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LUTHERAN WORLD FEDERATION

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THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

The Rev. André Appel, D.D., General Secretary — The Rev. Carl H. Mau, Jr., Associate General Secretary

DEPARTMENT OF CHURCH COOPERATION

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
Telegrams: LUTHERWORLD
GENEVA

The Rev. Dr. Won Yong Ji, Th.D.
Secretary for Asia

December 21, 1970

To: The Heads of the Churches in Asia and related Mission Boards and Societies.

Subject: Asia Center for Theological Study (ACTS)

z.d.A. Sg. 28/12.70

Dear Friend and Colleague:

To many of you the above subject is not totally new. In the past year it has been communicated to you through Japan Lutheran Theological College in Tokyo. To make this letter brief I am enclosing herewith a copy of the "Report and Announcement for 1970" on the ACTS. It is self-explanatory. The news has been communicated to us that the program is moving along well. However, it still needs your good suggestions and cooperation.

The ACTS is a program set up in an English curriculum in "Theological Education and Research geared toward serving, strengthening, and entering into dialogue with various churches in Asia". (page 18 of the JCM Minutes, July, 1970). Its prospect looks bright, even though there are still many areas to be adjusted and strengthened in order to make it a program serving more profitably the churches in wider context. At the East Asia Consultation, in Summer 1970 in connection with the LWF-CWM Meeting in St. Louis, Missouri, USA, the following words were recorded after a serious discussion:

> The Consultation endorsed the recently launched Asia Center for Theological Study at the Japan Lutheran Theological College, Tokyo, particularly the graduate program. Suggestions were made that East Asian churches be consulted in planning, that student admissions be cleared through Lutheran churches in their home countries, that emphasis be given to East Asian oriented studies, that visiting professors from other East Asian countries be invited to participate and that East Asian graduate students in theology be directed to ACTS by the LWF and mission boards and societies with East Asian involvements.

Most of your churches and agencies, I presume, will be represented at the meetings of LWF's Commission on Church Cooperation in Tokyo from April 29 to May 12, 1971. It may be a good opportunity for you to get together and exchange your views and comments on the subject sometime during this period. A day or a good part of a day may be set aside for such a discussion. I am

continued.....

To the Heads of the Churches in Asia and related Mission Boards and Societies.

thinking it along with a consultation of about two days on Theological Education about which you will hear more later. The Department of Studies/LWF in consultation with the Department of Church Cooperation is thinking to stage it during the period mentioned above.

I am communicating it to you at this early stage, so that you would be able to give some serious thoughts before coming to Tokyo. In the meantime I am asking the Japan Lutheran Theological College to give some concrete thoughts in arranging such a meeting.

Your reaction, as well as suggestions, to this communication will be very much appreciated.

We wish you a very blessed Christmas and a happy New Year!

Sincerely Yours,

Won Yong JI

cc: President Yosuke Magaki, Japan Luth. Theol. Seminary
Prof. Yoshiro Ishida
Rev. Paul Hoffman, Department of Studies, LWF.

Enclosure.
WYJ:bmh

JAPAN LUTHERAN THEOLOGICAL COLLEGE / SEMINARY

REPORT AND ANNOUNCEMENT FOR 1970

Asia Center for Theological Study

During the past year we have completed the relocation of our institution to a new campus in the western suburbs of Tokyo. This puts us immediately adjacent to both International Christian University and Tokyo Union Theological Seminary, and we look forward now to various forms of cooperation and joint activity. Our excellent new buildings were completed in the course of the past year, and the service of dedication was held on December 15, 1969.

Our institution is somewhat unique in its relation to churches in Japan and abroad, for it serves both the Japan Evangelical Lutheran Church and the Japan Lutheran Church, being thereby related to the three major Lutheran churches in America (LCA, ALC, LC-MS) and to mission agencies in Finland, Denmark, and Germany. The board of directors is made up of representatives of these two Lutheran churches in Japan.

Our "theological college" is authorized by the Ministry of Education to grant the Bachelor of Theology degree to those who complete the four-year course, or its equivalent. In addition to this, we offer professional training for two subsequent years in our "seminary" program to qualify those who are candidates for ordination into the ministry of our churches. This post-bachelor's study program is being expanded, and it is expected that the Ministry of Education will soon approve of this new curriculum as a Master of Theology degree course.

We are fortunate to have in our new plant sufficient space to serve more than the current needs of our two churches. Also, our staff is, we believe, broad enough to cover a wide range of theological training in English as well as the Japanese work. We have had several indications that there is a need for some facility in Asia to supplement the theological training presently offered in the separate countries. English would appear to be the only feasible medium of instruction for such an international undertaking, and we would be most happy if our new institution, ample dormitory space, research quality library, and sizable staff could in some way help to meet this need. We believe that there would be many significant advantages for Asian students to study in Asia with fellow-Asians, rather than undergoing the complete reorientation that is presently required for study in either Europe or America.

Accordingly we have sent out several inquiries, and, in response to the favorable replies that have been received, we have decided to open such an English language "Asia Center for Theological Study" (ACTS) on September 22, this year. Even in this first year we will be able to accept students for either one year of study, or more, including work for the bachelor's degree, and non-credit graduate study. No set curriculum has been planned for this

3-10-20 Osawa, Mitaka-Shi
Tokyo 181, Japan

Tel. 0422-31-4611/2
Cable: JLTCSEM, TOKYO

continued.....

graduate study, but specific courses will be designed according to the needs of each student who enrolls. Things have purposely been left flexible in this way so that the best interest of each student can be served. During the initial days of orientation definite decisions will be reached by each of the professors in consultation with his students. Upon approval by the Ministry of Education of the master's degree course the curriculum will become more fixed, but by that time we hope that experience will serve as a guide in proscribing limits.

Thus we may summarize that we are prepared to offer in English to students from abroad all of the following: (1) a four-year bachelor's degree course in theological studies for students with high school education; (2) theological study of one or more years duration for college trained students; (3) graduate level study for those who have already completed their regular seminary training (hopefully this will become a recognized master's degree course after a year or two).

The approximate cost will be $500-600(US) per school year, to include room, board, books, and tuition. In cases where neither the sending church, its related mission agency, nor the Lutheran World Federation scholarship program is able to meet these expenses, we will consider giving assistance from our limited resources.

We would be happy to have helpful comments, suggestions, expressions of interest and desire, etc., as well as indications of any possible contributions in personnel that any other church might be able or inclined to make. We realize that it would likely be difficult for teachers to come here for an extended stay, so we would be happy to arrange for brief courses to fit such circumstances. From within our own faculty, however, we are prepared to furnish qualified English-speaking instruction in all of the theological disciplines, as well as for necessary liberal arts subjects in order to make possible the completion of the "college" course. At the same time, it is our hope that guest professors will always be present in order to make this as truly a pan-Asian center for theological study as possible.

May we suggest that requests for information, inquiries about registration, and any other communications be directed to Prof. Yoshiro Ishida, c/o Asia Center for Theological Study, Japan Lutheran Theological Seminary, 3-10-20 Osawa, Mitaka-shi, Tokyo 181, Japan.

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

The Rev. André Appel, D.D., General Secretary — The Rev. Carl H. Mau, Jr., Associate General Secretary

Community Development Liaison and Validation Service

A Joint Agency of the LWF Commissions on World Mission, World Service and Latin America

Staff Committee:
The Rev. Carl H. Mau, Jr. Chairman
The Rev. Arno Dreher
The Rev. Carl-J. Hellberg Th. D.
The Rev. Bruno Muetzelfeldt, D. D.
The Rev. Eugene Ries
Mr. Sverre Utne

Secretary: Miss Christa Held

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1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
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22. DEZ 1970

December 16, 1970

J. d. D.

Sg 24/12

Mr. C.M. Theophil Ekka
Headmaster, Augustus High School
P.O. Kinkel, Dt. Ranchi

Bihar / INDIA

Re: CDS 234 - Augustus High School Kinkel, India

Dear Mr. Ekka,

With our letter of October 30 we asked you to answer various questions raised by the potential donor agency regarding the above project. As we are not in receipt of the requested information up to now we would be very grateful to receive same as soon as possible.

Thank you very much in advance.

Sincerely yours,

Ch. Held

Christa Held

cc: Rev. Minz
Rev. Aind
Mr. Hertel
Mr. Seeberg, Berlin

:goe

so sehr ich persönlich dem lieben Theophil seine Schule gönne (mehr übrigens als dem C.A. Tirkey), fürchte ich, daß er als Folgende Fördererwartung (Enttäuschung) auf der Seele bleibt!

THE LUTHERAN WORLD FEDERATION

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December 16, 1970

Mr. P.D. Lakra, B.A., Dip-in-Ed.
C.E.L. Church Gumla
P.O. Gumla / District Ranchi

Bihar / INDIA

z.d.A.
Fg 24/12

Re: CDS 289 - College Hostel at Gumla, India

Dear Mr. Lakra,,

With our letter of October 9 we asked you for some information concerning the above project. As you have not answered our questions up to now we would appreciate to hear from you soon.

With kind regards,

Sincerely yours,

Ch. Held
Christa Held

cc: Dr. Berg
Rev. Minz

:goe

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VARLDSFORBUNDET - FEDERATION LUTHERIENNE MONDIALE

The Rev. Andre Appel, D.D., General Secretary

The Rev. Carl H. Mau, Jr., Associate General Secretary

Community Development Liaison
and Validation Service

A joint agency of the LWF
Commissions on World Mission,
World Service and Inter-Church Aid

Staff Consultants:
The Rev. Carl H. Mau, Jr.
Chairman
The Rev. Arne Sovik
The Rev. Carl J. Rollins, Jr. D.D.
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December 16, 1970

Mr. P.C. Lakra, B.A., Dip-in-Ed.,
S.E.L. Church Office
P.O. Ranchi / Chhotanagpur

Bihar / INDIA

Re: CDS 230 - College Hostel at Ranchi, India

Dear Mr. Lakra,

With our letter of October 9 we asked you for some information concerning the above project. As you have not answered our questions up to now we would appreciate to hear from you soon.

With good wishes,

Sincerely yours,

Carlos Piza

Carlos Piza

cc: Dr. Sahu
Rev. Ellas

ipro

P. Seeberg

MINUTES

COMMISSION ON CHURCH COOPERATION

Geneva, Switzerland
November 3 - 7, 1970

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I. Opening Worship was lead by Bishop Kibira, who based his address on Hebrews 12: 1-3.

"The text is calling us to note that we are not the beginners of this faith, service and mission in the name of Christ. We are within the tradition even in the LWF/Commission series - those who retired and those we are immediately succeeding...

"There is a warning: We must throw off everything that is stopping us from the right belief. To use the picture given, a runner wears as light garments as possible. He cannot wear a robe which can easily entangle his limbs and stop movement. Thus : "throw off!" Away with anything that is against God, for that is sin! Away with our worries! Away with fear of suffering! ...

"What of ourselves today? With all the current rapid change and revolutionary ideas, with all the current theological debates and ideologies, shall we be able to stand? Shall we really be able to carry out the task that was so excellently done by our predecessors? Have we faith - I mean faith in Jesus? Is Jesus the Christ, the Son of God and only Saviour of the world, and is it in His Name that we are constituted the Commission on Church Cooperation?...

"There is a race set before us. We see it clearly in the Word of God and from the witnesses. We can win but we must have faith and patience. Jesus is an example of encouragement. We are not striving for nothing, but in order to obtain a reward in the end let us also endure suffering. Look to Jesus our example. Meditate upon Him always. This will prevent our fainting."

II. Roll Call

(cf. Exhibit I)

III. Acceptance of the Agenda and explanation of procedures

Dr. Hellberg explained the practical arrangements in connection with the meeting and the agenda, as was circulated, was ACCEPTED.

The General Secretary, Dr. André Appel, addressed the Commission and welcomed it to its important task within the LWF. In his presentation he put the work of the new commission in the context of the Assembly at Evian and analysed the work of the Assembly as compared with previous assemblies.

