loudly complain about politics but who - disguised in pastoral robes - go in for a lot of politics themselves.

Let us look a little closer at this "Pastor". First of all, what does he read and where does he get his wisdom from? His source of information is an institution that calls itself "Evangelical Hilfswerk" and whose center is in West-Berlin. Its exact address is Teltower Damm 93-94. He uses the subversive pamphlets he gets from there to lard his sermons and addresses with. Moreover he spreads this poison among the students he has snared. These filthy pamphlets contain reports, full of lies, that Hamel wrote about our Republic. He has taken good care to publish them under an assumed name.

A search of Hamel's house showed that he has smuggled a whole collection of this kind of subversive literature into our Republic. There are demoralizing publications

from Hamburg, Stuttgart and Cologne and subversive books from Zuerich and West-Berlin. Hamel used them to try and turn the students into fanatics. Let us quote a few examples: In one of them it is said that the whole de-nazification is a misfortune for Germany; there are contributions that calumniate the Polish nation and agitate against the Oder-Neisse peace-frontier. But the "Marshall-Plan-Aid" that reduces people to slavery is praised above high heavens. Mr. Hamel's library also contains a lot of anti-Soviet propaganda. The criminal attack of Hitler's Germany on the Soviet Union is described as a "titanic struggle". There are real tirades of hate which throw dirt at the genuine friendship of the German people to the Soviet Union. They culminate in such sentences as: "The Russians destroy things out of pure pleasure." There is no lack of impudent lies in the cherished fanatical propaganda papers of this so-called "Pastor". Let us give one more example, characteristic both of the author and the readers of this sort of publication. One of the subversive propaganda books smuggled from Switzerland into our Republic tells a horror story about a Latvian clergyman who is supposed to have had "a cross burned on his breast with a red-hot iron and his head crowned with barbed wire".

That is the kind of thing this Pastor reads and spreads, and that is what he bases his activity on, whether in "Bible Classes" or meetings of the evangelical student congregation. He held regular conferences with contact-men from Western Germany about the organization of the activities of political agitators in the universities of our Republic. There Hamel got the latest directives about the activities of the political agitators in the Republic and handed on his own espionage reports.

Hamel never ceased to spread the reports of the subversive American broadcasting station RIAS (in Berlin). As early as the last people's elections he openly acted as an enemy of democratic order. As head of the student congregation he organized all the members of this organization for a campaign against the people's elections. His agents visited professors and students to dissuade them from taking part in the democratic elections. Later Hamel began to agitate against the creation of national armed forces in our Republic, whose aim is to serve the security of our democratic achievements and to protect the population. Thus it became obvious that he is nothing but an agent who carries out the orders of RIAS. To complete the picture, it was found out that among his people Hamel had said that he would favor the American army of occupation coming into the DDR. This is obvious and open war-propaganda.

This is the so-called student Pastor Hamel, one of the leaders of the Church's youth, who is responsible for having led astray many easily-misguided young people by his propaganda.

(quoted from the Swiss "Evangelical Press Service"
of May 13th, 1953)

The Truth About the Church's Youth by Bishop Moritz Mitzenheim

For weeks the Church's youth has been publicly attacked. It is accused of acting in fields that are not within the Church's sphere of competence and of being an illegal organization. Its religious activities, it is said, are nothing but a cloak to hide other aims...

First of all let me state that the Church's youth is not an organization. It is not an association with a membership list, contributions and all the other features that associations usually have. It is simply that part of the congregation which

consists of young people over confirmation age, between 15 and 20 years old. It is the youth of the congregations. Every boy and girl belongs to it after being confirmed and all of them are invited to its meetings. Those young people who do not participate, do so on their own responsibility. There is no coercion. Everyone has the right to come. But those who use this right do not form an organization. In that case the adult members of a congregation, who regularly attend church services, would also be an organization. Everyone knows that this is not the case. Thus also the Church's youth is not an organization but the young people in the congregations...

It is the local pastor who serves the young people at their young people's meetings, exactly as he serves the children in Sunday school and the grown-ups with his sermons in church. He may have helpers, but the responsibility is his... In each district (Superintendentur) one pastor is charged with counselling the others in their youth work, beside doing the work in his own parish. Finally there has for many years been a special youth pastor for the whole Church, who studies scientifically the special psychological problems of the young people and who serves young people in parishes all over our church province. He is assisted by a group of specialists who form the Church's youth council.

A great deal has been said about the Church's youth. Naturally the Church has carefully investigated the accusations raised against young members of our congregations. The Church itself is interested in not letting its institutions be misused. The investigations have shown all the alleged events to be errors, misinterpretations or perfectly harmless matters. One-sided accusations cannot be accepted as true as long as the other side is not heard. Besides, let us not forget that the young people are young. They have their virtues and their weaknesses. The Church's youth wants neither to be isolationist, nor to split the country's youth. It wants to maintain living contacts with all young people. It does not isolate the boys and girls from public life and modern trends of thought. Just as the Church is not tied to one party but has members in all the parties, the Church's youth is open to all young people after confirmation and its members can be, and to a considerable extent are, active in public life...

(from an article published in "Glaube und Heimat" on March 29th)

From the Letter of the DDR Ministry of the Interior to the Evangelical Clergy

This letter, dated April 24th, 1953 and signed "Groetschel", was handed to all the evangelical pastors against a written receipt. It accuses the German Evangelical Kirchentag of having "misused Christian piety and the evangelical faith in order to participate in the campaign of abuse launched by the imperialist American war propagandists and their German henchmen against the DDR and its peaceful work of reconstruction."

The concluding paragraph of the letter reads: "Irrespective of all ideologies the entire peace-loving population of the DDR is unanimous in rejecting absolutely this kind of misuse of religious faith and of church institutions. An ever increasing number of honest, faithful evangelical Christians raise their voice together with all patriotic forces in the DDR and in Western Germany, demanding that this campaign against the DDR and its Government be made to cease. They have the right to expect also their clergy to draw a clear line between themselves and the hypocritical,

fanatical and anti-popular elements and genuinely to support all tendencies and forces that openly confess their aim to be the preservation of peace and the democratic re-union of Germany."

(from "epd" and "Sonntagsblatt")

Statement of the VELKD Bishops' Conference on the Situation of the Church in the East Zone

"The pressure exercised within the German Democratic Republic upon members of the evangelical Church in matters of faith and conscience threatens to become unbearable.

"We have learned that particularly severe measures are taken against members of the Church's youth. In many cases young people who did not want to give up their membership were expelled from schools and prevented from completing their education.

"We know of other, even worse cases in which young people were put under pressure in order to break their morale and their faith.

"We declare that we do not believe one word of what the "Junge Welt", the central organ of the "Free German Youth", alleges against the Church's youth. We know these young Christians and know it to be untrue that they wanted to make their groups "terror groups for the sabotage of German unity". Terror, treachery, and sabotage are not Christian methods of work.

"We have further learned that people have been arrested without being told why, and that their relatives have not been told of their whereabouts. We know of incomprehensibly severe sentences in cases that the sense of justice of the entire civilized world would judge differently.

"We declare these legal procedures and the action against young people to be inhuman. Whoever desires the unity of Germany must not treat Germans thus.

"As Christians we know the limitations of human justice. Nevertheless we cannot but appeal to the judges' sense of duty, their conscience and humanity. We believe that God will judge those who abuse the authority that God has given them, especially with ill intent against young people's faith.

"As Christian brethren we declare to our Christian brethren that they are in God's hand and we ask them not to grow weary in their faith and loyalty to our Lord Jesus Christ."

(Published after the meeting of the Bishops' Conference in Berlin-Spandau on April 21st, subsequent on the meeting of the VELKD Synod) (from "epd")

Message of the Executive Council of EKID to All the Evangelical Congregations of Germany

For a long time the materialist ideology has been promoted by means of coercion in the Eastern part of our fatherland in all walks of life, and especially in the new materialist confessional schools. This has meant severe conflicts of conscience to evangelical Christians. Now hostility against the Christian faith has come out into the open. It has begun with a persecution of the Church's youth.

In nationalized factories and workshops and especially in secondary schools the young members of our Church have been told that the Church's youth is an illegal organization and that it has become increasingly hostile to the State under the in-

fluence of Western agents and of the "Fond Deutscher Jugend". Those who do not leave the Church's youth, it is said, can no longer be tolerated in the schools and apprentices' training institutions. Many young people have given in to the pressure used against them in this connection. Others have remained firm and have had to leave their schools or other places of training.

Similar methods have been used against the "Student Congregations". Moreover five larger and several smaller institutions have been confiscated. A large number of pastors and other church workers has been arrested. Loyal church people are menaced daily. Today they all suffer what so many of them suffered before. But they bear it for their faith's sake. The Executive Council of the EKID knows that it is responsible for evangelical Christians in the whole of Germany. It therefore follows these events in deep sorrow for the German people. We know that the only thing that could help our people is the very Gospel that is being so violently persecuted. It alone can give men that freedom of the spirit which makes them into real men. It alone can give them genuine moral strength. It alone can make it possible for men of different convictions to remain in genuine fellowship.

To the members of our congregations in the DDR we say: "Cast not away your confidence. Let us stand together under the word of the Scriptures, 'here is the patience and the faith of the saints'. Especially do we ask the young members of the congregations to be faithful to our Lord Jesus Christ and His church and not to be afraid. It is written: 'The Lord is on my side; I will not fear: what can man do unto me?' Both in this life and in the next, God will abundantly bless your faithful confession. But do not forget to pray for those who offend you and persecute you."

To our congregations in the West of our fatherland we say: "Uphold your suffering brethren and sisters in the East by your intercessions and your spirit of sacrifice. Help them to overcome. When the Gospel is at stake, no sacrifice can be too great. Today as in the days of the Apostles, hands and hearts must open in those congregations that are now spared great distress, to help the brethren and sisters who are under persecution."

Again and again the Gospel of our Lord Jesus Christ is met by the world's hostility. It is God Himself who gives that freedom to the anti-Christian forces. But He has also sent Him who is greater than they all. By His cross and resurrection, Christ has overcome the world. Faith is tested in obedience to Him; and in suffering that is free of anger and bitterness, the victory of Jesus Christ is made manifest.

The Church of Jesus Christ is renewed through suffering and it cannot be overcome. Thanks be unto God, which always causeth us to triumph in Christ.

The Executive Council of the Evangelical Church
in Germany

(signed) Dibelius

(Published after the Council's meeting in Berlin on May 11th, 1953)

(from "epd")

Letter of Dr. Reinhold von Thadden-Trieglaff, President of the German Evangelical Kirchentag, to Mr. Grotewohl

Fulda, May 7th, 1953

Dear Sir,

With pleasure do I recall the various occasions on which you enabled me to discuss questions of the German Evangelical Kirchentag with you in your office. Especially do I remember the help and the various kind of communal and state support given to the Kirchentag in Berlin in 1951, whose opening ceremony was attended by the President of the German Democratic Republic and other official representatives of the State. I also remember your promise of last year to allow evangelical church members from the German Democratic Republic to take part in the Stuttgart Kirchentag in 1952. To our great regret we found that you had not been able to uphold this promise which originally you had so readily consented to give. As you yourself said it was not the German Evangelical Kirchentag that was at fault in this, but rather the development of the general political situation.

I have been extremely perturbed, however, to read a letter of the Ministry of the Interior, dated April 24th and signed "Groetschel". This letter which is addressed "to the clergy of the evangelical Churches of the German Democratic Republic", has been handed to the pastors by representatives of Government offices against a signed receipt. The letter calumniates the German Evangelical Kirchentag in a way that I must absolutely repudiate. Thus it says that "neither evangelical piety nor Christian charity have been the motives of all the manifestations and appeals, but open and secret partisans of war interests did the subversive business of their masters there under cover of an appeal to Christian brotherhood." That is what the Ministry of the Interior maintains in its letter.