1. It was the first time that the Assembly agenda was not governed by internal concerns;

2. The Assembly was confronted with an incontrovertable pluralism in dialogue;

3. It was the first time that a major address was given by a representative of the Roman Catholic Curia;

4. A high proportion of young people were among the delegates;

5. The "third World" played a much more important role than in past assemblies.

He further mentioned that the new structure is nothing new; it goes back to the mandate given by the Helsinki Assembly that all the commissions are to work on a global basis. It will now be the task of this commission to study the problems of the churches as seen over and against the problems of the world. This can be done only if priorities are set for the services to the churches. Here the obligations from the Assembly will help. The Commission must constantly ask the question "What is the LWF after the Assembly?". The answers will have to be seen under the following aspects:

1. The sending emphasis

2. The credibility question. It will be the task of the LWF to assist the churches in their endeavour to bring relevant witness both individually and corporately.

3. The question of confessional loyalties and ecumenical commitments.

Address by the President of the LWF, Dr. Mikko Juva

In his address to the Commission, the President emphasised the role of the LWF being a service organisation of its member churches. In this service it is, however, necessary for the Commission to also have a sense of freedom and to be open to new possibilities and not to just continue on the usual track. The special task of this commission will be a transmittal of services from one church to another. This transmittal is always a two-way exchange, where all churches are giving and all are receiving. This is the challenge and the opportunity for this commission.

In view of the importance of CWM in the past, in preparing for the consultation, the possibility of using the old initials should be considered.

The Director, Dr. Hellberg, introduced the DCC staff to the Commission giving their names and assignments. He reported on the vacancy in the Commission as Dr. Lindijer of Holland was unable to accept to sit on the Commission due to other commitments. This vacancy will be filled at the LWF Officers meeting in February 1971.

IV. Presentation of the Terms of Reference of the CCC

a) Terms of Reference applying to all commissions - General Secretary

Dr. Appel presented the terms of reference as applying to all commissions and emphasized especially C and D found in Exhibit I of the Agenda. As stated there the Commission has a certain freedom to find its own working method. It will be presented with definite tasks and its working method will have to be adapted to the task in such a way that it guarantees the freedom of the Commission to make its own decisions and also takes into consideration the flexibility necessary to meet new needs in changing situations. Referring to point J he emphasized the ecumenical responsibility of the Commission on Church Cooperation both on a local and a global level.

b) Terms of Reference applying to the CCC - Dr. Hellberg

Dr. Hellberg made a presentation on the basis of his paper "Opportunities, Obstacles and Obligations" (see Exhibit II).

In their questions related to the terms of reference the Commissioners laid special emphasis on the possibility of the Commission to also serve "Majority Churches" in the West. Before this obligation can be implemented, it requires more theological work in order to define the task of the LWF in this area.

RESOLVED: that staff be authorised to study the relationship to the majority churches in the West and to report to the next meeting of the Commission.

The question was also raised about the relationship to the Evangelical Church of the Lutheran Confession in Brazil. The Director reported that this church, at its General Assembly in Curitiba in October had decided to maintain its relationship to the LWF.

RESOLVED: that CCC authorise staff to work out a recommendation of how to integrate the American and European churches in the concern of this Commission in view of the mandate given to this Commission, and to report on this study to the next meeting of the CCC.

V. Presentation of areas of responsibility referred to the CCC from previous commissions:

a) Dr. Muetzelfeldt gave an introduction to his presentation of the areas of responsibility referred to the CCC from the Commission on World Service (Agenda Exhibit II). He explained that interchurch aid has been with the LWF right from the beginning, being an expression of the concern for the churches suffering from the last war. While interchurch aid

connected with the post-war situation has phased out in the past two decades, in Western Europe, basically the problems are left. He made special reference to the various areas.

Important work is done in Great Britain among Lutheran refugees, mostly coming from the Baltic countries. These refugee congregations are still to a large extent bound by their old traditions and their languages but they are in the process of becoming integrated into the situation in Great Britain. A significant aspect of the work is the Lutheran tutorship at Mansfield College in Oxford providing a Lutheran contribution to theology in the Anglo-Saxon sphere.

The situation in Italy is similar to the one in Great Britain as to the problem of integrating traditional groups, mainly of German origin, and of establishing an Italian Lutheran Church. Because of the differences in nationality and cultural background progress is not as rapid as hoped.

The churches in France have currently received interchurch aid mainly for strengthening their Revolving Loan Fund for the building of churches as they are involved in the process of urbanisation. The tendency in this field of work is towards a phase-out, while involvement in the interchurch aid programme in Eastern Europe has become stronger. With regard to this he stressed the great importance of financial interchurch aid related to church buildings and mentioned that the churches in that particular area, in their special situation, make much out of their limited opportunities. Dr. Muetzelfeldt explained the guide-lines under which the interchurch aid programme has been carried out in the Department of World Service, where the over-riding consideration has been help towards self-help. The intangible aspects of interchurch aid are the breaking of the isolation with personal contacts between people on the parish and local level. In this respect the Minority Churches Conference plays an important role.

The report was received with great appreciation.

Dr. Hellberg reported on a letter received from Dr. Empie conveying greetings, and some comments on the work. The greetings were received and concern was expressed by the Commission to get more information on these churches.

b) LWF/Commission on Latin America - Rev. Dreher

Pastor Dreher presented his area of responsibility, the work in Latin America, to the Commission, giving an introduction (see Agenda Exhibit III).

The main concern in the work in Latin America is to strengthen Lutheran unity. Pastor Dreher continued to give a presentation of the various kinds of church structures in Latin America. There has been the danger that through unilateral assistance the isolation of some individual congregations has been preserved too long. There is now a clear policy aiming at the integration of the individual

congregations into the existing national churches, and the most immediate task is how to speed up this development.

To that aim the Latin America Lutheran Conferences have served a very important purpose. In this context the question of a Latin American Lutheran Council has been considered as an overall organisation for all the Lutheran work in Latin America. Pastor Dreher emphasized the urgency of organising the 5th Latin America Conference which has been postponed twice, and that this matter would be considered by the Commission at this meeting. Questions for clarification were raised.

The report was received with appreciation.

c) LWF/Commission on World Mission.

i) Internationalisation of Mission - Unity of the Church in Mission
Dr. Kretzmann

Dr. Kretzmann presented his paper on Mission Studies (see Exhibit III). He explained the seven areas in thich the Commission on World Mission has been involved in the missionary task.

ii) CWM as a forum for Interchurch relationships for the churches in Africa and Asia - Dr. Hellberg

The Director, Dr. Hellberg, reported on the historical background for the various functions of the Commission on World Mission. It originally started as the Lutheran expression of responsibility towards mission areas which had become orphaned due to the Second World War. Already from its beginning the Commission on World Mission emphasized a representation of the younger churches in its consultations and thereby became the forum for an encounter between these churches and their western counterparts.

As the work grew churches in the west increasingly made use of the annual meetings of CWM for their direct and indirect participation in the mission task. CWM became the "catalytic factor in unity" by providing this consultation for direct confrontations between churches in Africa and Asia with churches and church-related agencies in the West. In this way CWM became instrumental in assisting the Afro-Asian churches to recognise themselves as equal partners in the international missionary task of the church. CWM thereby carried out an important global function that, maybe, can be considered as one of the most precious assets of the LWF prior to Evian.

As the work developed, CWM channelled interchurch aid to the Afro-Asian churches mainly for capital projects, assisting them in negotiating the necessary operation of support to the churches in their own missionary activities. With the specialisation of the various functions, tasks initiated by CWM were taken over by other Commissions, for instance LWF Scholarship programmes, the concern for theological education in Africa and Asia, the CDS and the concern for the social responsibility of the church in the rapidly changing urban and rural societies.

In carrying out this interchurch aid assistance to the churches in Africa and Asia, the main emphasis of CWM was always to strengthen the task of the church in mission. It therefore also initiated a number of study projects aiming at an extensive dialogue between churches of various backgrounds towards an understanding of mission as a common concern related to the inner life of every individual church.

VI. LWF's role in the Mission of the Church - Rev. Stålsett

Pastor Stålsett's paper was read (see Exhibit IV). The Commission appointed the following to react on this paper: OKR Ringeling, Dr. Scherer and Pastor Hsiao. The CCC received the paper and the comments from the reactors as helpful information of its continued obligation in the missionary task of the church.

VII. Structural functions of the CCC

a) Introduction of the Subject

The Associate General Secretary, Pastor Mau, made a presentation of the general structure and function of the LWF, emphasising the need for close coordination between the departments. The particular problem of this Commission will be find the right balance between regionalism and global functions. The regional interests will have to be reflected in the total context of the LWF. In that way the Commission with its regional secretaries will render invaluable service to the other commissions and departments.

In his introduction, the Director related the work of this Commission to the need for assisting the Commission on Studies particularly in carrying out its task to relate its work to the "grass-root" situation. This Commission offers its consultative functions as a sounding board for various study projects of the LWF. It will, therefore, be necessary for the CCC to come to an understanding of its structural functions. The responsiblity of this Commission and staff will be to provide the regional expertise to the Commission on Studies and to stand ready to help with the implementation of the study results in the local churches.

In the pursuing discussion the commission centred its interest around the definition "consultation". A consultation is not necessarily a study consultation but can also be related to specific functions or topics of immediate relevant interest to the churches and their on-going programmes. It was, however, recognised that a consultation of any kind could serve a useful purpose for other commissions, particularly the Study Commission, in recognising new areas of services to the churches.

The Commission cautioned the LWF not to draw the lines too distinctly between study projects and the technical day-to-day carrying out of the tasks. As a guideline for its negotiations with the Commission on Studies pertaining to the continuing relationship and cooperation between the two commissions and department, the Commission prepared a paper as contained in Exhibit V. To the proposed staff member charged with the responsibility for coordinating interdepartmental studies, the Commission stated, after lengthy discussion, that this would normally be the task of the Director. Due to his heavy load of work, it might be necessary for the Commission to make provision for necessary staff assistance to the Director in carrying out this particular task.

b) Area and/or functional committees and/or consultations

The Director introduced the matter, placing before the Commission the alternatives. The staff recommendation and the various aspects of it were considered. The Commission felt that as its work develops, it

might be necessary for it to organise both geographical and functional committees on an ad hoc basis. At the present time the commissioners should, however, divide up the responsibility between themselves, to be of assistance to the area secretary in a given area in evaluating projects and other matters coming from that area to the Commission. The Commission further discussed the use of advisers coming from outside the Commission and stated that such advisers will be called in to assist as needs come up.

RESOLVED: that prior to any commission meeting, the members of the commission will be divided up into areas of concern. This sub-group will meet with relevant staff persons as well as a limited number of advisers appointed on an adhoc basis as required, in order to prepare any request coming to the commission. Normally the commission would not act against the recommendations of such a sub-committee.

The division of the responsibilities between the commissioners is as follows:

Asia:	Dr. Hsiao and Pastor Purba
Africa:	Bishop Kibira and Pastor Stølsett
Latin America:	Pastor Boll and Dr. Scherer
Minority Churches:	Bishop Kaldy and OKR Ringeling

The CCC further

RESOLVED: 1. that a limited number or area advisers may be coopted to the CCC area sub-committees if needed, in order to meet the respective needs of the area.

2. that staff be authorised to call upon necessary advisers in consultation with the commissioners responsible for each particular area.

c) Relationships to churches, national committees and/or continental conferences

The General Secretary reported on the functions of the National Committees. This matter will be given further consideration by the Executive Committee of the LWF.

d) Experts/Advisers to the CCC

see VII b)

VIII. Administrative functions of the Department of Church Cooperation

a) Area Secretaries and/or Regional Representatives

The Director presented the staff proposal for a job description for area secretaries. He explained that this had been discussed at a joint meeting of the Department of Studies and that a number of changes had been proposed from that meeting. He especially referred to the aspects of the planning of strategy, the setting of priorities in each area and the implementation aspect.

The Commission made changes as indicated in Exhibit VI.