To this I have to say that Christians will always help where they see a need and without asking what caused the need. That was also the aim of the manifesto of the Kirchentag in Essen on March 24th, 1953. There we called upon evangelical Christians to help in overcoming the old and new refugee situation. Every Christian is welcome at these gatherings of the Kirchentag, also ministers of state and other men in public life, including those that the letter of the Minister of the Interior mentions. In contrast to this letter, however, I must state that none of them took the floor at that meeting. The German Evangelical Kirchentag has no political masters. Like the Church itself, it receives orders only from Jesus Christ, the Lord of the Church. The German Evangelical Kirchentag will not cease to gather Christian men in His name and in His service. The task He has given us is for the Church and the world both in East and West.

(The next paragraph deals with the accusation against the Church's youth and the charitable institutions.)

In view of these facts, which weigh heavily on Christendom, I cannot but ask you again urgently to grant me an interview and to tell me the day and hour that may be convenient to you.

(signed) D.Dr. v. Thadden-Trieglaff
President of the German Evangelical Kirchentag

(from "epd")

Article 41 of the DDR Constitution

"Every citizen has complete freedom of belief and conscience. The Republic guarantees the unimpeded exercise of religion.

"The institutions of religious communities, religious ceremonies and religious instruction must not be used for purposes that are in conflict with the Constitution or in favor of party politics.

"Nevertheless religious communities retain the right to comment from their point of view on the basic and practical issues of the people's life."

COMMENTARIES

Bishop Hanns Lilje

At a press conference following the Berlin Synod of the VELKD Bishop Hanns Lilje spoke in some detail of the imprisonment of Deacon Dost who had been called an agent of the Gestapo although, at the time, he had organized the lectures of Pastor Lilje in Leipzig, to which the Gestapo strongly objected. "We shall see to it that things like these get known" the Bishop said. The DDR action against young Christians, he said, is unbearable and inexcusable. For a churchman proceedings of this kind are simply wrong. To say this is not to express a political point of view...

A pastor who was present at the press conference told how his son, who was given no opportunity to defend himself, was publicly accused of being a "saboteur and political agent" and expelled from secondary school. It was also stated that during a visit to Vice-Premier Nuschke, Bishop Mitzenheim of Thuringia mentioned that the church paper "Glaube und Heimat" had been confiscated on account of an article on "The Truth About the Church's Youth". Nuschke, it was stated, had agreed that the Bishop's article was entirely objective and had promised to use it as the basis of a speech in the DDR cabinet.

(from "epd")

Bishop Ludolf Mueller

"I think it necessary to tell our congregations that the time of distress for the Church is here again. Our Church's youth, which is our pride, is publicly attacked as if it were an illegal anti-Government organization..."

"Furthermore our congregations are greatly perturbed by the regulation which requires all church meetings to be registered with and approved by the police. This is true of all meetings beside church services: evangelism meetings, Bible classes, religious plays and other meetings, where it is obvious that the aim is only to proclaim the Word of God. The organizers are fined and in many places the authorities are against these meetings taking place in private homes..."

"I do not say this in order to accuse anyone. I cannot accuse because I know that since Christ was crucified, suffering is the God-given condition of the Church. As far as it is necessary to ask for the rights of the Church according to the Constitution of the DDR, we speak directly to the responsible authorities..."

(from a pastoral letter of April 28th)

(from "epd")

Bishop Otto Dibelius

Do not forget the text of Article 41 of the DDR Constitution: ...The first paragraph is the legal basis of the Church's youth. As for the second paragraph, you have a right to ask for proof that your Church's youth group - not any group, but your own - has ever been misused for purposes that conflict with the Constitution or for party politics.

The last paragraph is your defence when people object to your speaking out on general issues on human life at your meetings.

God knows, you may have a good conscience!

(from a pastoral letter to the Church's youth and their parents in the DDR
of April 28th) (from "epd")

Bishop Moritz Mitzenheim

In a letter read in all the congregations of the Church of Thuringia, Bishop Mitzenheim pointed out that the Church's youth is not an illegal organization but one of the ways in which the Church serves youth after confirmation. The Church had tried in vain to get the press to correct its unjustified accusations. The same was true of all requests for the legal protection of the young people in accordance with the Constitution. The Sunday paper of the Church of Thuringia, "Glaube und Heimat" had been confiscated on account of an article explaining the nature of the Church's youth work. Thus, Dr. Mitzenheim continues, the present letter is the Bishop's only way of speaking the truth to his congregations. "Do not allow yourselves to be influenced by threats", the letter continues, "and do not act out of fear. Take strength from the Word of God and resort frequently to the Lord's Table. Those who bear their burdens, looking to the Crucified, will be blessed. They will be free from hate and bitterness, even though they have to bear injustice. They will be able to forgive and be of good cheer." The Bishop then requests the parents to stand by their children and to strengthen them in the faith. In conclusion the congregations are asked to let the young people feel that they are not alone and to set them an example of faithfulness to Christ, His Gospel and His Church.

(from "epd")

AS WE GO TO PRESS we receive reports of the following developments:

May 18th: An article published in "Neues Deutschland", organ of the (Communist) Socialist Unity Party, deals with the "misuse of religious freedom" on the part of the Church" and points out that the law "For the Protection of Peace" provides prison and hard labor sentences for offenders and that the death penalty may be applied to those who act "on orders from Governments or their agents."

May 19th: Student Pastor Guenther Brandt of Potsdam near Berlin is taken from his home at night by policemen in mufti. - The Chief Public Prosecutor of the DDR refuses to take up Bishop Dibelius' request to file a libel suit against those who attacked the Church's youth. The reason given is that the "organization of the Church's youth" is not registered with the Ministry of the Interior and is therefore "not authorized".

May 21st: The Consistory of Berlin-Brandenburg replies to the Chief Public Prosecutor, arguing that the Church's youth work in the form of a free association without organization had the agreement of the Soviet Occupation Authorities as early as 1946.

May 23rd: Deacon Herbert Bohnke (Brandenburg), arrested on March 18th, is condemned to 8 years' prison.



INFORMATION SERVICE
of
THE LUTHERAN WORLD FEDERATION

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No. 18

Geneva, April 20, 1953

IMPRESSIONS OF THE LUTHERAN TASK IN THE NEAR EAST

The first contact with the Arabian world for a westerner is apt to confuse, overwhelm and surprise him. The Christian who is welcomed by his fellow workers who are at home in these lands finds a much more congenial atmosphere.

The presence of Dr. Edwin Moll and Chris Christiansen at the airport in Damascus gave me a sense of happiness and satisfaction. Moll has become for The Lutheran World Federation and hundreds of visitors the symbol of our common efforts in holding up the torch of faith in this area. In six years he has won for the Federation the respect and confidence of Christians and Moslems, government officials and religious leaders, the children, the sick, the poor in the Arabian world. In the relief program among thousands of refugees, in holding trusteeship for mission societies and in dealing with UNRWA he has shown imagination, courage, and love. We are thankful to God for Dr. Moll and that his health is fully restored.

The smiling Dane who has, through perseverance and courage, won the right for the church to do work among refugees in Syria is another good team member. After his experiences of working with prisoners of war, later becoming a prisoner himself in Russia, and after his work with refugees in Germany he has a soul that is tuned to human need and training to give competent leadership. These two men were my guides in the Near East.

People I saw, talked to and learned to know left a deep and unforgettable impression on me. The bitter need of refugees in tents, caves, stables, mosques, or any corner that can be found was seen as one looked into the eyes of these once friendly people. Despair, pain, discontentment, fear, and hatred are in those haunting eyes and voices as they wait for justice. In one camp the leaders almost mobbed us because they had too little to eat and too meagre a shelter for the cold. People were dying too fast they said. As a churchman I was glad to know that in the name of Christ we have been able to clothe, feed and give medicines to thousands. But what can one do with so little among so many?

To talk to Arabian Christians is to learn the fact that in this part of the world the Christian church has deep and old roots. The visits of delegations from all the old historic churches on Second Day Christmas in the Muristan in Jerusalem were both colorful and significant. Government leaders, community delegations, and Mohammedan leaders also came to pay their respect to our church and our work on this day. I got the impression that Lutheranism has good and constructive contacts with all the old historic churches (except the Latin). LWF has a good name and reputation in Jordan among all the elements of society. The policy of helping in the name of Christ all groups in need regardless of creed has been a wise witness in this complex situation. I have a new respect and love for the brethren of the Orthodox and other ancient

churches of the East.

I was not too happy about being identified as an American. Although I represented the Federation and came as a churchman the fact that I was a westerner, and specifically an American, made me realize how deep the cleft between us is becoming. I could not avoid feeling a deep sense of responsibility for the political decisions of my country and the United Nations. The mistakes that have been made by the western powers are costly in lives, in friends and in political stability. I came away from an evening with leaders of Jordan, (political, civil, religious, and military) where we had some plain talking, terribly disturbed and thoroughly frightened. I have never before seen and heard cold, calm hatred so articulately expressed. I pray God that my country will change its course and seek justice for these unhappy people. I cannot be complacent any longer about the Arabian cause.

The future of the Christian church in the Near East is difficult to assess. The strategy of the mission groups who have worked in Palestine and Syria may need a re-evaluation in the light of changing conditions. The fact that relief work with generous support from several new groups has made a new impact on Arabian life, may cause us to examine whether or not we need a combined approach in our total mission task.

The Commission on World Missions is the logical forum for a careful study of the future mission plans in this section of the world. The impulses from the more experienced societies and the newer arrivals need to be fused into a plan of action. One needs to realize that Lutheranism has both a unique and significant rôle in relation to the older churches existing there and a real job in its missionary activities through the small but growing group of Lutheran congregations that exist.

Carl E. Lund-Quist

(Dr. Carl Lund-Quist visited the Kingdom of the Jordan, Lebanon, and Syria in the early part of this year.)

FROM THE GENEVA OFFICE

M E M O R A N D U M

Date: March 17, 1953

TO: All LWF Workers

FROM: Reuben C. Baetz, LWF Geneva

Here is good news indeed. Official statistics just released by the Intergovernmental Committee for European Migration on refugee migrants moved through the assistance of travel loans between February 1, 1952 and December 31, 1952 indicate that The Lutheran World Federation is in a class all of its own. Out of the eleven participating international agencies, LWF was in top position by resettling 2752 refugee migrants, which was over 700 more than the number moved by the second place agency, the Hebrew Immigrant Aid Society, which resettled 2018 migrants. The American Joint Distribution Committee stood in third place with 2017 migrants to its credit. The National Catholic Welfare Conference, which in the DP resettlement period was always the top agency, stood in fourth place with 1134 cases resettled. The World Council of Churches found visas and granted passage loans to 1068. The newly organized International Catholic Migration Committee assisted 630 individuals financially and through visa procurement. Of the five remaining participating agencies Tolstoi Foundation moved 423, the International Rescue Committee 213, United Ukrainian Re-

lief Committee 136, Schweizer Europahilfe and Social Service 85, and Entr'aide Ouvrière Internationale 84.

LWF assisted refugees to no less than 18 different countries from practically every country of Western Europe. By far the greatest majority were refugees from Germany. But emphasis on resettling refugees from Western Europe did not prevent LWF from helping victims of persecution in China. Thirteen very difficult Lutheran cases were assisted to new homes the world over from Hong Kong.

Among countries receiving Lutheran sponsored migrants, Canada received by far the largest number, providing homes for no less than 2000 out of the 2752 LWF sponsored migrants. The Intergovernmental Migration Committee assisted LWF in financing the program through grants, totalling more than \$ 275,000 in the eleven-months period. The Lutheran refugee migrants themselves have responded encouragingly in repaying their resettlement loans granted to them by their churches' migration agency.

In addition to the 2752 cases who received outright help through resettlement loans, thousands of other refugee migrants were assisted by LWF workers in procuring visas, in processing centers and in numerous other technical details.

While 1952 was a successful year in LWF resettlement activities, it appears as if in 1953 even larger numbers will be assisted by LWF. Barring unforeseen international crises it is conservatively estimated that in 1953 over 5000 Lutheran refugees will be assisted to find new homes in countries the world over.

L W F - L A P R O C E D U R E S
(As Amended by LWF-LA Committee on Dec.18, 1952)

1. The primary purposes of LWF-LA are:
 - a) to provide a spiritual ministry to Lutheran immigrants in Latin America;
 - b) to assist in the development of the Lutheran Church in Latin America by providing pastoral care for scattered groups and by assisting in the organization of congregations;
 - c) to stimulate the cultivation of relations between Lutheran bodies in Latin America, as well as with the LWF and its member churches.
2. The occasion for the creation of the LWF-LA Committee is to be found in the large numbers of Lutheran immigrants and residents in certain Latin American countries where there is no organized Lutheran church, in the recognized need of strengthening the existing Lutheran congregations and synods, and in the hope of establishing a greater bond of fellowship not only with the Lutheran churches in Europe and North America but within Latin America itself.
3. The following fields of activity illustrate the proper functions of the Committee:
 - a) to study the religious needs of Lutherans in areas of Latin America where no services exist, and to render assistance where requested, as funds permit;
 - b) to gather Lutherans of various linguistic backgrounds where no organized Lutheran church exists, provide them with pastoral services and help them to establish their own congregations;
 - c) to assist in integrating immigrants into existing Lutheran churches;
 - d) to cooperate in holding conferences of Lutheran churches and missions in Latin America;
 - e) to stimulate common projects such as the provision of literature, the establishment of Christian training centers, etc.

4. This purpose outlined above is to be accomplished through cooperative action of as many LWF National Committees as express their desire to participate. (The present committee, as authorized by the LWF Executive Committee, consists of the official representatives of the following National Committees: Brazil, Germany, Norway, Sweden, and the United States.) The President of LWF appoints the committee from names submitted by the National Committees.

5. All work is to be coordinated in the office of the Executive Secretary, now located in New York. The Executive Secretary also serves as director of the NLC Division of Lutheran Cooperation in Latin America which, in addition to the work outlined above, is also committed to the cultivation of mission work in the Spanish language. In both instances, the financial support of the programs is not a regular charge on the parent organizations but is to be provided by the cooperating bodies in LWF and NLC respectively.

6. LWF-LA operates on the basis of a program and policies laid down by its Committee which meets at least once a year. All policy statements shall be submitted to the Executive Committee of LWF for approval. An annual budget is to be prepared by the Committee and submitted to the participating National Committees with a request for consideration and support. A special LWF-LA bank account receives all funds for the work; at present checks may be drawn by the Executive Secretary of the Committee, the Executive Secretary of the USA Committee, the Executive Secretary of LWF or the Treasurer of LWF.

CHART OF THE LWF ORGANIZATION

In our last issue but one (No. 14/15) we published a provisional sketch showing the new organization of the LWF and its branches of work as set up by the Hannover Assembly. The chart that you will find on the next page is an attempt to show this organization graphically. At the same time it attempts to give a rough idea of the geographical location of the Lutheran member churches and of the work of the LWF service departments in various continents. Further copies and mats of this chart are obtainable free of charge upon request from the LWF Information Office in Geneva.

FROM THE CHURCHES

GERMANY

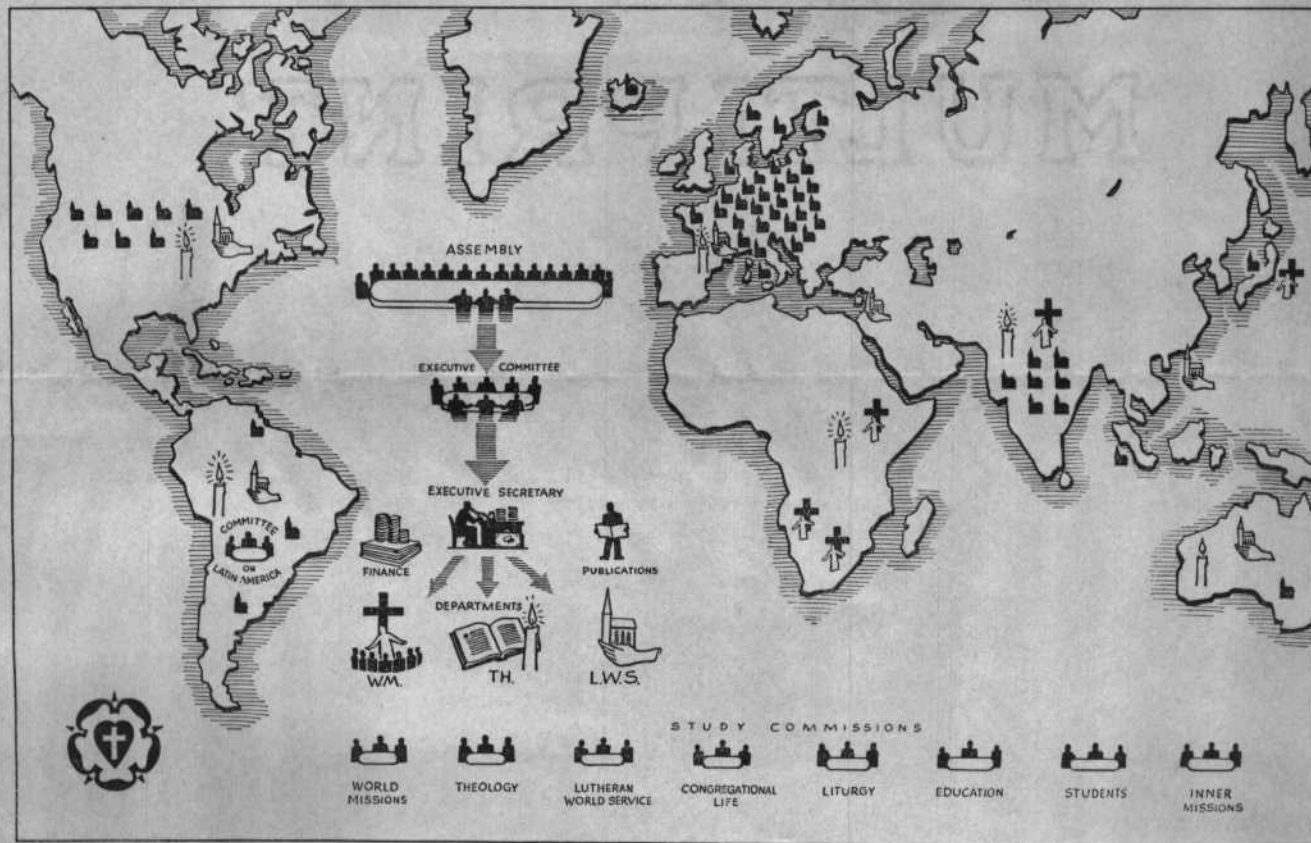
RULES OF CHURCH LIFE (3) (cf. our last two issues)

IV. OF DIVINE WORSHIP

1. In obedience to God's command and trusting in His promises the church gathers for divine worship in order to experience His presence in Word and Sacrament. Wherever the Word of God is purely preached and the Sacraments are administered according to the commandments of Christ, it is the Lord Himself who is present to give men His grace. There the Holy Ghost calls, assembles, enlightens, sanctifies and upholds the church. There the church prays, intercedes and praises God and adores His majesty and glory. It sings His praises in its hymns and brings its offerings before Him. Thus in prayer, praise and offering it returns to God what He has given. The Word of God calls the church to these actions, which it calls its liturgy.

Divine worship relates the church across all boundaries and divisions to the faithful of all ages and places and with the church triumphant before the throne of God. In the midst of this world, it awaits the return of the Lord.

ORGANISATION OF THE LUTHERAN WORLD FEDERATION



2. The church building shall serve for the assembly of the congregation and the glory of God. The living voice of the Gospel is preached from the pulpit. The body and blood of Christ are given to the faithful at the altar. At the font, God receives us into His covenant, making us His children and members of His church. In the house of God the congregation receives the Lord's blessing.

3. To all men God has given the commandment: "Remember the Sabbath day, to keep it holy". Therefore Christian congregations shall assemble for divine worship above all on Sunday, the day of the Lord's resurrection, and on the Church's festival days. Those who hear this call from God will experience the alternate change of work and rest as a gift of God.

The members of the church are called to real and bodily fellowship. Therefore no Christian shall stay away from divine worship except in cases of urgent need, else he loses the blessing received through Christian fellowship and weakens the testimony of the congregation. Those who must stay at home shall participate in the worship of the church by meditating upon the Holy Scriptures or listening to a broadcast service. Those who cannot participate for reasons of sickness or other distress shall know that they are remembered in the prayers of the worshipping church. Thus the entire church and all its members shall endeavor to honor the Lord's Day as a divine gift and to avoid all that may prevent them from receiving its blessings.

4. The Sunday service of the church shall consist of preaching, prayer and the Lord's Supper celebrated together as one act of worship according to the tradition of the ancient church and the use of the Reformers (Acts II, 42.).

5. The church is called to proclaim the Gospel and to pray and praise God also on week-days. It shall try to accomplish this by celebrating daily services (morning and evening prayers) and by calling its members to gather around the Word and Sacrament. The places of worship shall remain open - at least at certain hours - for the use of those who during the week, amid the turmoil of the day, seek peace before the face of God. The church bells shall call the faithful not only to common worship but also to daily prayer.

Christian families shall gather every day for family prayers. No-one shall go to his work without prayer, receive his food without thanksgiving or lie down to sleep without calling upon God's protection. The end of the week shall serve especially for the spiritual preparation of Sunday. The father and mother shall be responsible for the spiritual life of their household. For this they shall use the Bible and a bible-reading plan, the Psalms, which are the prayers of the Church, the hymnal and the Catechism. There are other aids such as the daily watch-words of the Moravian Brethren Christian calendars and books of prayers. The morning prayers which are broadcast daily shall also help to prepare Christian men and women for their daily tasks.

6. All worship in the church and in the home shall help Christians to make their whole life an act of worship (Romans XII, 1 and 2). Thus only may they serve God aright and be His witness in their family, household, work and vocation.

V. OF CONFESSION AND ABSOLUTION

1. The greatest treasure of the Church is the message of the forgiveness of sins. Where there is forgiveness of sins, there also is life and blessedness. That this treasure might be administered, God has not only instituted the ministry and given us the Sacraments but has also instituted the office of the keys. He has given His Church

authority to remit and retain sins in the power of the Holy Spirit (Mtt. XVIII, 15-20). The fellowship of Christians can exist only where this authority is exercised; for unforgiven sin destroys our communion with God and our fellowship with one another. Forgiveness creates them both anew. Since no Christian can rightly know his own heart and his life and cannot forgive his own sin, the office of the keys shall help him and in his sin, weakness and temptation give him the comfort of the Holy Spirit out of the Word of God. Christians receive this comfort in confession and absolution.

2. Those who go to confession shall confess their sins and receive the forgiveness or absolution from their confessor as coming from God Himself. They shall not doubt but firmly believe that thereby their sins are forgiven before the face of God in heaven.