In the discussion consideration was also given to the role of regional representatives, especially in view of the request from the former Commission on Latin America that the desk for Latin America be stationed in Latin America. The Commission made the distinction between the area desks and their role in the task of the total of the LWF, which makes it necessary that they remain in the headquarters in Geneva, and the regional representation of the LWF, which might have to be stationed in the area concerned, depending on the local needs. Special reference was given to the important role of the Senior Representatives in Great Britain and Berlin and to the possibility of establishing similar offices in other parts of the world.

RESOLVED: 1. that staff be requested to present to the next meeting of the CCC a revised proposal for a job description for area secretaries, taking into consideration the points raised by the Commission with special reference to the role of the area secretary in the total context of the LWF.

2. that staff further be requested to prepare a job description for Senior Representatives.

b) Consultative Services

i) General consultative services to the churches

The Director reported on the general consultative services to the churches in Africa and Asia, previously carried out by the Commission on World Mission. He stated that with the change of structure of the LWF, the

consultant on missionary studies serving on a half-time basis is transferred to the new Department of Studies. He will, however, be directly related to the work of this Commission when it comes to the follow-up of study programmes initiated by the Commission on World Mission.

The Consultant on the Study on Church Economy holds a special position in as far as his study is project related, based on a decision of the Commission on World Mission. As his study will be concluded by the end of 1971, or the beginning of 1972, it is the most practical arrangement that he remains in the Department of Church Cooperation with the understanding that the study be closely related to the stewardship concerns of the Commission on Studies and that he therefore work in close cooperation with that department.

The Director further reported on the work of the Consultant on Family Counselling, which is not a study project but a service given to the churches in Africa on the basis of a contract which expires at the end of this year. The continuation of this work and the possibility of the renewal of the contract, will be reported to the Commission in a closed session.

ii) Interdepartmental consultative services

The Director further reported on the interdepartmental consultative services of the Department of Church Cooperation. For the screening of projects to the CDS, the Director is a member of the CDS Staff Committee. The Area Secretaries are always consulted regarding these projects as well as regarding scholarship applications to the LWF Scholarship office. He further reported on the regular DCC staff consultations which take place prior to cabinet meetings in order to channel concerns and requests for consideration from the various desks of the department to the cabinet. A new pattern of interdepartmental consultative service has recently developed with the establishment of task forces, chaired by the General Secretary and with staff persons of various departments, related to any aspect of the work in a given area,participating.

c) General Departmental Administration

A report was given by the Director on the General department administration.

IX. Constituting of the Commission

In introducing this matter the Director explained that the LWF constitution allows the Commission to decide on its own whether it wants to constitute its own officers which serve as the Executive Committee of the Commission. He stressed that it was advisable to have a vice-chairman who could function in the case of the absence of the chairman.

The Associate General Secretary explained that the Executive Committee of the Commission would serve in an advisory capacity in between the commission

meetings and that usually the final decisions would be taken by the entire commission. A certain concern was expressed by the Commission to make this election with one commissioner absent and with one vacancy. The Commission therefore decided to constitute itself with one vice-chairman and one honorary secretary on a provisional basis with re-election at its next meeting. The election took place. For changes in the electoral procedure see page 14.

X ELECTIONS

A. LWF Boards and Committees

1. LWF Broadcasting (3 vacancies)

The Director of the LWF/BS, Dr. Aske, gave an introduction to the election of members to the LWF/BS Board as follows:

a. Background Information

Board membership was interpreted, in 1960, to mean that any church, national committee, or mission agency, contributing US$ 1,800 a year towards operating expenses would have a seat on the Board. The Board is, therefore, a fairly large body of about 30 to 40 members.

The Executive Committee was formed on the basis of the following membership:

(i) The Chairman of CWM
(ii) The Vice-Chairman of CWM
(iii) The Executive Secretary of the LWF
(iv) The Director of DWM
(v) One member from Africa
(vi) One area member (during the initial period this member would come from Scandinavia, the areas of Germany and North America being represented by the Chairman and the Vice-Chairman.)
(vii) Provisions should be made when Lutheran churches in Asia become definitely involved in the programme to appoint a member from Asia.

b. The Executive Committee of the LWF in 1969, when restructuring the LWF, decided to have the LWF/BS continue under its present Board and Executive Committee arrangements until the findings of the Mass Communications Task Force have been acted on in 1972.

c. Present LWF/BS Executive Committee membership

Chairman: Bishop Heinrich Meyer
Secretary: Rev. Holger Benettson
Chairman of CCC
Vice-Chairman of CCC
General Secretary of LWF
Director of DCC

d. Board and Executive Committee 1970/1972

While the Board membership will continue until 1972 as stipulated above, there is a necessity to replenish and strengthen the membership of the Executive Committee of the Board.

The Executive Committee of the Board has normally been composed of nine people. It seems that the most practical procedure would be to request the CCC in its present session to appoint the necessary Executive Committee members. RVOG alone represents a large operational programme, and staff are anxiously looking for Board leadership.

CRITERIA to be considered in the appointment of new Executive Committee and Board members:
(i) area representation
(ii) church strategy
(iii) inter-media expertise
(iv) inter-cultural knowledge

Before the Commission proceeded to elect members, Dr. Hellberg made the remark that in its elections the Commission should take into consideration a balance between the mission concerns and the inter-church aid aspect. This remark gave rise to considerable discussion and the question whether this remark should be recorded in the minutes was put to the vote particularly in view of the elections which had already taken place.

RESOLVED: that the remark be recorded (4 for, 2 against).

Further consideration of the elections was referred to closed session. It was the wish of the closed session that the result of the following elections be recorded in these minutes, with the understanding that the elections should be final and not on a provisional basis.

a. Officers of the Commission

First Vice-Chairman	Bishop Kaldy	
Second Vice-Chairman	Pastor Stålsett	all unanimously elected
Honorary Secretary	Dr. Scherer	

b. LWF/BS Board up to 1972

Mr. Tahi Halomoan Siregar
The Rev. Hilmar Kannenberg
Mr. Ray Scherer

2. LWF/CDS Committee (2 members)

The Programme Director of the CDS, Pastor Ries, introduced the election by making a presentation of the LWF/CDS programme. The CDS Governing Committee consists of five members and is a sub-committee of the Commission on World

Service. According to the new structure of the LWF, the Commission on Church Cooperation nominates 2 members and the Commission on Studies, one. The nominations are reported to the Commission on World Service for its final decision. Pastor Ries expressed the wish that the "third world" would be as widely represented as possible in the CDS Governing Committee.

The Commission raised a number of questions related to the CDS programme. It was noted that within the context of the overall programmes of the LWF, the CDS attracted considerable funds as compared with those being granted for evangelistic purposes. The Commission requested staff to prepare a more extensive study on the relationship between interchurch aid and community development service to be put on the agenda for the next meeting of the Commission.

The question of the relationship of the CDS programmes to existing political patterns in the various countries was raised. Pastor Ries explained that all the projects were seen in the context of the total development plans of the government in each country and that, wherever applicable, government endorsement of project requests was secured.

On a question raised, Pastor Ries explained that the nominees for the CDS Governing Committee must not necessarily come from among the Commissioners themselves.

Pastor Ries further made the remark that rather than discuss the policy of the CDS in each individual commission, such a discussion should take place in a forum where all three commissions were represented.

The Commission decided to nominate one member from the Commissioners and one from outside, and the following were nominated:

Dr. James Scherer from the Commission
Mr. Sinagar from GKPS, at present in the United States
(Should Mr. Sinagar not wish to accept this nomination, the name of Rev. Norberto Schwantes of the Evangelical Church of the Lutheran Confession in Brazil should be put forward.)

B. Committees serving under the CCC

No action was taken

XI ITEMS REFERRED TO THE CCC

A. By Outgoing Commissions:-

1. LWF/Commission on Latin America

a. The Secretary for Latin America reported on the plans for the Fifth Latin American Lutheran Conference. At a meeting of delegates from Latin America to the LWF Assembly in Evian, a four-man preparatory committee for this conference was appointed. Due to various reasons, they had not yet convened. The original intention was to hold the conference in Sao Paulo in Brazil. In view of the difficulties presented at the meeting of the Evangelical Church of the Lutheran Confession in Brazil at its Assembly in Curitiba, an invitation was offered from the Evangelical La Plata Church and the United Evangelical Lutheran Church in Argentina. It is understood that the host church will take the initiative to call together representatives of the Lutheran churches, expecting to participate in the conference, for the preparatory work. The Secretary for Latin America further reported on the five working groups envisaged for the conference working on the following points:

1. "Sent with the Gospel"
2. "Our Ecumenical Commitment"
3. "Our Participation in Today's Society"
4. An evaluation of the Evian Assembly
5. Lutheran Cooperation in Latin America

The Commission received this information and

RESOLVED: 1. to note with appreciation the initiative from Latin America for this conference and

2. to declare its willingness to provide financial assistance for the conference as well as for the preparatory work.

b. Latin American Lutheran Conference

The Director reported that the recommendation as stated in the agenda was a staff recommendation and not coming from the former LWF Commission on Latin America.

The Commission decided not to take action on this item but to wait for the results of the Fifth Latin American Lutheran Conference in case there are some suggestions from that conference regarding the future cooperation between the Lutheran churches in Latin America.

2. LWF/World Service/Work in Great Britain

The Senior Representative for Great Britain, Pastor Paul Kampfe, gave an "Evaluation of the Potential of Lutheran Work in Great Britain" in compliance with the request of the meeting of the Commission on World Service, Naples 1970 (see Exhibit VII). The Director further reported on his recent visit to the Lutheran work in Great Britain and emphasized the importance of this work for the Lutheran ecumenical contacts in Great Britain and the training aspects as reflected in the LWF involvement at Mansfield College and Selly Oak Colleges. As a sign of the appreciation of the Lutheran work in Great Britain in the broader ecumenical context, it was mentioned that the Lutheran Council of Great Britain is recognised as a full member of the British Council of Churches and increasingly takes part in its activities. Received as information.

Staff was requested to circulate to the Commissioners copies of the report on the LWF/WS delegation to Great Britain in 1968 (see Exhibit VIII).

3. LWF/World Mission

a. Consultation to replace CWM in 1971

The Director reported on the wish expressed at the last meeting of CWM, St. Louis, 1970 and later endorsed by the LWF Executive Committee, that a consultation in replacement of CWM be held already in 1971. He further reported that invitations for such a consultation had been received from Japan, Tanzania and Berlin and that the Afro-Asian representatives at CWM St. Louis had expressed the wish that the consultation be held on the theme "The Mission of the Church in an Ecumenical Context" with specific emphasis on the needs of Afro-Asian expression of thought.

The Commission gave careful consideration to the desirability of holding this consultation already in 1971, especially in view of the fact that the Fifth Latin American Lutheran Conference will be held the same year. It further considered the shape of the consultation, that it should meet the needs of the continuation of the old CWM pattern but at the same time fit into the increased areas of responsibility given to the new Commission. As for the future, the question was raised whether such consultations would be held annually or biannually. The Commission further paid attention to the importance of organising its consultations in such a way that concerns carried by other commissions of the LWF can also benefit from them. Special consideration was given there to the various project areas of the Commission on Studies. The Commission stated that although it was responsible for carrying out consultations through which areas of concern in the various churches could be confronted with each other, this must, however, be done in consultation with the Commission on

Studies. A clear difference must, however, be kept between that kind of consultation for which the CCC is responsible and the study consultations which are the responsibility of the Commission on Studies.

RESOLVED: 1. that the Commission on Church Cooperation accept with gratitude the invitation from the Japan Evangelical Lutheran Chuurh to hold its next meeting in Tokyo, May 5 - 12.

2. that staff be authorised to arrange a consultation on April 29 - May 4 on the theme "The Role of Lutheranism in an Ecumenical Age", it being understood that this be done in consultation with the Department of Studies and that this consultation be seen mainly as a conference for the African and Asian churches.

3. that staff be authorised to arrange for participation in this consultation for a limited number of church representatives from Latin America and Minority churches in Europe.

4. that joint board committees related to churches in Africa and Asia be informed about this decision so that those who have not yet decided their annual meetings may make use of this opportunity to meet in Japan.

5. that staff be requested to study the nature of our future consultation programmes in view of the new structures and present its findings for a decision at the next meeting of the Commission on Church Cooperation.

b. Ecumenical Involvements

The Director reported on the reactions from various national committees on the "B" item in the 1971 budget in the amount of $ 10,000. The intention was that this amount be placed at the disposal of the Department of Church Cooperation in order to enable the LWF to provide subsidies to Lutheran churches in their ecumenical involvements on a local level. As most of the LWF member churches contribute both to the LWF programme and to one or more interconfessional regional or world ecumenical bodies and as the procedure proposed would increase the already complex pattern of ecumenical giving, a number of donor agencies had requested the Commission on Church Cooperation to reconsider this item in the 1971 budget.

RESOLVED: 1. that the item on the "B" list in the 1971 statement of needs for $ 10,000, under the heading of "Ecumenical Involvement" be deleted from the budget and

2. that this action be reported to the meeting of the LWF Officers in February 1971.

B. LWF Assembly and Executive Committee, Evian 1970

1. Relation to Latin America after the change of site of the Assembly.

In view of the recent development in the Evangelical Church of the Lutheran Confession in Brazil, no action was required (see page 3).

2. Urban-Industrial Concerns

The Associate General Secretary, Pastor Mau, reported that the Commission on Studies was considering the possibility of establishing an international seminar in a selected urban area for the training of urban church workers. It was further reported that the committee on Urban Industrial Mission of the Division of World Mission and Evangelism was considering an intensified urban industrial project.

Action was postponed pending further staff investigation in consultation with the Department of Studies.

3. Racial Issues

The Commission received a report about the work of the LWF Task Force on Southern Africa and the first draft of the internal working paper prepared by this Task Force, as discussed with the LWF President and the Chairman of the CCC. There is a need for the LWF to enter into thorough theological dialogue with its Southern African member churches on the basis of the following Assembly documents:

a. The resolution on the communion of all races
b. The statement on racial issues and minority problems
c. The resolution on human rights
d. The statement on altar and pulpit fellowship

There are a number of open questions as to the relations to the Southern African churches as, for instance, in the field of resettlement and community development.

i. the question of communication/information
ii. in the field of education and training, especially related to the training programme for ministers in the various churches and to the function and role of the Christian Academy in its service to FELCSA churches and through them to the Southern African society and further to the South African churches' participation in the LWF Scholarship and Exchange programme.
iii. the question whether the CDS can adjust its policy according to the special needs in South Africa.

The following steps were envisaged by the Task Force for the implementation of an intensified LWF involvement in the specific situation of the churches in Southern Africa.

The LWF Officers' meeting, February 1971 They will have to deal with the question of a delegation to Southern Africa, as demanded by the Assembly, and possibly decide on its composition. In order to secure the effectiveness of the delegation, the following steps are envisaged.

a. The FELCSA meeting February 1971. LWF staff members' attendance should be used for the preparation both of the church leaders' seminar (see under 3) and of the delegation.

b. A follow-up on the Frankfurt Consultation, June 1970. It should take place in March 1971 and comprise German, Nordic and American agencies involved in one way or another in the Lutheran work in Southern Africa. Individuals from the Southern African churches are to be invited.

c. The Church Leaders' Seminar of the FELCSA in May 1971. It provides an adequate forum for a theological dialogue between the LWF as a whole and the leadership of the Southern African Lutheran churches on the churches' role in that particular society.

d. The delegation. It was understood that it should take place in connection with the church leaders' seminar.

RESOLVED: 1. that CCC has made note of the preparatory work of staff on the LWF relationship with Lutheran churches in Southern Africa.

2. that CCC will at this moment underscore the points in the resolution which express that Lutheran churches black and white should at all times be willing to commune together and that the principles and practices of apartheid should be opposed.

3. that CCC postpones action on the matter until the work of staff has been finalised with the understanding that this item be put on the agenda of the Commission on Church Cooperation until progress is made as expressed in the resolution.

4. that CCC express its concern in this matter by proposing that the chairman or another member of the Commission be included in the planned delegation to South Africa.

4. The Follow-up on the LWF Assembly

The Associate General Secretary outlined the general strategy of the follow-up on the LWF Assembly, defining its goal with an emphasis on the "grass-root level" involvement of the churches. He further mentioned that the Assembly materials, as outlined in three sub-sections, are now available. Reports were also made on the current follow-up programmes in Eastern Europe, Latin America, Africa and Asia. Received as information.

XII Joint Session with the Commission on Studies

Introduction by the General Secretary

The General Secretary described this first meeting of the two Commissions as "historical". The new structure offers possibilities which must be made use of. Cooperation between the two departments is necessary on account of their make-up and task description. The structure document is not complete and therefore experience must be gathered as to how a fruitful cooperation can be outlined for the future.

Report of Ad Hoc Committee to Questions regarding cooperation in Studies

A committee submitted the result of a discussion with the Commission on Church Cooperation on the relationship of both commissions in study projects (see page 7 and Exhibit V).

During the discussion of this resolution it was emphasized that the Department of Studies conducts all studies, but that the Department of Church Cooperation, particularly through its Area Secretaries, is constantly to participate in the initiating, conducting and above all realization of the studies in the churches. Just as the Commission on Studies is now basing its work on the recommendations which come from the Fifth Assembly and also from the old commissions, so in the future it awaits suggestions especially from the Commission on Church Cooperation.

In this connection the Commission on Church Cooperation was given a report on the present project plan of the Commission on Studies. The following propositions aroused particular interest:

a. a case study in church economy

b. an international interdisciplinary seminar searching for new scholarship strategies

c. the China Study

Emphatic agreement was given to a. because the present study is planned on a broad scale and therefore requires the addition of a concrete examination, which takes into account all factors, including the local ones, which are of importance in the search for a healthy economic structure of a given church. As regards b. it was stressed that such a seminar must not be developed "from the top down". Thereupon it was repeated that the seminar should proceed from a concrete problem of a younger church, e.g. urbanization, and that the concerned churches and educational establishments bear the decisive responsibility for the

development of the project. In connection with c., the China Study, the problem of mission was particularly stressed. The people working on the study should if possible know Chinese, in order to study the original material as independently as possible. The WSCF study on China should not simply be made a starting point for the work, but should be critically evaluated.

XIII Evaluation of the Discussion with the Commission on Studies

The Commission on Church Cooperation devoted time for an evaluation of the meeting with the Commission on Studies. It expressed its concern for a more clear definition of study consultation and a consultation being an encounter between churches in a given area around one or more topics. The CCC further expressed the necessity of area secretaries being involved in issues taken up by the Commission on Studies in their areas already in the planning stages.

The Commission received a communication from the Commission on Studies, in which it declared its willingness to make use of the consultation arranged by the Commission on Church Cooperation in Toyko 1971 for its future relationship to the churches in Africa and Asia.

XIV Time and place for the next meeting

(see pages 17 & 18)

XV Personnel matters

(closed session)

XVI New Items

A The Lutheran Student Centre, London
(cf. CWM Minutes, St. Louis 1970, p.18, VII B)

The Director reported that the request for an LWF subsidy towards the erection of a Student Centre in London had been considered by the LWF/CDS Staff Committee. As a request of this kind does not meet the criteria of the CDS programme, the request had been referred back to the Commission on Church Cooperation for renewed consideration.

The Senior Representative in Great Britain emphasised the urgency of the project. The lease on the present Student Centre expires at the end of 1972 and with the development of the student work now served by a full-time student chaplain, a centre for this work is very necessary. Demands for rooms in the Student Centre are more than can be met.

OKR Klapper reported on the plans to build the Lutheran Centre in conjunction with the rebuilding of St. Mary's Church, Sandwich Street, London. The site for this programme is also suitable for the Student Centre as it is close to the University of London. The worship facilities in St. Mary's could also be used by the student chaplain and a joint plan with St. Mary's would decrease the building costs considerably.

The Director stated that the costs for the rebuilding of St. Mary's are already provided for from services in Germany

The CCC decided to communicate to the applicant, the Lutheran Council of Great Britain, the following resolution:

RESOLVED: that the Commission looks favourably upon this project and asks that it be put on the agenda for the next meeting.

B KCMC - Operational Budget 1971

The Director reported on the guarantee of the operational support to the KCMC as decided upon by CWM 1964 (see Appendix IX). He further reported on a cable received from the Development Director, Mr. Mortensen, indicating that operational support might be required already for 1971, pending the outcome of the negotiations with the Tanzania Government. He further informed the Commission of the communication received from the US National Committee of the LWF that it has put the amount of US $ 15,000 on its 1971 budget for this purpose. Mr. Mortensen has been asked to visit Geneva to explain the operational budget for 1971. Out of this report a request might come to the CCC to make reallocations in its 1971 budget for the KCMC operational budget.

No action could be taken at this time. Received as information.

C Recommendations from Study Groups, CWM St. Louis, 1970

Dr. Kretzmann reported on the recommendations from the study groups CWM 1970 adopted by CWM and forwarded to the Commission on Church Cooperation.

1. Study Group I - Mission on Six Continents

a. CWM staff should study and take up in consultation with churches in all regions how to speed up and effect as early as possible the combination of mission and church budgets and the channelization of funds for missionaries through "younger churches" in (under) which they work.

RESOLVED: that staff gather information from churches where this is being done and prepare a report for the CCC meeting in 1971.

b. CWM staff should explore ways of setting up ad hoc regional channels of priority setting machinery in all six continents where participating partners of that region form a coalition to interact with each other (vis-à-vis the mission boards) and set priorities for mission in that region.

In the light of the terms of reference of the CCC, it would seem that the national committees and federation executives are the natural channels to initiate this programme.

RESOLVED: that DCC staff be instructed to place this matter before national committees and similar bodies and gather reactions to the suggestion.

2. Study Group II - Internationalization of Missions

a. Missions should, with the assistance of DWM staff, seek to implement, to innovate and to experiment with internationalization during the next biennium.

It would be a delicate matter for the CCC to take any unilateral steps in the direction suggested. Staff can give assistance if requested to do so.

RESOLVED: that DCC staff be instructed to transmit this recommendation to the various joint committees and federations without prejudice.

b. DWM staff should prepare and present at the next consultation a comprehensive report of progress and experiences together with an account of the lessons to be learned from those experiences.

The area secretaries of the DCC staff are acquainted with those churches and missions where experiences of internationalization are available.

RESOLVED: that area secretaries be asked to enter into direct correspondence with the heads of churches and mission agencies where internationalization is in force, to gather from them specific information about the advantages and disadvantages (and a sketch of the historical background of how it came into being) of such an arrangement and an understanding of the problems caused by it.

3. Study Group III - Together in Mission

a. Group III suggests that CWM initiate a study to determine the importance of particular theological and non-theological factors in the expression of hindrance of joint action for mission on the level of local congregations of the church on six continents.

It is obvious that this suggestion has wide implications. It should be noted that this refers to all six continents but refers to what is happening on the local congregation level. The

objective of such a study would be to discover and share with other churches what is already happening in many places, while at the same time we would get a more accurate understanding of the factors which relate to the interconfessionalization of missions.

RESOLVED: that this recommendation be referred to the area consultations.

b. Group III suggests that the document entitled "Proposed Constitution for the Church of Christ in South India" be studied in the churches. Group III would ask that CWM make the document available to interested churches.

The document referred to is the result of many years of study and discussion between the Church of South India and the Lutheran Churches.

RESOLVED: that staff order a small quantity of this document and make it available to the churches interested in it.

4. Dr. Kretzmann then presented additional study items for the attention of the CCC from the open hearings of the Assembly.

a. The Nature of the Mission. This refers to the tension between the verbal witness of the Gospel and man's spiritual needs, and the expressions of service in the spirit of the Gospel for man's total being. Concern was expressed that the western churches have lost their zeal for evangelism and that it is easier to get money for service than for the verbalization of the Gospel. Is there a real conflict in the Lutheran Church on this, or is it a matter of priorities dictated by the context of the mission? A serious study must be made on this.

b. The Place of the Laity in the Mission. Reference was made to the large number of Christian lay people from all countries who are living and working outside of their native lands. As governments are becoming increasingly reluctant to allow professional church workers into their countries we need to develop ways in which the lay people can be more effective witnesses in their daily vocations, and at the same time serve to strengthen the local churches as ambassadors from sister churches.