The church knows both individual and common confession. Those who compare their lives with the Ten Commandments, the Sermon on the Mount or other portions of the Scripture and, by thus realizing their various sins, know themselves to be lost sinners before God, shall put aside all false sense of shame and entrust themselves to a confessor. To him they shall confess their sins in repentance and humility and receive from him the assurance of forgiveness, gain new certitude of the love of God and thus find comfort and peace. In common confession the penitent confess their guilt as sinners among sinners and receive absolution either singly with the laying on of hands or together through the words of absolution addressed to all. Individual and common confession supplement each other and mutually guarantee their right use. Individual confession shall help us to take common confession seriously and to confess also certain definite individual sins. Common confession shall show us that we must also ask forgiveness for unknown and unacknowledged sins and avoid all unhealthy introspection.

3. No one shall despise confession and absolution for it gives peace with God and freedom for a new life. Therefore Christian people shall go to confession not only before the celebration of the Lord's Supper but also at all other times. Those who do not confess their sins shall know that the office of the keys has authority also to retain sins, i.e. to refuse the remission of sins, and that absolution includes the commandment to avoid old sins.

4. The forgiveness of sins is the chief factor in the cure of souls. Therefore the ministers of the Word shall at all times be ready to hear confessions and to give absolution. The best place for this is the pastor's study or the vestry of the church. But any conversation with a person seeking spiritual help may become a confession and culminate in the assurance of the forgiveness of sins. Not only the pastors, as regular confessors, may hear confessions and absolve, but every Christian, whom a brother asks for help in need, may hear his confession and, if he truly repents, remit his sins.

5. The pastors are by their ministry under obligation to keep the secret of confession absolutely, even before the courts of law. The same applies to all other Christians who receive the confession of a brother. The secret of confession must be kept even if the confessor should have to suffer for it.

(to be continued)

FRANCE

FOR THE FIRST TIME IN HISTORY A PASTOR IS CANDIDATE FOR CHURCH PRESIDENCY

For the first time in the history of the Lutheran Church in Alsace-Lorraine since the establishment of the Concordat between Church and State by Napoleon, a gathering of pastors in Strasbourg has put up one of their number as candidate for the presidency of the Church's Directorium. The candidate is the Rev. Jean Bresch, pastor in Colmar and editor of the weekly church paper "Le Messager Evangélique". The meeting was called when it became known that Mr. Robert Hoepffner, the actual President of the Directorium would shortly retire.

The following are the texts of the two motions voted by the meeting:

Motion of Principle

The pastors of the Church of the Augsburg Confession in Alsace and Lorraine, assembled on March 23rd, 1953, have taken cognizance of the intention, which the President of the Directorium has expressed on several occasions, to go into retirement. They express their sincere thanks to the President for all the services he has rendered the Church during his tenure of office. They take this occasion to declare that a fundamental problem arises here. The Church's faith in Jesus Christ its Lord and in the Holy Scriptures and the respect which it owes to its confession of faith imply that the direction of the Church be conceived as a ministry. Although we understand that, in accordance with the Concordat, the president be appointed by the government, it is our earnest wish that the appointment be made according to the point of view exposed above. Most of the pastors are certain that a man who is theologically trained and has served as a pastor in the church would be particularly qualified for this ministry. (present 84; for 69; against 4; abstentions 11)

Motion to be Handed to the Directorium

The pastors of the Church of the Augsburg Confession in Alsace and Lorraine assembled in pastoral conference on March 23rd, 1953, herewith ask the Rev. Jean Bresch, Licentiate of Laws, to stand as candidate for the presidency of the said Church's Directorium, the vacancy of which is to all intents and purposes established. In order to conform to the law of the 18th Germinal of the year X, governing the organization of the Protestant Religion in Alsace and Lorraine, the Rev. Jean Bresch will resign from his pastoral ministry on the day on which his candidature to this office is accepted. (present 92; for 80; against none; abstentions 12)

The Background is formed by the "Organic Articles of the 18th Germinal of the year X (April 8th, 1802) Concerning the Organization of the Protestant Religion". These articles which were promulgated by Napoleon have remained until today the basic constitution of the Church of the Augsburg Confession. They read as follows:

1. None but a Frenchman shall exercise the pastoral ministry.
2. The Protestant churches and their ministers shall have no relations with a foreign power or authority.
3. The pastors and the ministers of the different Protestant communions shall pray for and at the celebrations of church services shall call upon the faithful to pray for the prosperity of the French Republic and for the Consuls.
4. No doctrinal or dogmatic decision, no confession of faith or any other ecclesiastical text shall be published or taught until the government has authorized its promulgation or publication.

5. No changes in the discipline of the Church shall be made without the same authorization.
 6. The Council of State shall decide concerning all the undertakings of the clergy and such as might arise between the ministers. * disagreements
 7. The ministers of the consistorial churches shall be provided with salaries...
 8. The provisions of the organic articles for the exercise of the Catholic religion concerning the freedom of endowments and the kinds or categories of assets that may be used for that purpose shall also apply to the Protestant churches.
- (Articles 9. - 14. deal with "academies or seminaries for the training of ministers")

The "Directoire" and its President: The "Directoire" is the highest administrative organ of the Church. It is composed of two lay members elected by the Church's central consultative assembly or "Consistoire Supérieur", and three members appointed by the government, of whom one is a pastor and two laymen. The pastor is chosen by the government among the seven "Ecclesiastical Inspectors", the heads of the Church's seven districts. The two lay members are the President and the Vice-President of the "Directoire". The latter is appointed by the President of the French Republic upon advice of the Minister of the Interior. Since he is a layman by definition it is generally considered that a pastor who could eventually be appointed to this office must resign from the ministry. Official procedure knows of no formal candidatures for the office of president of the "Directoire", the choice having in the past always been made among jurists or civil servants who were members of the Lutheran church.

U. S. A.

A STUDY OF ADJUSTMENT OF 695 RESETTLED REFUGEE FAMILIES AS REPORTED BY THEMSELVES

Introduction

During the years 1949, 1950, and 1951, the energies of the Lutheran Resettlement Service were directed toward the securing of assurances for displaced persons, who were still in Europe wanting to immigrate to the United States, and toward meeting the boats and planes, which almost daily brought families and individuals to the United States. Of necessity little time or thought could be given to the persons, who had arrived and who had been resettled in a community, other than to take care of emergent situations as they arose and to assist in the solution of problems, when such aid was requested by the displaced person, the sponsor, the pastor, other interested persons, Lutheran Resettlement Area Committees, or others.

At the beginning of the program it was recognized that the work with the arrived persons would have to be done by the local communities, with the national office giving consultative service. The Lutheran Resettlement Service adopted the policy that the persons arriving under the Displaced Persons Act were entitled to the same rights and privileges as others living in the community, if the qualifications for eligibility were met. At all times the use of local agencies and local resources has been urged in meeting the needs of the new neighbors. We hoped that the newly arrived person would be accepted by the community and that he in turn would accept the community, making allowances for the differences in the mores, in the cultures, in the day to day living and working, in the new home and in the one he had left in Europe.

Because of the belief that the adjustment of the displaced person was a responsibility of the local community, the national office did not receive from many of the families reports as to their adjustment in their new homes and jobs. However, at all times it was hoped that we could devote some time to finding out how the people had adjusted to a new way of living and working.

Early in 1952, when the number of arrivals began to lessen, we were able to direct our efforts toward learning more about the persons whom we had sponsored.

However, we realized that to be of value, any information requested from the re-settled persons which would tell us of their adjustment and which would enable us to answer some of the questions raised in relation to the Displaced Persons Program, had to be secured in a way which would encourage a free expression of their thinking and feelings. Therefore, a brief questionnaire, which enlisted their help in making this study of the adjustment of displaced persons in a community, was sent to each family unit which had arrived, by boat during 1948, 1949, and June of 1950, and, by airflight in 1949, 1950, and 1951.

This report is based on the information taken from 695 questionnaires, covering the period from October 1948 through June 30, 1949. No attempt will be made to draw conclusions from a sample of that size as it represents only about one third of the total number of questionnaires returned. However, it is believed that some valid statements can be made if we consider that for the period of October 1948 through June 30, 1949, 1307 questionnaires were sent out, and 728 were returned. Of these 695, or 53.17% were tabulated.

Mobility of the Resettled Persons

Criticism has been directed against the displaced person, because he has not stayed with his sponsor and has moved from the area of original settlement. However, we found that 136 families or 19.58% of the 695 families are still with their sponsors. When considering the 559 families or 80.42% which have left their sponsors, it must be remembered that housing and job sponsors had to be provided and when these were not the same persons, the displaced person named the one who furnished the housing as his sponsor. He may have been a relative or interested friend, who housed them only until other living arrangements could be made. Also when church congregations, organizations, agencies, Lutheran Resettlement Service area committees were named as sponsors, and arrangements for housing and employment were made after arrival, the family has considered that it is no longer with the sponsor.

It was also found that, although there has been movement from the place of original settlement, it has been confined to a relatively small area. 451 families or 64.89% have remained in the state of original settlement. 199 families or 28.63% have lived in two states, while 41 families or 5.82% have lived in three states. The number of families living in more than three states is negligible and movement was due to unusual circumstances.

The movement of people cannot be understood without giving consideration to why there is the need to move. The families shared with us their reasons for leaving their sponsors and stated them in a positive way, leaving with us the impression that this had been another experience and that, whether it was a good one or a bad one, something could be taken from it and used in working through a new situation.

What has Happened to the Resettled Persons

The principal applicant of each family group had an assurance of a job when he arrived which had been secured by the Lutheran Resettlement Service. It was most often not in his profession. However, the reasons for leaving the sponsor would indicate that he continuously sought to find work, if not in his chosen field, in one that was allied to it. Or he found some work in which he was interested. Resettled persons are represented in the industries, arts, and sciences.

Thirteen principal applicants who are professionals stated that they were working out of their profession and not in a related field. Two had found jobs in their professions and were ready to enter them within six or eight weeks after the questionnaire had been completed. The other eleven were given help in finding work in their own profession. No attempt is made in this study to learn whether or not they secured the desired employment.

Twenty nine principal applicants listed the employment of 45 other family members, who are employed as: clerks; nurses; domestics; teachers; factory workers; laborers; doctors; electricians; farmers; dressmakers.

515 children, representing 295 families, are attending school. It is significant that 70 are attending senior high school, which is beyond the compulsory school age and/or the attendance requirement in many states, and that 56 are attending college. One student stated he was attending college on a scholarship. Although not mentioned, it is possible that others have scholarships.

Declarations of Intention to become citizens of the United States do not have the same significance under Public Law 414 - Immigration and Nationality Act - as it had under previous legislation, since it is no longer required for citizenship. There are industrial plants which still require a Declaration of Intention for certain types of employment, but this affects only a small number of aliens. The fact that 591 or 85.03% of the principal applicants have filed Declarations of Intention reflects the attitude of the displaced persons to become a real part of the country in which they are living and to participate in all its rights and privileges.

The displaced persons are interested in the church. 652 families or 93.82% are members of some church. Of this number 586 families or 89.87% belong to the Lutheran church.

Eleven of those who stated they were not church members volunteered that they attended a church, but were not members, because there was no church of their choice in the community. Others stated the church was located too far away and they had no means of transportation.

Item 9 on the questionnaire: "If you have had experiences which you would like to share with us, please write them in the space below.", was used by 357 families or 51.50% to tell what has happened to them and their families since arrival and to seek help with matters about which they are concerned.

Their statements reveal their feelings and their attitudes and tell the story of their new life in America. It is a story of accomplishments, successes, failures, disappointments, and disillusionments. It is a story that shows strength, a determination to move ahead, but never completely wipes out the experiences of the past.

The only conclusion which can be reached after studying the replies to our questionnaire is, that the displaced persons are no longer displaced persons, but have become parts of the communities and the countries in which they are living. They are participants in community activities and contribute through their employment, through the attendance of their children in the schools, through their interest in the church. They have shown an interest beyond their homes and local communities by declaring their intentions to become United States citizens. They share the protection of their new home land through the services of their sons in the Armed Services.

However, this conclusion is based only on the statements made by the families after a three year residence in the United States. No consideration has been given to agency records and no contacts have been made with the persons to learn what positive and what negative factors have gone into the process of becoming integrated into a community.

(from a report by Lutheran Resettlement Service)

S W E D E N

THE DIAKONISTYRELSE

The following lines are taken from a folder published by the Swedish Church's "Diakonistyrrelse" - an untranslatable word, at best rendered by something like "Directing Board for the Voluntary Services of the Church" - on the occasion of the Olavus Petri Collection which during the last five months was taken in various forms throughout the Church of Sweden in order to finance the "Diakonistyrrelse's" work.

Its Nature

The Church of Sweden serves the Word of God in its congregations and dioceses. But the needs of our time cannot all be met by the individual congregation and diocese alone. They need a common effort and common thought. It is in this context that the Diakonistyrrelse wants to serve. As the Church of Sweden has a central board for its foreign mission work, so it disposes of a central organ for its work at home. The Diakonistyrrelse was set up in 1910, when H.M. the King promulgated its statutes. Its aims are to "promote the development of congregational life and Christian works of love in the Church of Sweden" in collaboration with the dioceses and with the clergy and laity in the parishes. It is not a "Directing Board" in the usual sense, since it does not give orders. Its aim is to serve the Church - hence the term "Diakoni" in its name. But it has nothing to do with deacons' or deaconesses' institutions. The Archbishop of Sweden is the Diakonistyrrelse's President ex officio. The members are elected by the Church Assembly and, half of them must be laymen. Accounts must be rendered to the Church Assembly, the auditor being appointed by H.M. the King.

Its Work

In the course of time the work of the Diakonistyrrelse has expanded in many directions. Some of the tasks it has taken up seem so obvious that people sometimes forget that it is the Diakonistyrrelse that does them... But what would happen e.g. if the various congregations should themselves have to plan and prepare Sunday School lessons and material or train Sunday School teachers? In this field it is the Diakonistyrrelse's Sunday School Committee and Secretariate that does the work.

The teaching of religion in our schools is an important stronghold in the struggle for the nation's soul. One of the tasks of the Diakonistyrrelse is to keep in touch with the school authorities, the teachers and future teachers. This is done in collaboration with the Christian Federation of Teachers and the Christian Movement of Teachers' Training College Pupils of Sweden. A periodical "Church and School" is edited by the Diakonistyrrelse's Secretary for Schools and Teachers' Training Colleges.

Scoutwork among boys and girls has proved helpful in many parishes. Through its Scout Committees and its two secretaries who work in the Scout movement, the Diakonistyrrelse attempts to bring Christian influences to bear upon this field of work.

Historically speaking, the most important results have perhaps been achieved in the field of the church's youth activities. The present situation has brought new tasks with it. Youth activities are organized on a diocesan level, but a central institution is needed to prepare materials, train leaders and keep up contacts with movements in other countries. The Youth Secretariate takes care of all this in close operation with the National Federation of the Church's Youth. Recently the Christian high school pupils' movement has integrated its travelling secretariate in the Diakonistyreelse. This has provided the latter with new and important work among the high school pupils where the conflict of ideologies is at its sharpest.

In contemporary church life, increasing emphasis is given to the work of study groups. These groups need guidance, study materials and trained leaders. The Diakonistyreelse's secretary for popular education is at the same time director of studies in the Swedish Church's Study Union. Thus he is able to do good work in collaboration with the diocesan study group organizations.

The rapid developments that have taken place in the social situation of this country must be closely followed by the Church and receive Christian inspiration. The whole structure of our society is undergoing considerable change. Traditional norms and forms are no longer valid. In both church and society there is a great deal of hesitation as to the way we should follow. The Committee and Secretariate on Social Problems collect material and experiences from the fields of theology, the social sciences and practical work, so as to find ways in which the church can perform its tasks in contemporary society.

Evangelism, the cure of souls, catechetical teaching, the promotion of laymen's work in the parishes - all these are burning problems today. It is here that the Committee and Secretariate on Congregational Life make their contribution.

The radio, press and cinema are today battlefields on which various spiritual forces struggle for supremacy. Here we have the possibility of a Christian attack. Thus our Radio and Film Committee holds a highly strategic position. Week by week the Diakonistyreelse's church paper "Vår Kyrka" (Our Church) follows the opinions and discussions of our time, comments on them and takes part in the debate. At the same time it serves as the central organ of the Church. The Diakonistyreelse is also closely linked with the Church Press Bureau so that both together have great possibilities for forming public opinion.

Our secretaries travel regularly and frequently and participate in courses and conferences. This enables the Diakonistyreelse to be of direct service also in local church work.

The office of the Diakonistyreelse and its secretariate advise the parishes in legal and economic matters. The building-loan-fund is able to give considerable help e.g. in building local charitable institutions in the parishes. This part of our activity includes also the supervision of a number of foundations, scholarships and the administration of various funds belonging to the Church.

Who Pays?

It is obvious that so widespread an activity costs money. We have to pay some thirty secretaries, clerical staff, stenographers, etc. Our offices, which are filled to capacity, have to be rented. Journeys cost money. Ever increasing sums are needed for various branches of the church's work. All in all our annual budget amounts to some 700,000 Crowns.

With the exception of the right to reduced postage, which is otherwise accorded to government offices, and a contribution of not more than 14,000 Crowns to the salaries it pays, the Diakonistyreelse receives no help from public funds. The publication house, which is an independent business company, has limited the issue of shares to 6% and gives its excess profits to the Diakonistyreelse. In 1951 they amounted to some 45,000 Crowns. Much would have remained undone without this help. But by far the largest source of income are voluntary gifts and offerings. The offerings of the last Day of Prayer amounted to about 135,000 Crowns. Some people think of the Diakonistyreelse as an official department, which needs no voluntary support. That is wrong. Its entire work depends upon the support that the church people give it by their prayers and their offerings. It is not easy for the Diakonistyreelse to "beg" for money, since its work is complex and not always easy to understand. Nor does it as easily appeal to everybody's feelings and spirit of sacrifice as for example foreign missions or inter-church aid.

It is hard to work in a field where ^{and} new possibilities for action in the cause of Christ are opening up all the time yet to be unable to take up many of them for lack of funds. If the Diakonistyreelse is to be that instrument which the Church needs in its service of the Lord today, it requires the church people's whole-hearted confidence and spirit of sacrifice.

N O R W A Y

HOW A CONFIRMATION MANUAL COMES INTO BEING

"Invitation to a Competition for a Confirmation Manual."

- I. The undersigned committee, set up by the Bishops' Conference in 1952, herewith issues an invitation to compete for the best confirmation manuals, according to the rules provided in the printed proposals of the Confirmation Manual Committee in 1949...
- II. The following rules are laid down for the further guidance of the competitors:
 1. The book is to be planned as a manual and aid for confirmation classes. It should be the property of the confirmation candidates. It must aim at helping the confirmands rightly to use the Bible, and to familiarize themselves with the hymnal and the service of our church. It must furthermore provide a lucid and brief exposition of Christian faith and doctrine in accordance with Luther's Small Catechism...
 2. It must allow the pastor a certain amount of latitude in his method of teaching and not tie him down to a hard and fast system.
 3. It might well be adapted to a particular situation (e.g. countryside, villages, or confirmation schools). Two types of books might thus be imagined; one for confirmation classes in the country. On the other hand it should not presuppose a particular order of confirmation but should be usable in conjunction with the old, new or intermediate order. #schools, the other for towns or the normal confirmation
 4. There should be a clear distinction between teaching and reading materials. Exercises should be provided for those pastors who use them. The book must not take up more than 100 pages of the usual format...
 5. MSS must be submitted by January 1st, 1954 to the Bishop's office, Stavanger in two typewritten copies... Each copy should include a sealed sheet with the author's name and an address. The author's name must not figure on the MS or the parcel or otherwise be published before the jury has completed its work.

III. The Bishops' Conference did not consider it necessary to found a prize, since the book or books that will be chosen and recommended, will allow its author to obtain reasonable royalties...

The jury consists of Bishop Karl Marthinussen, Pastors Olav Gautestad and Kåre Støylen and General Secretary Martin Tveter.

(from Norsk Kirkeblad)

PARLIAMENT ACCEPTS A COMPROMISE ON CHURCH CONSTITUTION (cf our last two issues)

After a debate in which some 40 deputies took part the Norwegian Parliament has passed an act authorizing periodical joint meetings of the diocesan councils of the established Lutheran church. The act corresponds to a subsidiary motion presented by a minority group within the parliamentary standing committee on church and education. It is a compromise between the proposals of a church commission, which wanted a re-organization of the church's constitution, including the creation of a central Church Council for the whole of Norway, and the opinion of the standing committee's majority which desired the preservation of the status quo. The new act represents a middle way in that it authorizes a new practice without creating a new institution as originally proposed. It reads as follows:

"Once in the course of their mandate (i.e. every four years) all the diocesan councils shall gather for a joint meeting in order to exchange experiences and discuss their common tasks. The place and time for the first meeting shall be determined by the Bishop of Oslo. It shall be his duty to prepare and call the meeting, report to it on the work of the church and present problems and tasks of the church for discussion. The joint meeting shall elect a chairman, vice-chairman and secretary. The meeting shall have no authority to pass laws that could be binding for the diocesan councils in the exercise of their functions."

The delegates at the first meeting will be all the bishops and, from every one of the nine dioceses, one pastor and three laymen - altogether 27 laymen and 18 clergymen. The original proposals for a Church Council had provided for only two laymen per diocese, but included representatives from the two theological faculties, an educator and a jurist.

The institution of democratically elected organs in the Church of Norway goes back to 1920 when the creation of parochial councils was first authorized. The diocesan councils were created in 1934.

H O L L A N D

THE LUTHERAN CHURCHES HELP

Since tragedy came to our land help has come from so many parts of the Lutheran church of the world, so much has been offered and given to us from all parts of the Lutheran world that we can hardly enumerate them all. It would be easy to forget something. It may even be that we do not know of all that has been given, but it is nevertheless good to mention even a part. It is in this and similar international church projects of helpfulness that we come to a better understanding of what ecumenicity really means. We have already reported that the Danish Church was the first to show us sympathy. From her we received a large shipment of clothing and blankets. A large part of the enormous help which came to us from other Scandinavian countries reached us through the government, the Red Cross and Inter-Church Aid. A large part of this came, of course, from Lutheran congregations. We think particularly of Finland which made great

efforts in this matter. The Norwegian Church sent its own representatives to see what help was most needed. From Germany we received gifts of money and clothing from various sources. The most touching was a shipment of clothing from Bavaria, of which not a small part came from camps of refugees. We had just sent a shipment of bales to Bavaria for these people who themselves suffered so much need. They wrote: "We are grateful to be able to give something of the little which we have, because we know what it is like to be in need..." In Kiel collections were received especially for pastoral needs among those affected by the flood. Offerings were received from 3000 congregations.

The small and young Lutheran Church in Italy must not be forgotten. On two Sundays collections were made in all congregations. The same was done in Austria. The Evangelical Lutheran Church of Canada was one of the first to spend a large sum, while the Lutheran Church of the United States immediately gave \$ 20,000 for help in the stricken areas of England, Belgium, and Holland. And so the list might go on.