Received as information.

D Miscellaneous Items Relating to Latin America

1. I S E D E T

The Secretary for Latin America reported on the integration of the former Lutheran Seminary in José C. Paz with the Theological School in Buenos Aires. In connection with this the question of continued LWF subsidy to the then joint project ISEDET (Superior Institute for Evangelical Theological Education) had been raised.

The Commission encourages the ISEDET to submit an application for 1972 to the 1971 meeting.

2. Agreement to sell part of the property of the Scandinavian Congregation in Sao Paulo

The money for the buying of land for the Scandinavian congregation in Sao Paulo was given by the LWF for the purpose of building a church. The congregation now wishes to sell part of this property to the Scandinavian Club but does not feel it can enter into closer negotiations before the Commission's agreement has been given,as it would involve a change in the former proposal.

The CCC

RESOLVED: that it sees no objection to the Scandinavian Congregation's selling part of its property to the Scandinavian Club and using the proceeds to build a new parsonage and church with this amount on the conditions:

1. that the congregation keep the present parsonage until the day when the new parsonage is ready to be moved in to.

2. that the congregation start immediately to build the new church before inflation makes the money less valuable.

3. Earmarked Reserve, Former Latin America Commission

It was reported that action on the earmarked reserves of the former Latin America Commission will be dealt with at the LWF Officers meeting in February.

4. Grant of US $ 10,000 for Portuguese Version of Film-Strips of the "Davey-Goliath"Series (cf. Minutes Commission on Latin America, St. Louis, 1970)

It was reported that the US National Committee would be willing to advance US $ 10,000 in 1971 in order to carry through this project

within one year on the condition that this amount be included in the 1972 budget.

RESOLVED: that staff be authorised to see to it that this amount be included in the 1972 budget.

E Report by Senior Representative, Berlin

The Senior Representative in Berlin gave a report on the LWF work in the German Democratic Republic making special reference to the statement of the President of the LWF of the importance of mutual sharing between churches in various parts of the world. He reported that the church membership in the DDR had dropped by approximately 6 million since 1950. Those remaining have helped to consolidate the church. Being a church living under very special circumstances, it might have something to contribute to other churches in the world as it develops a more independent relationship to the main political streams of its country. He, therefore, encouraged the Commission to take a positive approach to the church situation in the German Domocratic Republic. In spite of the fact that the church in the DDR, due to its particular situation sometimes feels isolated from other churches in the world, it takes a positive view of ecumenical relationships and encourages visits from other countries.

The LWF programme in the DDR has helped the churches, not only financially after the Second World War, but has become a feasible point of close relationship to other Lutheran churches in the world.

Carl-J. Hellberg
Recording Secretary

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Terms of Reference/Department of Church Cooperation

OPPORTUNITIES, OBLIGATIONS, OBSTACLES

We have got a new structure - and after Evian - a new mandate for our work. The genius of any mandate is to provide as much freedom and flexibility as possible for the work - or in other words - not to mandate in details, but to provide guidelines, give general directions for the work and the freedom for the commission and the staff to carry out the work in the way best adapted to the circumstances. This in itself brings us right into our theme.

We have the general guidelines and directions. What we now have to do is to prepare suggestions for priorities and to build up the work of our department. The name we have got is very ambitious, indeed. Church Cooperation could be said to include everything - and when we then have a look at the terms of reference, they also seem to be put in very wide terms, to say the least. If we are going to try to do everything, experience teaches us that nothing will be achieved. To this comes also the temptation to look at the new department and commission in terms of simple arithmetic, i.e., what we have to do is just to add together all that has been done up to now by the Department of World Mission, by World Service/ Minority Churches and the Secretariat for Latin America. It is of course veryimportant that nothing essential of what has been done in the past will be lost in the work ahead of us. At the same time we must, however, think in terms of a new start, a new unity must be built up - and whatever we do in our particular areas of responsibilities must now more than before be seen in the context of not just the new commission but of the LWF as a whole.

It is therefore very essential that we start off our working together as a new unit within the LWF by taking a close look at our mandate with the aim of setting the priorities. In doing this we must be aware of our limitations but at the same time make an optimistic evaluation of our potentialities. This is what I had in mind when I chose the theme of this introduction : Opportunities, obligations and obstacles.

Opportunities

They appear to me to be almost unlimited. We serve an international church organization, and our mandate makes the whole world our working place. This is clearly stated in the specific assignment of our commission:

a. To support Lutheran churches and groups as they endeavour to carry out the mission imperative of the Lord;

b. To facilitate contacts and exchange of resources, information, counsel in such a way as to strengthen the life and witness of related churches in all parts of the world;

c. To provide programs requested by member churches where it is not feasible for the churches to conduct programs themselves.

How do we interpret this? It will be our task to assist in identifying the particular resources and gifts that can be found in any church and to make them available to other churches as well as to the world-wide body of the Church in Christ. The real challenge - as I can see it - is that this exchange, and stimulation to intensified exchange, through our commission and the work of our department can now take place more than hitherto on a church-to-church level, as we in our daily work will reflect the totality of our church constituencies in the LWF. We will have an accumulated inside knowledge of resources and needs. Here then comes the other aspect already mentioned above. The new structure presupposes a more active role of the area secretaries in relation to the whole of the LWF. With the new structure we have been given the opportunity to make the total resources of a world body likethis available to each individual church - irrespective of its size or geographical position. So - as already said - the opportunites are unlimited. What are then our specific --

Obligations

The key word in our terms of reference is Mission. The heated discussion on the use of this word in the past few months has revealed - to me at least - that in spite of all that has been written and said about the world-wide task of the Church in Mission, there is a definite need for a biblical reinterpretation of the concept of mission. Such a reinterpretation carried out through practical and down-to-earth service to the churches, I see as our main obligation in carrying out our mandate. To me mission means the proclamation of the Gospel through words and deeds in such a way that men come to a saving knowledge of and faith in our Lord. With such a definition the missionary task of the church cannot be limited to the traditional activities of missionary agencies. It involves every church in its activity. It confronts us in our service to a world organization like the LWF with the obligation to stimulate our member churches to find new ways and means to define their resources for mission in order to strengthen their witness, both within their own boundaries and in the world-wide church, and to assist them in activating these resources. The word mission, used in this context, implies a strategy for mission that does not just take into account financial and/or personnel resources available from one area to another, but the strengthening of the sense of unity between all believers as reflected in St. Paul's description of the Church as the living body where each member is essential for the proper functioning of the whole body and where each member also has something essential to contribute, irrespective of its size or strength. In laying down practical guidelines for our service to the churches in fulfilling their mission our terms of reference presuppose that kind of concept of mission. It will be our task not just to serve as a liaison office for church-to-church relationships, but to see ourselves as the active servants of the Church in carrying out its missionary obligation. This leads us to come to grips with some of the --

Obstacles

which we will have to overcome in preparation for our service together. Here we must become very practical and realistic. So far we have served in different contexts of the LWF. The departments we have served had each its own traditions, its own policies and its own priorities. This was very much felt in each area of work - for the churches in Africa and Asia LWF meant DWM as LWF in Latin America meant the Latin America Commission, and in Europe the Commission on World Service. Now these traditional ties to the old commissions and departments have been broken, and our main obstacle might be to overcome a very natural fear for the changed relationship to a new unit in the LWF among our constituencies. This can be overcome only if we prove through our service to them, not just that what has been done in the past will continue in the future, but that our service will create new opportunities for churches to break out of their isolation and play a more active part in the total activities of the LWF. Such a widening of the horizon and activization (if such a word can be found) of our churches will no doubt build up a new confidence in our service. A condition for this is, however, that we on our part cease to think in terms of past departmental ties, and instead see ourselves as partners in a new team-work. It takes time to build ap a new team-work, and much depends on the leader of the team, but unless each member of the team is prepared to work in the team, the leader cannot succeed. Let me conclude by expressing the wish that our past relationship to that or that department will not become an obstacle when we now start to work together, but that we can develop that kind of frank and open friendship, based on mutual respect and recognition that is the first and foremost condition for any kind of team-work.

I have deliberately put my introduction in very general terms - I wanted to share with you some of my basic thinking when I now face the task to direct our new department. We have come here to get to know each other and each other's work. From there we can proceed to more practical issues and to lay down the principles for the administrative pattern of our department.

Carl-J. Hellberg

MISSION STUDIES

In the interval between the Fourth and Fifth Assemblies of the LWF the Commission on World Mission developed a program of studies which were directly related to the problems arising from the changing circumstances in the world mission of the church. The most significant of these changes are the following:

1. The rise of nationalism in the countrieswhich had been considered the "Mission Fields" in an earlier period.

2. The development of national churches and their increased understanding of their place in the total mission in the world.

3. The growing realization that the whole world was a mission field, just as the whole church was in mission to the whole world.

4. The changing role of Mission Boards and Societies as they entered into partnership with national churches in Asia and Africa.

5. The growing need to see the Mission of the Church in relation to the total life of man and the development of programs of service and aid which would demonstrate the relevance of the Gospel to the whole life of man and his community.

6. The growing realization that the whole Christian Church, under its one Lord, is engaged in One Mission and must, therefore, restudy all inter-denominational relationships from the viewpoint of the Mission rather than from the viewpoint of institutional concerns.

7. In view of the changing financial situation in the world, the need to restudy the financial structures of the churches in Asia and Africa so that the churches could provide their essential ministries from their own resources.

As the need arose to study various aspects of the above changes and problems, the former Commission on World Mission adopted the principle of partnership through which the staff of the Department served to initiate the studies and enable the Churches and Missions to bring together their own resources of knowledge and experience and thus relate the studies to particular and specific situations. Through this method it was felt that the studies would be of a practical and functional nature. At the same time it was recognized that each of these problems had a theological dimension and needed to be studied on the basis of the meaning of the Gospel and the nature of the Church and its Mission in the world today. The staff of the Department of world Mission has implemented this method through short background papers,

correspondence, questionnaires, visitations and local and regional consultations, and has placed special emphasis on the study programs in connection with the annual meetings of the enlarged Commission.

Although the Study on Church Economy is closely bound up with church cooperation and partnership in mission, it is so extensive and so diverse in each situation it was felt that special assistance had to be given in this study. A special consultant has been engaged to help the churches in this area. (The present status of this Study was given in Exhibit X of the present agenda.)

At its 1970 enlarged meeting, the Commission on World Mission brought together the concerns which have emerged during the past years under the general theme of "World Church in World Mission" and dealt with different aspects of the theme under three topics:

I Mission on Six Continents
II Internationalization of Missions
III Together in Mission

A report on the discussions which grew out of the essays presented on these three topics was contained in our present agenda, Exhibit IV.

On the basis of our experience over the last five years I would strongly recommend that we continue the "process" of study which CWM developed. I do this for two reasons. The first is that acceptance of the results of a study will only take place if there has been involvement in it. It is an illusion to think that the churches will accept the study done by an "answer-man" sitting in an ivory tower. Secondly, it is an illusion to think that all the wisdom in the world is gathered together in one place. The Holy Spirit is not bound to one place and His gifts are not reserved for any one people or church.

Martin L. Kretzmann

THE ROLE OF THE LUTHERAN WORLD FEDERATION IN WORLD MISSION

(By Rev. Gunnar Stålsett, Director, Church of Norway Interchurch Institute)

This item on the agenda is phrased: "LWF's role in the mission of the church". But the letter I received a fortnight ago gave me this theme: "LWF's role in World Mission".

Is there a difference? Are these two wordings expressing the same issue? Or is this dual phrasing a sign of the ambiguity of the word "mission" when used in the ecumenical context today? I have not checked this with the author of the letter. But this difference in the wording gives me the opportunity to delve right into a discussion of the term "mission", which seems necessary in order to clarify one of our tasks in this commission.