With the representative of the Lutheran World Federation who visited our country, plans have been made for the effective use of the money. The Synodical Commission decided to use LWF as a means through which the funds could be used to secure furniture for the stricken population. The furniture is to be made in refugee camps in Bavaria where there are workshops and equipment but where the people often lack opportunities to put their ability to use. In this way we can kill two birds with one stone: those who have lost their homes receive work and our evacuated neighbors receive new furniture. This will then be one of the first projects of the new "Lutheran World Service"...

(from "Evangelish-Luthers Weekblad")

NEWS IN BRIEF

Church Life: 200,000 people or 8% of the population attend church every Sunday in Finland. About 1 million listen to broadcast services. -- Canadian government statistics show that 440,000 people call themselves Lutherans. About 200,000 of these figure on the records of Lutheran churches. -- The cathedral chapter of Västerås (Sweden) has voted a motion against admitting women to the ministry of the Swedish Church.

Theological Training: Theological students in the German Democratic Republic must now like students of other faculties put in a certain amount of time in practical work. The church authorities will organize this service in various institutions of the church. -- The Batak Church (HKBP) has recently ordained 40 pastors, thus increasing its clergy by 50%. Preparation for ordination as "pandita" includes not only normal schooling and theological training but also training as a teacher and practice as a teacher-evangelist.

Education: A proposal to make religious instruction voluntary in Swedish schools has been turned down by the Swedish minister of education. -- Eleven new Sunday schools were founded in Norway in 1952. During the same period attendance rose by 7600. Altogether Sunday school pupils number 250,000 with 14,000 teachers.

Meetings: A conference to study the history, culture, and present needs of American Indians was recently held in Minneapolis, Minn. at the request of the NLC Division of Welfare. -- A Slovak Lutheran delegation headed by Bishop General Jan Chabada attended the Synod meeting of the Lutheran Church of Hungary early in March. This was the first official exchange of visitors between the two churches since 1918 when the Slovak Lutheran Church became independent. -- The 24th General Convention of the Church of Sweden will meet in Stockholm from May 11th to 14th. Among the speakers will be Bishop Hanns Lilje, President of the LWF.

Films: The world premiere of the film "Martin Luther" sponsored by the Lutheran

Churches of the USA will take place on May 4th in Minneapolis, Minn. The film has been selected as "picture of the month" by the Protestant Motion Picture Council.-- A French film on Luther, directed by Jean Delannoy, in which Pierre Fresnay plays the reformer, will be ready by the end of this year.

Persons: The Rt. Rev. Hanns Lilje, President of the LWF will visit the Lutheran Church of Paris in the beginning of May. He will speak at two Luther League conventions in Boston, Mass. and Fargo, N.D., USA, in the latter part of June. -- The following National Committees have elected new chairmen: National Lutheran Council (USA): Dr. Oscar A. Benson; Norway: Bishop Johannes Smemo; France: Inspector Etienne Meyer. -- The Goethe Prize, attributed by the city of Hamburg for international humanitarian action has been given to Bishop Eivind Berggrav of Norway. Bishop Berggrav has decided to present the prize (DM 10,000.-) to the Lutheran orphanage in Paris.

BIBLIOGRAPHY

"Hvem Tror Hvad?" by Michael Neiiendam (93 pp. G.E.C. Gads Forlag, Copenhagen) is a pocket size volume containing data on the origin, teachings, organization, and work of seventeen groups within and outside the Church of Denmark, most of which, like Baptists, Methodists, and the Salvation Army are world-wide communions. An introduction sketching the origins of the Free Churches in England and their political and cultural importance will be of particular interest to continental European readers while those in English-speaking countries will no doubt find stimulating the author's attempt to give a positive appreciation of the Christian impulses underlying various revival groups and especially of the Lutheran elements in Methodism.

P. F.

"Lutheran Dictionary" by Walter Lieder (Concordia Publishing House, St. Louis, Mo.; 47 pp. 50 ¢) contains over 700 ultra-short definitions of biblical, ecclesiastical and theological terms from "Abba" to "Zionism". Every word is followed by a phonetic rendering and biblical references are frequent. Definitely a booklet whose readership need not be restricted to the usual theological few. It will no doubt prove a good aid in confirmation classes and study groups, though perhaps too brief for the desk of people doing a good deal of church work.

P. F.

Uppsala - Schweden 1953

Agenda

PLANS OF THE TELC REGARDING AN EVANGELICAL LUTHERAN CHURCH IN INDIA

Excerpt from the minutes of the extraordinary meeting of
the Board of the Church of Sweden Mission at Uppsala, April 10,
1953

The SCC had at its meeting at Tranquebar on the 16th of January, 1953, discussed the matter of church union, particularly the plan to join the proposed Evangelical Lutheran Church in India, and had referred the matter to the next Synod, which is to be held at Tranquebar April 28 - 30, 1953. In the meanwhile the SCC had invited the opinion of the two Home Boards to be placed before the Synod.

The following letters and documents were before the Board:

1. Letter from the Rt. Rev. J. Sandegren, Bishop of Tranquebar, 14.2.. 1953.
2. TELC, SCC Special Session, 15 -16. 1. 1953.
3. Proceedings of the 3rd Annual Convention, 14-15. 1. 1953.
4. Draft of a Constitution for an Evangelical Lutheran Church in India.
5. Extract from SCC Proceedings, 16. 1. 1953.
6. Minutes of the Missionaries' Conference at Tranquebar, (Svenska Kyrkans Missions i Indien extra ordinarie missionärskonferens) 16. 1.. 1953, in the presence of His Grace, the Most Rev. Y. Brilioth.
7. Statement of the Board of the LELM (Das Leipziger Kollegium), 1.4. 1953.

At the suggestion of the Working Committee, the Board made the following statement:

"The MISSION BOARD OF THE CHURCH OF SWEDEN sends its greetings to the Tamil Evangelical Lutheran Church. The Board always follows your work and your plans with keen interest and with prayers to God.

- "1. In studying the Draft Constitution for a proposed 'Evangelical Lutheran Church in India', the Board is impressed by the SCC recommendation (of the TELC, No. 372-6) stressing the importance of an episcopal form of church government. It seems to the Board that the present Draft Constitution in reality aims at a Federation, rather than a Church. The co-existence within this proposed organization of different forms of Church government does not give the impression that the Draft at present is ready for acceptance. The problem of the Church government obviously needs to be studied more closely. Otherwise this new organization may possibly create many more problems than it solves.

The noble history of the TELC itself seems to the Board to be an indication of the value of an episcopal order in the Church, particularly as we from the Lutheran standpoint recognize episcopacy to be of the bene esse, or the well-being of the church, not of the essence of the church.

- "2. The impression that the Draft Constitution envisages a Federation rather than a church is strengthened by the suggested representation in the Mahasabha. The basis for representation, according to the Draft, is statistical. The numerically big churches will have a preponderant representation and influence in the proposed ELCI. On this point we would like to refer to the form of representation in The Lutheran World Federation, where, in accordance with the Lutheran view, theological rather than

"statistical and numerical factors are decisive. The arrangement proposed in the Draft Constitution makes the TELC a small minority as compared with other Churches which are going to be administratively dominant because of their numbers. We notice with satisfaction that the TELC has criticized this.

- "3. The task of the Church is always both evangelistic and pastoral, is concerned with mission and worship. In order to carry out this task, it is of primary importance that Lutheran Churches in a given region, such as Tamilnad, should first be united. We notice that the great Missouri Lutheran Church in Tamilnad is not prepared to join an ELCI on the conditions now proposed. Whether the Danish Lutheran Church in Tamilnad is prepared to join the ELCI seems problematic. In these circumstances it seems premature and somewhat unrealistic to join a Union with Churches very far away, with which very little effective contact by way of personal consultation and exchange of personnel can be maintained.

The ELCI is said to be 'an important step towards that wider union for which we pray.' We are not assured that the ELCI proposal represents a realistic approach to this problem of wider union.

- "4. As a Mission Board we are naturally concerned with the possible results of a re-organization of this nature, with regard to the B-Document, which document was signed by the TELC, the CSM and the LEIM only three years ago. The Board would in any case draw the attention of the TELC to the question of the applicability of the B-Document."

Rev. Envall was present while this matter was dealt with.

In fidei

Stig M. Falck

The minutes signed:
Gerhard Rexius

Pyman 2d A 2

FINANCIAL REPORT FOR 1952
GELC Church Budget in India

INCOME

Seminary	240.-
Missionary	32,339.
Evangelistic Work	139.14.-
Advance	12,161.13. 3
Hd. Quatr. Congr.	3,796. 6. 1 1/2
Calcutta	1,197. 8. -
Loan	36. 7. -
National Missionary Society	59. 1.-
American Subsidy	71,500.- .-
Ilaka Contr.	4,379.14.-
Bible School Chanda	2.- .-
Federation	2.- .-
Special Gift	95.- .-

TOTAL INCOME

Rs. 125,949. 4. 4 1/2

EXPENDITURE

Opening Debit Balance	19,840. 1. 7 1/2
Establishment	11,938. 8. -
T.A.	9,661.10. 6
Seminary	16,024.-
Missionary	31,589.-
Evangelistic Work	15,045. 6.-
Pension	2,170.-
Medical	689.-
Bible Translation	988.-
Motor	3,625. 5. 6
Advance	6,165.-
Contingencies	864. 5. 6
Primary School	945. 2.-
Audit	313. 1.-
High School	1,832.-
Hd. Quatr. Congr.	4,197.15.-
Printing and Publication	175.-
Mahasabha	220.-
Study Help	330.-
Girls' School	3,369. 2.-
Miscellaneous	941. 1. 6
Dearness Allowance	181. -
Calcutta	3,965.- . 9
Loan	35.-
National Missionary Society	1,395. 2. 6
Charity	112. -.-

TOTAL EXPENDITURE

Rs. 1 6,771.12 3

Adding up the figures, the
total income is: 125,848.15 4 1/2
expenditure : 116,816.12.3
& the deficit balance 10,807.14.5 1/2

DEBIT BALANCE

Rs. 10,662. 9.6

ESTIMATED BUDGET FOR 1954

GEL Church in Chotanagpur and Assam, Ranchi

Explanatory Remarks Covering Budget Estimate for 1954

1. Kindly note that in 1953 the American subsidy was Rs. 65,000 and study help Rs. 2,500.- and from local sources Rs. 16,000.-. This time we have raised the income from local sources to Rs. 20,837.- as our urgent development works are to be done.
2. It is respectfully submitted that the DWM subsidy Rs. 65,000.- will be badly needed as the semi-famine conditions have continued and the economic situation is unstable. If the subsidy is curtailed in any way the whole budget will be seriously affected and we shall have to close down some of the works.
3. The allotment for evangelistic work has been increased by Rs. 3,000.- as the Gospel work is being vigorously pursued with good results. Thus the Church is increasing her evangelistic activities which may be considered a part and parcel of the World Mission activities.
4. The Gossner Church also has to help the great work of Surguja and financially cooperate with the Joint Mission Board in the Mayurbhanj area, which is not included in this budget. Therefore it is respectfully requested that the subsidy of Rs. 65,000.- may kindly be continued for 1954, exclusive of Rs. 2,500.- study help for which act of kindness we shall ever remain grateful.

J.L. Lakra, President
L. Elson, Secretary
Z. Horc, Treasurer

EXPENDITURE

Establishment	11,830.-
Seminary	11,677.-
Evangelistic Work	18,365.-
Medical	2,000.-
Contingencies	1,700.-
Mahasabha	5,000.-
Travelling and Transfer	4,000.-
Pension	2,580.-
Charity	144.-
Proident Fund	2,400.-
High Schools	75,000.-
Middle Schools	36,000.-
Boys' Primary School	15,660.-
Girls' School	14,000.-
Motor	2,000.-
National Missionary Society	1,000.-
Audit Charges	1,000.-
Miscellaneous and Unforeseen	4,000.-
Calcutta	2,520.-

Carried over

Rs. 210,876.-

Brought forward Rs. 210,876

Expenditure (Cont.)