Let me state right away that I do not see these wordings as synonymous. They are to me indicating different issues, which even if they are closely related, for the sake of clarity must be kept apart. They are indicating two so different issues that if the letter inviting me to speak had given the wording of the agenda, I would have had to turn the invitation down. Not because of lack of interest but because of the immensity of the task.

I shall state briefly how I see the issue raised by the difference in the wordings. The item on the agenda invites us to discuss the role and function of the LWF in helping the churches being churches. The title of this paper as stated in the letter to me, invites us to discuss the role and function of the LWF in assisting the churches to be obedient to the Great Commission, which even if it is essential to the church, does not cover all the functions of the church. The "mission of the church" is today in the ecumenical lingua an all-inclusive term, covering any aspect of church life: worship, teaching, evangelization, world mission, service, social-ethical guiding and actions, communications on all levels, and anything else with which the church rightly must busy itself in order to be a church. The theological signature of this interpretation is "Missio Dei". It is not necessary there to clarify this term over against those for whom the "Missic Dei" is the catch word that opens up the gates to a worldly (secular) missiology, according to which the Missio Dei is just as much carried out by the world as by the church. I believe that Werner Krusche's penetrative contribution to this aspect of the Missio Dei discussion has been decisive as far as the LWF is concerned. (His paper is printed in "Sources for Change", Lutheran World Federation, Geneva 1969, ed. H. Neve.)

And yet some clarification is needed. In our discussion both at the CWM meeting in St. Louis and in the General Assembly on the name of our commission, some argued against carrying over the term "mission" from the old Commission on World Mission because as they said, when everything in the life of the church is mission, why then use this name only for one commission. This was not the secular interpretation of the "Missio Dei", but an ecclesiological interpretation which theologically, of course, is far more acceptable. And yet even this general use of the word "mission" is today causing some confusion.

In order not to be misunderstood, let me state my conviction that no concepts are in themselves indispensable, but the reality they are expressing may be exactly so. When the term "mission" is used uncritically to express the totality of the nature and life of the church, there is a need for another term by which that function of the church life can be identified which until now has been known under the term "world mission", - or as in the Scandinavian and German languages by the naked term "mission", . That is why quite a few of us who fought for the word "mission", in some way or another being tied to this new commission, were quite open to the compromise suggested in the term "evangelization".

The distinction between the mission of the church and world mission seems to me to be necessary at least for three reasons. First because there is a biblical basis for the distinction. The church's being sent is not only expressed in a circular but a linear movement, from Jerusalem to the ends of the earth. The consummation of world history is connected with this progress of God's redemptive work through those He sends with the Word and the Sacraments to proclaim and serve. The proprium of the world mission is the crossing of frontiers between those who have had the opportunity to receive the saving faith in Christ and those who have not. This is a specific service within that basic task of crossing frontiers between belief in Christ and unbelief everywhere on the globe.

Secondly adistinction seems necessary for practical administrative reasons. It sounds great that the church is a missionary church, and that the whole church is mission etc. But when it comes to caring for that specific vision of bringing the Gospel to those who have not as yet heard, there has to be a specific administration for this purpose, both in the churches and in inter-church agencies of various types. And it has to be called something, and so far I have heard no better suggestion that calling it "mission" or "world mission", or "world evangelization", even though the latter term is more narrow to me that the term "world mission".

Thirdly a distinction seems necessary for pedagogical (promotional) reasons. When everything is mission why not use all the money of the congregations to clean up the neighbourhood slum? When everything is mission it soon becomes mere sentimentality, religious romanticism to send people to far away places to preach the Gospel. At the recent Tanzania Consultation in Hannover, it was reported that exactly this reasoning lies behind the 20% cut-down in this year's mission budget of a large American church. This was a reason, and maybe also a sneaking suspicion, that those running the churches' mission enterprise have themselves become confused as to what it is all about.

In the LWF's reorganisation we have gone the opposite way of what is being done in secular affairs. Take the issue of environment, which is the great global concern today, and rightly so. In one country after the other there are created government posts, even a special department just to handle these questions. The creation of such a department in itself is a sign of the importance of the issue. It serves to escalate the efforts of those already concerned, and to awaken those who have so far been negligent.

I have said this not in order to protest against the creation of a single unit within LWF to cover the functions of three former departments. Nor is what I have said here in any way to be understood as an attempt to minimize the tasks of the two other former commissions with which the former CWM now is fused. I have lifted this issue out, because I feel that we can carry out our great task of caring for all three aspects only when we identify them as three different aspects of church life. We are not going to look upon our work in the minority churches as world mission, nor are we to neglect the support to the immigrant churches in Latin America, because that it not world mission either. Conversely we are not going to let this new structure influence our concept of world mission in the direction of interchurch aid only. Our great task is to be true to the heritage of all three commissions. We shall have to do our utmost to keep in mind the nature of our service in each of these three aspects of the mission of the church: minority churches with their specific situation, immigrant churches and world mission. This is the real challenge for the commission and department of Church Cooperation. The three fields of work together in one commission is one work because it is the work of one church. And yet they need to be approached with a different methodology, and different aims. If we keep this in mind we may find that the new structures offer us hitherto unknown avenues for internal renewal in all constituent churches as well as avenues for new concerted efforts in proclaiming Christ to his nations.

A word should also be said of the wider context in which we work within this commission. This is a commission of the Lutheran World Federation. The LWF is a federation of churches with a specific confessional identity as expressed in the constitution. This must be a guideline for our work as commissioners as well as for the secretariat. We are not free to follow any theological wind that is blowing. Nor can anyone stake out a policy according to his own private liking. We are the servants, not the masters, of a number of independent but confederated churches. They have commissioned us to be responsible for some of the vital aspects of the totality of their life as churches, and they have created departments and appointed secretaries to carry out well defined tasks. The constituency of the LWF through a specific resolution on the last day of the 5th Assembly, expressed its concern that the discussion about the name of our commission and the deletion of the word "mission" are not to be interpreted as an expression of any change in attitude on the part of the Lutheran World Federation as such, when it comes to the content and place of the mission in its life. The proclamation of the Gospel was there lifted up as the term by which our being sent by Jesus Christ on a redemptive mission to the world, is most precisely identified. And the power of this proclaimed Gospel is expressed in ways which are consonant with the preaching of the apostles, - a power from God for salvation from sin and death, and a power from God for concrete everyday service according to the needs of our fellow men.

This may also be seen as the General Assembly's answer to a question raised in many minds, and one which was well articulated in the brochure "CWM in Retrospection". There a well-known servant in world mission and in LWF,

Holger Benettson, says: "... the main issue (is) whether the Church is still charged with the duty of proclaiming repentance and salvation of men and not mainly working for a change of man's environment ... I believe it is essential to the Church that man is saved and not only served", (p.7). The resolution on the role of LWF in world mission is also an answer to those who through the heated discussions had sensed a selling out on an evangelical Lutheran world mission in LWF, and who are openly speaking about the possibilities of creating a Lutheran commission of world mission outside the LWF. The unanimous support of the General Assembly was also the best concerted honour that could be paid to the sainted Bishop R.B. Manikam who only a few weeks before his death wrote about the role of the Lutheran World Federation in world mission: It (CWM) has become through the years an organ of great importance for the whole family of Lutheran churches in the world in keeping before them the vision of a World in need of Christ. The mission of the Church must ever remain a World Mission, and not be equated with some kind of humanitarian or social service, or even with aid from one church to another (Inter-Church aid). I believe CWM has on the whole remained true to this main objective". The statement by our chairman in the Assembly that the missionary dimension of the church and its proclamation of the Gospel is its very reason for existence are also indicative of this course which we are to follow. So is the statement by our General Secretary in an article in LWF information where he gives highest priority to the missionary task of the church (LWB-Pressedienst 56/70 p.11). And let me to this "list of saints" add our own director, Rev. Hellberg, who puts it this way: "To me mission means the proclamation of the Gospel through words and deeds in such a way that men come to a saving knowledge of and faith in our Lord".

What then is the LWF's role in world mission thus understood? We have the terms of reference for our commission which are both specific enough and sufficiently open for new initiatives. I believe the assignments are well formulated. But I shall try to put some meat on the bones by the following reflections on the role of LWF in World Mission.

1. Inspiration

LWF should encourage and give vision to the member churches so that they, more than before, get involved in an energetic mission outreach. Our churches are in need of inspiration to celebrate God's acts and to serve Him. Let them learn about what actually is happening in world mission around the globe. Mission agencies tend to provincialize the churches into interest-groups by concentrating their information from their own field of work only. It would mean a lot to some churches and mission agencies working in other parts of the world if they could hear about "God's haste in Liberia" (Joseph Wold) or by the openness and thrust towards the Gospel which is experienced in Indonesia, or about the promisive urban ministry in some African churches. This does not mean that inspiration only comes through success stories. But we should not be so bone dry statistically and technically in our orientation and reporting, when we are dealing with the Kingdom of God. Look around and see! Where is this source of

praise in our vast ecumenical undertakings? Have we forfeited the child-like faith in a God who is mighty to move and to call and to convert men also today? Inspiration is encouragement also for those who are downhearted by the gloomy prospects at home and abroad, financial, manpowerwise, theological. Celebration, praise, service all stem from the redemptive relevant proclamation of the Gospel.

2. Challenge

Someone must take upon themselves to challenge those churches who are content to cope with their own (or closest neighbourhood) needs. They must be challenged to get out of their self-preoccupation. They must be given the vision of those millions who have not as yet heard the Good News. Also when mission tends to become just another religiously coloured world improvement device, someone must stand up and challenge those very agencies and churches. Bishop Moshi did that recently at the LWF-sponsored Tanzania Consultation in Hannover when he said to the churches who are more occupied with development aid than mission: "Man does not live by bread alone. LWF can challenge its member churches to a potent mission outreach if it chooses to do so."

3. Communication

When a small committee discussed the topic for the 5th General Assembly of the LWF, one of the suggested themes was: "Communicating the Gospel". I do not know why they did not stick to this. Perhaps the term has too technical a connotation. One of the most challenging features for the Christian church today is the fact that our world has become a global village. Fantastic ave ues of communciation have been opened up through the technical conquests of recent years. Provided now that the church knows what to communicate - and this we know - God has given us opportunities to communicate that message in new and wonderful ways. Mass communication towards the end of the twentieth century will be an enterprise which increasingly will call upon the concerted efforts of the Christian churches. When a task is either too big to be undertaken by a church or an agency or smaller groups of churches, or where the project is too specialised, an international operation is necessary. LWF is that international operation which increasingly must pay attention to mass communications. When our General Secretary, Dr. Appel, at the Scandinavian "State and Church Consultation" at Hässelby/Stockholm early this year was to introduce the work of the LWF to the representatives of the Scandinavian governments, he lifted out the RVOG as the symbol by which the nature of the federation is best expressed. Now communication is more than RVOG. But RVOG has indeed signalled a way of joint effort in mission which also has strengthened the fellowship of all concerned, and which has created a means by which more Christians have become concerned, and what is more important, it is an instrument by which people around the globe have been converted and served. As

the new vistas towards the end of this century are opened to us, we should as a federation of Lutheran churches put the highest priority on the study and implementation of new ways and means in communicating the Gospel. This task no one but LWF can carry out for the Lutheran churches.

4. Coordination

These words must necessarily be put together in order both to picture the creative tension and the balance in the task of LWF in world mission. Coordination should be extended when member churches and affiliated mission agencies so wish. One should, however, be alert to the fact that too much centralization and bureacratisation can hamper instead of promote indigenous church life. There is a growing dissatisfaction expecially among younger national and church-conscious clergy in Africa and Asia over against the in-between boards and agencies, which they contend have a dehumanizing effect. The person to person relation is basic for a harmonious life, so is the church to church relation. Coordination must not be a new word for colonization. Coordination must not be a new device by which a powerful secretariat exerts influence over member churches and agencies, be it in Africa, Asia or Europe. Coordination must be heard as a corollary to service. Therefore we must be flexible, open and humble in our efforts to coordinate, so that neither we nor those whom we try to serve get the slightest reason to believe that we are their lords and masters.

5. Catalization, experimentation, pilot projects

Someone has to be willing and able to stake something on unknown results. Churches and mission agencies are often constitutionally and financially limited in their capacity to experiment. Even if individuals in such contexts have constructive and exciting ideas, they may be hampered in carrying them through to a test because of financial limitations. In such a case a contribution from a body like LWF may be the decisive element in a process which may turn out to be a blessing to the church. Constructive ideas should be carefully studied and evaluated. Normally it should be considered wiser to invest in a few significant cases than in a lot of less strategic projects all over the globe. What if LWF saw the Kairos of God in Indonesia today and launched a five-year intensive programme there? Another relevant case of this type is the "New Life for All" project in Cameroun, which is a joint effort from almost all protestant churches to vitalize all congregations and every Christian in the country for an evangelism in depth programme. So far the movement - it is more than a campaign - has already made an impact on the many passive congregations which have been used only to be witnessed to instead of witnessing themselves. An impressing literature campaign is the backbone of the concerted efforts from these churches to get on the move. The congregations share the financial burden for this work, but the sources are limited. This is a pilot project, an experiment which may signal a new chapter in the history of christendom in Cameroun. One should in such a case hear the question as articulated by a church leader from another African country

Rev. Gudina Tumsa from Ethiopia, who at our Assembly in Evian asked: Why is it so easy to get funds to all types of social projects but so difficult to get it to an evangelism campaign? What is needed here is sanctified imagination expressed in a creative leadership. Being a servant of the churches does not mean that one is doomed to a life as a mission technocrat. There should be a time and a place for creative leadership also.

6. Consultation

It is not easily initiated by any single church or mission agency. By nature a consultation is a crossing of boarders, structural, ideological, theological etc. Not seldom is there a conflict hidden behind the consultation theme. It may be a controversy on mission policy or on the policy of any church or group of churches. Or it may be a concern for a more unified and effective outreach. The Hannover Consultation initiated by the Department of World Mission is a good example. The representatives of the various supporting missions and churches met with some leaders of the Evangelical Lutheran Church of Tanzania to an open, searching and self-critical consultation concerning the joint responsibility for the unity and mission of the church in Tanzania. Those who have participated in such consultations will testify to the risk of such an adventure, as there always exists the danger of someone misusing or misconstructing such an initiative. Over and over again it was stated that whatever the course for the future of the church in question may be, the responsibility must rest in its entirety with the church itself, not with the supporting agents, nor with a service agent like the LWF, but solely with the church and its ministry. LWF should continue to offer such assistance in creating fora for consultations. It can afford to take some criticism which no other agent can take. But again with all due respect for the autonomy of the churches concerned.

7. Study

There can be no responsible participation in the world mission task of the church without a constant study, evaluation, research, planning. This is more than administration and regular secretarial work, it is also something more than gathering and channelling of information. It is the reflective, critical and constructive elaboration of all pertinent factors in the mission process, as well as this process in its entirety. Its aim must be always to make the churches more responsive to the call to preach the Gospel to all nations, its practical result should be an up-to-date missionary strategy. This study can therefore not in its entirety be conducted separately from the flow of concrete data and situations which those face who are on the administrative and secretarial end of the line. Even an interdisciplinary approach may miss the mark and become a new theory-phantom without relevance for the congregations and those who actually are in the forefront of the missionary enterprise.

Types of problems which today are of highest priority: What are the real causes behind the numerical deficiency of the ministry in our sister churches in Africa and Asia? The general status of education? The salary? The lack of the biblical element in the preaching which calls men to take up the Gospel ministry? All these three, or one of them? Can they be tackled? Are we willing to try? Or what is the reason behind the strong reaction against the traditional mission policy and missionary attitude which is so strongly articulated by some younger churchmen in Africa and Asia? Or what does a relevant ministry look like in an urban-industrial setting in Africa or Europe today?

By way of closing, let me again stress that I have been assigned to speak only about this aspect. We ought to give the same attention - and I am confident we will in the future - to the task of LWF in relation to the minority churches and to Latin America and to the evangelistic outreach of the churches. In the one body of Christ - His church - there are many services, many tasks and yet they are one. Therefore cooperation is not only to be recommended, it is essential to the life of the church.

REPORT OF AD HOC COMMITTEE ON COOPERATION IN STUDIES

The Commission on Church Cooperation has discussed the relation between this Commission and the Commission on Studies.

The Commission has noted that the terms of reference place it within the mandate of this Commission to initiate and conduct consultations which deal with the specific concern of this Commission, while study projects will be the responsibility of the Study Commission.

In relation to the Study Commission we propose:

1. That the Commission on Church Cooperation offer its fullest cooperation to the Commission on Studies in all areas where the CCC can be of service to the Commission on Studies, with the special notation that the area secretaries will be available to the Commission on Studies for consultation as far as possible.

2. That the staffs of the two departments prepare guidelines for determining which department/commission shall take the initiative in a specific study ahd how the other department will cooperate in the study.

3. That the Department of Church Cooperation assign the responsibility for coordinating inter-departmental studies to a staff member on an interim basis for one year.

4. That DCC staff report to the CCC at its next meeting on its experiences in cooperating with the Department of Studies and make recommendations for future cooperation between the two commissions.

RESPONSIBILITIES OF AREA SECRETARY

1. Contact with churches in matters of general concern for the churches and the LWF, through visitations and correspondence.

2. Be involved with reference to the LWF programs in general in the sphere of responsibility as area secretary (cf. LWF Structure Change Document, III.A.5.).

3. Assume an interpretative role on the situation of churches and countries, and look for new opportunities and new areas of service (strategy and the setting of priorities).

4. Prepare for evaluation and writing-up of the project (or program) requests from the churches for the Commission on Church Cooperation.

5. Evaluate and comment on all requests directed to the LWF.

6. Assume a consultative role for the churches in matters of conferences, consultations, workshops, etc. in consultation with other departments involved and to coordinate the LWF follow-up programs in his area.

7. Gather information and disseminate the same among the churches in his area.

8. Encourage the churches to participate in matters of current theological and missiological thinking and the role of the church in today's society, in consultation with the Department of Studies.

9. Promote the unity of the church in the midst of pluralism, and encourage the ecumenical endeavors among all Christian churches, in consultation with the Department of Studies.

10. Assume the necessary administrative responsibilities related to the area desk and supervise the staff and work connected to the same.

AN EVALUATION OF THE POTENTIAL OF LUTHERAN WORK IN GREAT BRITAIN

As I began to gather my observations and evaluations on the Lutheran work in Great Britain, I discovered I could not wrap it up, as I had hoped, in a neat little package. For more than a year I kept my finger on the pulse of all the areas of the Lutheran Council's work. I listened to thoughts, opinions and ideas expressed by many interested and concerned people - members of the Lutheran Council, members of the Lutheran World Federation Commission on World Service, as well as other interested pastors and laymen. While it was somewhat disturbing, it was also intensely interesting to note how varied and often conflicting these same thoughts, opinions and ideas were. What I gained besides some invaluable insights into the British Lutheran situation was a confirmation of the complexity of the whole problem.

Now as I try to put it down, I find it impossible to draw up a simple little summary. All the phases of Lutheran life and work in Great Britain are inter-related. To attempt an evaluation of the whole by dealing separately with the various refugee groups, English-speaking congregations, German Synod, and the Scandinavian churches, and by trying to understand each independently of the other only distorts the whole picture.

I will try to keep this in mind as I give my evaluation of the potential of Lutheran work in Great Britain as well as some recommendations to the Commission on Church Cooperation. It was primarily for this purpose that I was called to serve as the Senior Representative of the LWF in Great Britain.

High Hopes for one Lutheran Church:

Hind sight is always better than foresight. What is said, therefore, is not offered as criticism or judgment. It is rather hoped that the invaluable experience of the past may prove helpful in developing a more mature and workable self-help programme for the Lutheran Council in Great Britain.

What with thousands of Lutherans from various countries on the continent coming to England during and immediately following W.W.2, the job of providing them with both material and spiritual aid was enormous and costly. As time went on and the Lutheran Council was organized (June 16, 1948), it was also hoped that along with the thousands of Lutheran refugees (Estonian, Latvian, Polish, Hungarian) other Lutherans, namely Germans, Scandinavians, and English-speaking Lutherans might be added to their number in order to form one Lutheran Church in Great Britain. While it is not uncommon for Christian leaders to envisage great things for God's Kingdom, the plans for one Lutheran Church in Great Britain were premature.

History has repeatedly shown that various nationalities, even those of like Christian faith, do not easily surrender their native language, hopes and

dreams, thought patterns and peculiar mentalities, traditions and customs, even if by so doing there might result greater gains for all concerned. I have observed that people generally are never very amenable to being pressured or even urged to alter their ways and habits even when it is supposed to be for their own good. To expect such a surrender from those of the first generation in Great Britain is almost tantamount to national betrayal and therefore unrealistic. The fact is, efforts failed to unite the Lutherans of Great Britain into one church. The LWF files are filled with unrealised plans.

The Lutheran Council:

The Lutheran Church in Great Britain was finally recognized in 1669, when an offical Charter was granted to the Hamburg Lutheran Church in London. However, it was only after the 2nd W.W. that any kind of organized work among the Lutherans of various nationalities was started. Such corporate action began in connection with helping the thousands of refugee Lutherans establish themselves and their congregations in Great Britain.

The Lutheran Council organized in 1948 includes 4 refugee groups, namely Estonians, Latvians, Hungarians and Polish Lutherans, the German Synod, 5 English-speaking congregations and the Finnish and Swedish Churches. While the British Lutherans (E.L.C.E.) were members of the Lutheran Council, a parting of the ways came in 1955.

The main areas of Lutheran Council work in Great Britain with the financial aid of the LWF are as follows:

1. The L.C. provides pastoral salary subsidies in varying amounts for Refugee, English-speaking (U.L.S.), and German pastors, congregational subsidies for the U.L.S. congregations as well as bilingual work, vicarage, car grants and loans for pastors.

2. The L.C. organizes and conducts theological conferences, doctrinal and unity discussions among Lutherans in Great Britain, and holds membership in the B.C.C.

3. The L.C. now publishes a Year Book on its work and activities.

4. The L.C. maintain the Lutheran Church House in London.

5. The L.C. helps maintain Hothorpe Hall and assists in its physical expansion and education and cultural programmes.

6. The L.C. takes a vital interest in the Lutheran tutorial programmes at Mansfield College, Oxford.

7. The L.C. provides a Pension Scheme for Lutheran refugee pastors in Great Britain.

8. The L.C. supervises the work and service of the Lutheran Student House in London as well as the Lutheran Chaplaincy programme in Great Britain.

9. The L.C. is organized into departments and committees on youth and women's work, parish education and ecumenical relations.

10. The L.C. theoretically encourages the development of a bilingual ministry in all the national churches.

There are at present approximately 15,700 members in the Lutheran Council. There are many thousands of Lutherans more in Great Britain that are served by the Scandinavian churches and missions. Some 54 pastors, not counting E.L.C.E. pastors, are serving our Lutheran parishes in Great Britain. With the exception of the E.L.C.E., all other Lutherans have an opportunity to know each other and worship and serve together through the Lutheran Council. It is hoped that within the next few years closer fellowship with the E.L.C.E. may be possible.

Among the groups that make up the L.C. the German Synod is the largest and provides the most financial support. Proportionately, however, the U.L.S. gives more. While the Refugee groups rank third in support of the Council's work, the Polish and the Scandinavian churches give little or nothing, although through the L.C. they enjoy the benefit of B.C.C. membership.

While there have been a number of important areas of cooperation among the member churches of the L.C., such as Hothorpe Hall, Lutheran youth and women's work, student work, theological conferences, ecumenical concerns, there is still room for growth in mutual understanding, trust, confidence, and a common sharing of goals.

Recommendations:

1. Since Council cooperation is meaningful and effective only as it is reflected at the area or local congregational level, the restructuring of the L.C. is recommended. Initial steps are being taken to study L.C. organization in 1971. Proposed plans for restructuring should be completed and implemented as soon as the Constitution permits.