Bible Translation	900
Printing and Publication	400
Pastoral Works (Synod)	300,000
Study Help	2,500
Hd. Quar. Congr.	3,000
Pracharak Trg. Sch.	3,000
Development Works of the Church Council	7,000

TOTAL EXPENDITURE

Rs. 528,685.-

INCOME

Evangelistic Work	500
Medical	300
High Schools	75,000
Middle Schools	36,000
Boys' Primary School	13,830
Girls' School	10,118
Calcutta	600
Pastoral Works (Synod)	300,000
Hd. Quar. Congr.	4,000
Study Help from Federation	2,500
By Pooling Mahasabha, Pastors Retreat and full Church Council meetings	6,000
Synods' Contribution	7,837
Other Local Sources	7,000

TOTAL INCOME

Rs. 463,685.-

REMAINING UNCOVERED BALANCE
REQUESTED FROM DWM

Rs. 65,000.-
=====

J. Lakra
Z. Horo
L. Elton

Note: In adding up the figures
total expenditures amount to: 527,676.-
Subtracting the total income
of 463,685.-
would leave a balance of 63,991.-

FINANCIAL REPORT FOR 1952
GELC Missionary Budget in India

INCOME

From LWF on Missionaries' Account
From LWF on Furlough Travel (Borutta)
Home Board Contribution

Rs. 21,497.-
4,750.-
16,000.-

TOTAL INCOME

Rs. 42,247.-

EXPENDITURE

1951 Deficit
On Salaries
On Children's Allowances
Touring Allowance and U.C.
Furlough Travel
Caretakers
Pundit
Hill Allowances
Postage
Medical Bills
Tabita School Help
Bamra Catechists' Help
Indemnity Bond for Rev. Eckart
Bank Commission

2,211.13.-
15,375.-
8,623.04.-
3,310.01.9
4,837.09.6
820.-.-
200.-
1,580.-
215.-
1,385.09.-
772.04.6
100.-
20.10.-
35.05.-

TOTAL EXPENDITURE

Rs. 39,486.08.09

CREDIT BALANCE

Rs. 2,760.07.03
=====

Remarks: An amount of Rs. 2,917.- though received in January, 1952, was already indicated in the 1951 account, as it was a supplementary amount for 1951.

A further amount of Rs. 2,375.- received from the L.W.F. through the Treasurer of the GELC has not been mentioned in the above accounts as the same has been handed over to the Treasurer of the Joint Board, Rev. Lic. G. Schultz.

The home board contribution exceeded the budgeted amount because of the help given to the Tabita School and the furlough expenses for Miss A. Diller and Miss H. Schmidt, the balance of which had to be paid at the beginning of this year before the subsidy for 1953 could be received.

Johs. Klimkeit

ESTIMATED BUDGET FOR 1954

GELC Missionary Budget in India

The Home Board of the Gossner Mission thanks The Lutheran World Federation for its understanding of the financial needs of the Gossner Mission Society concerning its work in India. It was only owing to the kind help we were given that the Gossner Mission was able to fulfill its obligations in India and at home. The financial difficulties arise from the fact that the Gossner Mission Society has lost the whole territories of East Prussia, Pomerania and Silesia, which had sponsored it. Besides, contrary to the other German Mission Societies the Gossner Mission has no fixed geographical hinterland - this is true also of West Germany - and is officially backed by no "Landeskirche". For this reason since the war the progress of its financial recovery can only be very slow and we beg the LWF to regard our situation favorably and to help us in the same way and under the same considerations in the coming budget year as in the past two years. The Gossner Mission Home Board would be very grateful if the LWF would grant it the remaining uncovered balance of \$ 3,801.81.

38,511

H. Lokies

EXPENDITURE

Missionary Schultz

Salary	Rs. 4,800
Child's allowance, Katharine	1,080
Child's allowance, Wilhelm	980
Child's allowance, Franziska	480
Child's school fees	800
Child's clothing allowance	375
Postage	50
Hill Allowance	600
Care-taker	300

9,465
4,056
5,900
1,200
2,100
22,721
3,731
Rs. 9,465

Missionary Hecht

Salary	Rs. 4,800
Children's allowance	2,040
Children's school fees	800
Children's clothing allowance	300
Chaukidar	300
Postage	50
Hill Allowance	600

13,916
1,325
13,441
8,890

Family Eckart

Salary	4,800
Chaukidar	300
Postage	50
Hill Allowance	450

5,600

Missionary Klimkeit

Salary (4 months)	1,600
Children's allowance	1,576
Children's school fees	455
Chaukidar	100

3,731

Carried over

Rs. 27,686

Brought forward	Rs. 3,721	Rs. 23,955
<u>Missionary Klimkeit (Cont.)</u>		
Postage	25	
Children's clothing allowance	300	4,056
<u>College Professor</u>		
Salary (3 months)	1,200	
Chaukidar	75	
Postage	25	1,300
<u>Diller-Schmidt</u>		
Salary	4,800	
Travel Fees	300	
Chaukidar	300	
Postage	50	
Hill Allowance	450	5,900
One Car		1,200
Doctors' fees and contingencies		2,100
TOTAL EXPENDITURE		Rs. 36,511 = \$ 8,087.31

INCOME

Gossner Ev. Lutheran Church, Home Board	4,285.50
REMAINING UNCOVERED BALANCE	\$ 3,801.81

J. Klimkeit

ESTIMATED JOINT BOARD BUDGET FOR 1954

GELC in India

We are happy to report that an estate has been purchase for a mission station in the village of Amago on the Braimani River near Barkot. The building of the first bungalow is to be started this year. The lady missionary preparing for the work there has already arrived in India. The two men missionaries who are also to work there have been ready to be sent out to India for months; however, they have not yet been granted an entry permit for India.

All expenses for equipment and journey will be borne in Germany so that the aid of \$ 6,000.- mentioned in your letter of 4. 12. 52 can be totally used for the mission field itself. Next year we have planned to send out a missionary teacher who is married to a lady doctor and has no children. We sincerely beg the LWF to consider whether it could possibly grant a first sum of \$ 6,000.- to start hospital and medical work, as had been taken into consideration under certain conditions according to the letter of Dec. 7, 1951. The Gossner Mission undertakes the obligation to pay the current expenses and only asks for help for the first year.

18,800 BTK in Rupee dollar

EXHIBIT D
INDIA
Page 6

COMMISSION ON WORLD MISSIONS
Lutheran World Federation

AGENDA
July 20-24, 1953

After the estate for the new mission station had been bought we heard that the Government planned an iron mine plant near Barkot similar to that of Jamshedpur, as rich iron ore and coal resources had been discovered there. We regard it as very important that the Lutheran Mission should be the first to carry the Gospel into the hitherto uncontacted areas (Majurbhanj and Keenjhar).

EXPENDITURE

<u>Rev. H. Borutta</u>			
Salary	Rs. 4,800		7,468
Child's allowance	1,248		2,975
Child's school fees	300		6,600
Child's school travel	120		4,800
Chaukidar	300		
Clothing allowance	150		
Postage	50		
Hill allowance	1,500		
		Rs. 7,468	46,403
<u>Miss I. Martin</u>			
Salary	2,400		2,975
Chaukidar	300		
Postage	50		
Hill allowance	225		
		10,443	10,443
<u>Doctor</u>			
Salary	4,800		4,800
Chaukidar	300		
Postage	50		
Hill allowance	450		
Children's allowance	1,000		
		6,600	15,243
<u>Hospital Building</u>			
Hospital Outfit	2,500		
Well and Tank	1,300		
Latrines	500		
Servants' Quarters	900		
Hospital Servants	3,360		
		16,000	22,643
<u>Mission Workers</u>			
One Car U.C.			
		8,560	37,884
		3,600	
		1,200	

TOTAL EXPENDITURE

Rs. 46,403 = \$ 9,748.52

INCOME

GEIC, Home Board

REMAINING UNCOVERED BALANCE

3,748.52

\$ 6,000.00

1952
21

1953
4.

(1954) 4,285.50
3,748.52

4,748.52

8,034.02

(3,271.72)

3,861.81

Gossner Mission
16,000
21,407

ADDENDUM

1. There is one more question we would like to put before the LWF. The LWF has kindly taken over 75 % of the travel costs for missionaries who have remained in India after the war and are on furlough. Our application for the travel costs for Missionary Borutta has been granted by you. We now also beg you to grant us the travel costs for Missionaries Hedwig Schmidt and Anni Diller who are already on furlough and for Missionary Klimkeit and his large family, who will be coming home next year in the same way.

75 % of the costs for the two missionaries	\$ 515.65	
75 % of the costs for Family Klimkeit	<u>1,289.40</u>	\$ 1,805.05

We would be very grateful for the grant of this sum and would be glad if part of it could be transferred to the account of Missionary Klimkeit by October 1st as the tickets must be booked and part of the sum paid.

2. Dr. Schiotz asked through Dr. Freytag whether the mission home boards would not be able to finance study courses for the native pastors in cases where these are not able to arrange for them due to a lack of funds, thereby neglecting a section of work which is essential for the life of the church. The GELC has actually not arranged courses for ministers for several years. These courses are as a rule arranged for 4 weeks (including the journey there and back) for approximately 80 pastors. At 1 rupee per day the total expenses would amount to Rs. 2,400.- or \$ 504.-. The Home Board suggests that 1/3 be paid by the Home Board itself, 1/3 by the Church Council and 1/3, if possible, by the L.W.F., i.e.

\$ 168.00

AMOUNT REQUESTED

\$ 1,973.05
=====

The Gossner Mission knows very well that it taxes the loyalty, love and patience heavily of the LWF with all its applications, requests and appeals, but we do so from our knowledge of the responsibility we have in proclaiming the Word of God and beg the LWF to lend their ear to our troubles and needs.

H. Lokies

SUMMARY OF REQUESTS FROM GOSSNER MISSION SOCIETY

1. Request for GELC Missionary Budget for 1954	\$ 3,801.81	3.300
2. Request for Joint Board Budget for 1954	6,000.-	
3. Request for DWM subsidy on Travel costs of missionaries	<u>1,805.05</u>	
4. Request for DWM subsidy on Study courses for native pastors	<u>168.00</u>	
TOTAL REQUESTED	\$ 11,774.86	=====

FINANCIAL REPORT FOR 1952

Jeypore Evangelical Lutheran Church in India

INCOME

From the L.W.F.	Rs. 110,001.-	
From Breklum	<u>36,209.-</u>	
TOTAL INCOME		Rs. 146,210.-

EXPENDITURE

Church Budget

Koraput	Rs. 6,301.-	
Kotapad	5,398.-	
Nowrangapur	5,775.-	
Jeypore	2,578.-	
Kalahandi	914.-	
Press	600.-	
Seminary	7,154.-	
Widows	72.-	
Pension Bonus	773.-	
Youth Work	543.-6.-	
Provident Fund	821.-	
Middle School, Nowrangapur	1,189.-	
Girls' School, Kotapad	1,570.-	
Boys' Boarding Nowrangapur	3,809.-	
Boys' Boarding Koraput	1,436.-	
Girls' Boarding Kotapad	1,660.-	
Adult Literacy Work	660.-	
Treasurer's Office	899.-5.3	
President's Office	1,200.-	
Auditor	125.-	
Spec. Dearness All.	309.-	
Hospital Construction	3,903.-	
Miscellaneous	2,002.15.4	
Church Construction, Kotapad	10,000.-	
Car Purchase & Upkeep	15,800.-	
Special Repairs	<u>4,000.-</u>	Rs. 79,492.11.7

Missionaries' Budget

Missionaries, salaries	31,748.-	
Missionaries Children	7,702.11.-	
Medical Expenses	976.15.9	
<u>Touring of missionaries</u>		
Koraput	300.-	
Kotapad	600.-	
Kalahandi	800.-	
Jeypore	<u>60.-</u>	<u>42,187.10.9</u>

Carried over

Rs. 121,680.06.4 Rs. 146,210.-

Brought forward		Rs. 128,680.06.4	Rs. 146,210.-
<u>Working Budget</u>			
Koraput	Rs. 2,653.-		
Kotapad	2,134.-		
Nowrangapur	1,483.-		
Jeypore	943.-		
Munshis	226.-5.-		
Taxes	2,007.12.-		
Travel expenses home leave and transfers of mission- aries	2,787.-3.-		
Horses	1,000.-	13,234.04.-	
Travel expenses for mission- aries to India (paid in Breklum)		9,696.-	
Travel Pastor Benya to India		1,524.-	
TOTAL EXPENDITURE			Rs. 146,134.10.4
CREDIT BALANCE			Rs. 75.05.8

J. Jungjohann

ESTIMATED BUDGET FOR 1954

Jeypore Evangelical Lutheran Church in India

The Breklum Mission Home Board hopes to be able to contribute Rs. 70,000 to the budget for 1954. Whether this will be possible is, however, problematical. Last year we did not reach our goal of DM 186,000 but collected approximately DM 152,000. Thanks to the fact that the LWF accepted responsibility for 65 % of the budget, the collected gifts were sufficient. We do hope that in the coming year the gifts will be large enough to enable us to assume 50% of the expenditure; we pray daily that this may be the case and we are confident that God will not forsake us in the case of an emergency. But it would greatly facilitate the transition period until we assume full financial responsibility if the LWF could once more assume 65 % in view of Dr. Pörksen's serious and prolonged illness and the difficulties connected therewith.

Hans Dunker

EXPENDITURE

Church Budget

1. Stations:

Koraput	Rs. 6,101.-	
Kotapad	5,398.-	
Nowrangapur	5,775.-	
Jeypore	2,578.-	Rs. 19,852.-
Seminary	6,404.-	
Refresher Courses	950.-	
Middle School Nowrangapur	1,400.-	
Girls' Middle School Kotapad	1,559.-	10,313.-
Boys' Boarding Home Nowrangapur	3,809.-	
Girls' Boarding Home Kotapad	1,794.-	
Boys' Boarding Home Koraput	1,436.-	7,039.-

2. Chief Account

President's Office	1,200.-	
Treasurer's Office	1,200.-	
Pensions (Bonus)	1,000.-	
Adult Literacy	250.-	
Widows	200.-	
Audit	150.-	
Book Depot	1,000.-	
Provident Fund	1,000.-	
Special Dearness Allowance	400.-	
Central Fund	3,791.-	
Miscellaneous	2,500.-	12,691.-
New Evangelist Course	2,250.-	
Khond Mission	1,500.-	
Munshis (Language teachers)	750.-	
Press for Book subsidies	3,000.-	
Upkeep of cars and tractor	3,800.-	
Special Repairs	4,000.-	15,300.-

Carried over

Rs. 65,195.-

Brought forward Rs. 65,195.-
EXPENDITURE, Church Budget (Cont.)

Touring equipment (loudspeaker, etc.)	700.-	
Travel of Rev. Kondpan to Germany	<u>1,800.-</u>	<u>2,500.-</u>

TOTAL CHURCH BUDGET 67,695.-

Missionary Budget

1. Missionaries

Tauscher

Salary	Rs. 4,800	
Child allowance	5,244	
Clothing allowance	600	
Travel allowance	472	
Hill allowance	<u>400</u>	11,516

Jungjohann

Salary	4,800	
Child allowance	5,244	
Clothing allowance	600	
Travel allowance	472	
Hill allowance	<u>400</u>	11,516

Speck

Salary	4,800	
Child allowance	5,328	
Clothing allowance	675	
Travel allowance	472	
Hill allowance	<u>400</u>	11,675

Scheel

Salary	4,800	
Child allowance	960	
Clothing allowance	150	
Hill allowance	<u>400</u>	6,310

Keding

Salary	2,400	
Hill allowance	<u>200</u>	2,600

Janke

Salary	2,400	
Hill allowance	<u>200</u>	2,600

Mutius

Salary	2,400	
Travel allowance	<u>1,800</u>	4,200

Waack

Salary	4,800	
Travel Allowance	<u>3,600</u>	8,400

2. Kodaikanal School 5,450

Carried over Rs. 64,267 Rs. 67,695

Brought forward Rs 64,267 Rs 67,695

EXPENDITURE, Missionary Budget (Cont.)

3. <u>Penryn</u>	1,200
4. <u>Medical Expenses</u>	800
5. <u>Taxes</u>	2,700

6. Touring Budget

Koraput	Rs. 1,200	
Kotapad	600	
Nowrangapur	1,200	
Jeypore	60	3,060

7. Working Budget

Peon	828	
Caretakers	2,118	
Postage	96	
Taxes	767	
Repairs	3,700	7,509

TOTAL MISSIONARY BUDGET

Rs 79,536

TOTAL EXPENDITURE

Rs. 147,231.-

INCOME

From Home Board

Rs. 70,000.-

REMAINING UNCOVERED BALANCE

Rs. 77,231.-
=====

(16,000)

J. Jungjohann

FINANCIAL REPORT FOR 1952

Leipzig Evangelical Lutheran Mission (TELC) - India

EXPENDITURE

A. 1. <u>Salaries & D.A.</u>	Rev. K. Heller	Rs. 3,900	
	Rev. W. Hellinger	3,900	
	Rev. H. Roever	2,400	
<u>Additional D.A.</u>	Rev. K. Heller	360	
	Rev. W. Hellinger	360	
	Rev. H. Roever	180	
<u>Caretaker</u>	Rev. K. Heller	240	
	Rev. W. Hellinger	240	
	Rev. H. Roever	240	Rs. 11,820.-
2. <u>Travelling</u>	Rev. K. Heller	606.12.3	
	Rev. W. Hellinger	600.-	
	Rev. H. Roever	600.-	1,806.12.3
3. Postage & Stationery for 3 missionaries		94. 9.6	
	Medical Expenses for 3 missionaries	265. 4.-	
	Hill Allowance for 3 missionaries	500.-	859.13.6
4. One Child's Allowance		1,344.-	
	One Child's Tuition Fee	423.-	
	One Child's Clothing Allowance	150.-	
	One Child's Hill Traveling	133. 8.-	2,050. 8.-
B. <u>Subsidy to the TELC</u>		20,600.-	
Subsidy arrears of 1951		600.-	21,200.-
TOTAL EXPENDITURE			Rs. 37,737. 1.9

INCOME

To be paid by L.W.F. 50% = Rs. 18,868. 8.9

Received from the L.W.F. by cheque

Rs 21,091. 5.-

Payment as per account

18,868. 8.9

CREDIT BALANCE

Rs. 2,222.12.3
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The accounts were scrutinized and found
correct, Feb. 20, 1953,

(sgd.) Sister M. Matthes
Deaconess

K. Heller
Treasurer, LEIM

REQUEST FOR DWM GRANT FROM PASTOR H. ROEVER

Tamil Evangelical Lutheran Church -- India

Dr. Fredrik A. Schiotz
50 Madison Avenue
New York 10, N.Y., U.S.A.

Dear Dr. Schiotz,

Please permit me to bring to your kind notice the following few lines for your kind and sympathetic consideration.

Since 1931 I am working in India as a missionary of the Leipzig Evangelical Lutheran Mission. Most of my service was done on behalf of the village youth in South India. On account of the war I had to leave the work. By the grace of our Lord, I was called again after the war without going to Germany to continue my work within the Tamil Evangelical Lutheran Church under Bishop J. Sandegren, Tiruchirappalli.

All the time my aim was to find out a way to bring the Message of Christ to the youth. Therefore I propose and wish to build up an Evangelistic Youth Home to replace the old type of Boarding Homes. For this purpose I beg to enclose "The Christian Home for Students in India today".

As I think that Perambalur (a village near Tiruchirappalli) will be suitable for this new kind of evangelistic work among the youth, I wish to collect the necessary funds to repair the old buildings, to construct rooms for Bible classes and crafts classes, and to arrange for sport grounds.

The trouble is that the Mission and the Church cannot spare any funds for this work and I therefore wish to beg you heartily to be so kind as to help us to get collected the urgently needed amount of Rs. 20,000. Forgive me, please, that I have the courage to approach you in this matter.

Yours respectfully,

Perambalur, April 13, 1953

Hans Röver

ENDORSEMENT OF PASTOR ROEVER'S REQUEST FROM BISHOP SANDEGREN

Hans Röver is a genius in youth work. The TELC has recognized this. The Church Council of the TELC has, at his request, given him full liberty to develop at his own responsibility his youth work in Perambalur, near Tiruchirappalli. Earlier Röver was very weak. Therefore when he was released from his internment I preferred to place him near me, as I presumed that he would fall ill often and need some nursing in my home. But contrary to our fears he has shown a remarkable health and an astounding ability to work day and night among the youth whom he has in his hostel. All Government officials from the Governor of Madras to the local officials admire his youth work. He got very poor buildings to live in and to work in. And now he wants to build up a good hostel building for his beloved

boys.

Rev. Hellinger, representing the LEIM in India, is a member of the Church Council and wholeheartedly in favour of Röver's plans and request. As evidently the Leipzig Collegium is unable to grant this amount for Röver's hostel he has turned to you. I have known about it only through your reference to me. Röver promises that he will not ask for more money but manage within the amount asked for. And since I have seen how he can build up his work on very small financial support I believe that he will keep his promise. He is unmarried and lives only with and for his boys. He deserves this encouragement.

J. Sandegren

ENDORSEMENT FROM DIRECTOR C. IHMELS

I have heard from Missionary Hellinger that Missionary Röver has in the meantime come to you with a request in order to be able to carry out his building plans in Perambalur. I wish to make it clear that this does not represent a request from the Leipzig Mission. Missionary Röver lives in a somewhat enlarged Indian parsonage that is connected with a student hostel. The Evangelical Lutheran Tamil Church is the owner. By approving this request, you would therefore be subsidizing the Tamil Church. As far as I know, Bishop Sandegren is informed about Missionary Röver's plans and approves them. Perhaps he has already written you about this matter.

Since I became intimately acquainted with Missionary Röver's plans, I would like to add a few words on my part:

1. Missionary Röver, in spite of his age (51 years) is an excellent youth worker. It is amazing what unusual authority he has over his boys in spite of his very small physical stature. He is very direct in his approach and knows how to lead the young people to Christ. It is remarkable that he has elicited great interest also among the Hindu youth. He has taken in quite a number of these youths and usually the parents willingly pay the costs insofar as they have not received government stipends.
2. Accommodations for the youths were even at that time inadequate. The available buildings can actually house 40 young men at the most. But at that time there were already 100 and he had to turn down many applications each year. Furthermore, the buildings were damaged during a storm and could only be repaired provisionally due to the limited financial means available.
3. Missionary Röver was a construction technician before he entered our mission seminary and therefore really knows something about building. If a larger grant were made available to him, he could certainly make more out of it than any other missionary. He could watch the Indian building artisans closely and they could not easily deceive him. In this respect also, any grant that you might make would be well applied. I therefore believe that I can recommend his request with a good conscience.

C. Ihmels