2. For the future growth of Lutheran work in Great Britian as well as for full Lutheran participation in the developing ecumenical scene, it is essential that more opportunities for bilingual work are offered to all the national Lutheran groups. It is recommended that the L.C. in its restructuring give serious study to find ways and means to accomplish this among its member bodies.

3. The L.C. should be encouraged and challenged to take a greater share in financing their programme, especially in the areas of administration, motorization grants, and conferences and ecumenical relations. Since

initial steps have been taken in this direction for 1972, it is recommended that the Commission on Church Cooperation encourage and commend the L.C. for advancing in this direction.

4. As the LWF has committed itself to provide financial support to the L.C. and its several churches and agencies and pastors so the same by accepting such financial support thereby commit themselves to the policies of the LWF in a spirit of integrity. Where this spirit is not clearly evident, the LWF can but re-evaluate its financial commitments and alter them accordingly.

5. Having observed the working of the L.C. for a year, it is deemed essential for the on-going programme that the Senior Representative continue to serve as an objective counsellor and catalyst among the more than 10 different national traditions as well as administrator of the funds flowing through the Londonoffice from the various LWF commissions and departments.

The Refugee Churches:

The 17 Refugee congregations and preaching points are served by 3 Estonian, 7 Latvian and 1 Hungarian pastor. While the 5 Polish pastors participate in the L.C.'s work, and while their congregations provide some financial support to the Council, they receive their subsidy from the E.L.C.E. (Missouri Synod). Of the 11 Refugee pastors who are subsidised by the LWF, 4 are nearing the age of retirement. It has been the policy of the LWF to continue to subsidise these pastors as long as they serve their respective churches in Great Britain.

These Refugee congregations are quite widely separated. This means considerable travel for both pastors and people to the various places of worship. Services are generally held once each month. In two decades little progress has been made toward developing a bilingual ministry in any of these congregations. Worship services, funerals, baptisms, confirmations and weddings are usually in the native tongue, except where English-speaking adults and youths require English. It should also be mentioned that in two decades very little challenge and encouragement has been given these congregations by their pastors to work more closely with our Lutheran English-speaking congregations.

Most of the Refugee groups are also organized into national clubs or fraternities. It is often difficult to draw the line that separates the Church from the Club. Often both use the same hall for social and parish events. Much of their cultural life is sustained in these fellowship halls.

As these groups become smaller in number and their pastors are forced by age into retirement, it is hoped that they may be helped to see the need of drawing closer to our English-speaking Lutheran congregations or other Lutheran congregations doing bilingual work. Although there is no definite count available, it is conservatively estimated that there are 6,000 souls in the 4 national groups. Seventy per cent are near or past retirement age. In every Refugee group there are more deaths than births recorded each year. It is highly improbable whether

any of the Refugee groups can ever become viable churches so long as they continue to isolate themselves on their respective cultural and linguistic islands.

Recommendations:

1. It is recommended that the LWF continue to consider providing salary subsidies to those Refugee pastors who faithfully serve their respective churches in Great Britain in a ministry of Word and Sacrament, and

2. It is further recommended in order to encourage both pastors as well as their congregations that the following challenges be offered -

   a. That salary subsidies be provided (according to need) to those pastors whose congregations

      i. Annually review their pastor's salary and provide a reasonable cost-of-living and merit increase.

      ii. Make every effort to work more closely or merge with other Lutheran congregations in Great Britain in order that a Lutheran ministry of Word and Sacrament may be assured to all age groups.

      iii. Progressively participate in a bilingual Lutheran ministry.

      iv. Annually give their fair share financial support to the Lutheran Council and Hothorpe Hall.

      v. Submit a detailed yearly financial and parish report, and a proposed budget.

   b. That one Refugee congregation be used to provide a pattern in developing a progressively English-speaking ministry.

   c. Each Refugee congregations' work will be reviewed annually by the Executive Committee of the Lutheran Council. Extenuating circumstances will be given consideration in determining the pastor's yearly salary subsidy.

The U.L.S. English-speaking congregations:

The reasons for the slow growth of the English-speaking congregations should be borne in mind. First, the stated policy of the LWF/WS was that an English-speaking Lutheran congregation life in Word and Sacrament and fellowship should be provided primarily for Lutherans. Such a policy in essence tended to prohibit any kind of effective evangelism among the many unchurched in British Society. Secondly, this same policy of serving Lutherans only has been endorsed in principle by most of the Scandinavian pastors as well as by many of the German pastors who feel that among other reasons it would be violating the spirit of ecumenism to encourage the establishment of another

English-speaking denomination (Lutheran) in Great Britain. Therefore, these same pastors cannot heartily encourage their members who desire such a ministry to unite with our English-speaking Lutheran congregations. Thirdly, the English-speaking work also has neither received much enthusiastic endorsement nor any significant cooperation from most of the Refugee pastors because (1) they are not always near English-speaking Lutheran congregations or they cannot handle English well enough themselves, (2) they somehow imagine that English work is a threat to their livelihood. This together with the difficulty of surrendering any part of their cherished heritage in an otherwise strange land has in some cases caused them to feel more indebted to the Anglican Church in whose churches many of the Refugee congregations worship. Fourthly in an effort to establish an English-speaking Lutheran Church in Great Britain, a lectureship for the training of English Lutheran pastors was provided at Mansfield College, Oxford. While it usually requires some years before a strong, adequately trained, and continouus ministry can be supplied, the effectiveness of the imported Lutheran pastors from America was jeopardized by their rapid turnover. Moreover, the effectiveness of the few newly trained men at Mansfield College to handle the difficult parishes assigned to them was hindered for one thing by insufficient training in practical and pastoral theology and experience and for another thing most of the new pastors were still of refugee mentality having been brought up in refugee families. Whereas these difficult parishes required full-time, experienced men, these pastors were and are doing double duty by either serving a Refugee congregation or congregations or teaching school besides trying to build up their English-speaking congregation.

The five English-speaking congregations number approximately 300 souls. They are located in London, Leeds, Birmingham, Corby and Leicester. It should be noted that proportionately their giving record and their attendance record is the highest in the L.C.

In Great Britain where church attendance is almost frowned on by British Society and where church membership is declining, it is difficult to realize significant membership gains, especially in view of the added handicaps already mentioned. It is doubtful whether these small struggling congregations and their pastors to whom the LWF has committed itself will achieve self-support in another decade. This should not be so impossible to appreciate at least by those who are familiar with and belong to state supported churches. Neither should this be so hard to understand for those who are acquainted with small minority churches or mission congregations. Our English-speaking Lutheran churches are in the same category.

English-speaking Lutheran congregations are needed in Great Britain for a number of reasons not the least of which are the following:

1. The English language is the language of the land. Lutherans living in Great Britain (citizens or aliens) - Refugees, Germans, Scandinavians, Americans, Asians, Afro-Asians and other who desire to remain in the Lutheran family have a right to expect such a ministry as long as they are in Great Britain.

2. In our ecumenical relations with other denominations English is the language used. Our full participation as an equal in the ecumenical picture bids us to progressively develop an English-speaking Lutheran ministry in all our churches.

In conclusion I believe that any congregation should have a uniqueness to warrant its existence. It should have its own geographical location. It should have a positive message that speaks to the needs of the people it serves. Moreover, it should have a dynamic involvement with the community.

Although the five congregations of the U.L.S. are not labeled "Mission Congregations", they do have a mission. As such there has been and is today an investment. The entire U.L.S. in a sense is a venture of faith that is motivated by the necessity of doing the job. It ought not to be justified or denied on the basis of measurable results. If we can see the fruits of our labour - fine. I do not think God demands that we be successful. He asks that we be found faithful.

The congregations of the U.L.S. have a uniqueness in that they minister to Lutheran displaced persons (foreign visitors, students, foreign business people, as well as continentals and Afro-Asians who have become British citizens), that is, persons who for one reason or another are in Great Britain. In a sense these congregations serve as a sort of Lutheran embassy, a home away from home. The services the U.L.S. congregations render and the effects they produce cannot be measured.

What hope for numerical and financial growth there may be is dependent on a positive, energetic and outgoing ministry. This requires a salesman-type pastor who is capable of changing the approach (not the content) of the ministry to meet the needs and demands of the potential members.

In short, I believe these congregations should be encouraged to continue to evolve as a distinct, unique, and creative part of the Lutheran expression of faith on this cross-roads island of the world.

Recommendations:

1. That needed financial help be given to pastors and their congregations that sincerely strive to meet the following challenges -
   a. That each congregation annually review the pastor's salary and provide a reasonable cost-of-living and merit increase.
   b. That each congregation strive to increase their adult membership by 10% each year.
   c. That each congregation develop and implement such programmes as:
      i. Weekly morning and monthly house services.
      ii. Weekly Sunday School classes for all ages, including teacher-training sessions.

iii. Weekly confirmation classes for children.
iv. Regular youth programmes.
v. A continuous visitation evangelism programme.
vi. A regular stewardship training programme.
vii. Each congregation submit a quarterly parish report to the Senior Representative as well as a yearly parish report and financial report and proposed budget and review the same with the executive committee of the Lutheran Council.

2. That one English-speaking congregation be seen as a pattern in the U.L.S. in the development of maturing congregations.

3. It is further recommended that a circuit team ministry for each area (South, Midlands, East) be seriously studied during 1971 and implemented in 1972.

The Lutheran Tutorial Programme at Mansfield College

Whereas the tutorial programme is designed to serve the Lutheran churches in Great Britain that are affiliated with the Lutheran Council, it is recommended that the Council be consulted whenever a tutor is being sought for the position.

Whereas the congregations of the U.L.S. may be in need of pastors in the future, and whereas the Lutheran Chaplaincy Programme will also have need for replacements, it is recommended that the Lutheran Tutor be permitted to supplement the instruction of any new candidates for the Lutheran ministry at Mansfield College. It is further recommended that those ordinands who are not needed in Great Britain at the time of their ordination be given the opportunity to accept calls elsewhere - Australia, Canada, America, etc.

Whereas our Lutheran pastors require refresher coursesfrom time to time, it is recommended that the Lutheran Tutor offer such a yearly programme through the Lutheran Council and that the cost be borne by the Council and the participating pastors.

Whereas there is also a need for more trained laymen in our churches, and whereas the Council from time to time sponsors theological conferences and discussions, it is recommended tha the Lutheran Tutor be encouraged through the Council to outline, promote, and direct seminars for training lay-leadership, programmes on stewardship and evangelism, etc., as well as programmes for theological conferences.

Whereas there is a need for continuity of interests and programmes of the Lutheran Council in Great Britain, and whereas it is essential for the TutOr to have a grasp and understanding of the total Lutheran picture in Great Britain, it is recommended that the term of the Tutor's service be extended to at least four years.

Hothorpe Hall:

Whereas Hothorpe Hall's physical buildings and facilities are quite extensive and in in a run-down condition, it is recommended that reconditioning and improving the

present buildings and facilities be given preference to physical expansion at this time.

Whereas the number of groups and people being served are increasing, and whereas the voluteer youth help is continually changing, and whereas the Warden is giving more of his time to programming, recruiting of volunteers, promotion, etc., it is recommended that serious attention be given to both providing pastoral as well as administrative assistance and improving the services of housekeeping and kitchen.

Student Work:

Whereas there is every indication that overseas students will continue to come to Great Britain in increasing numbers from the so-called third world lands, as well as from countries having large Lutheran populations, and whereas the B.C.C. is interested in and eager to assist in providing overseas student accommodations, and whereas time is of the essence inasmuch as the present lease on the Lutheran Student House will be drastically increased in 1972, and whereas some 500 students seeking accommodations have had to be turned away because of the general housing shortage in London, it is therefore recommended that the development plan of the Mission Committee of the Lutheran Council for providing more student accommodations be given serious consideration by the Commission in 1971.

Paul M. Kampfe

LWF/WS SUPPORT OF THE UNITED SYNOD IN GREAT BRITAIN

In the fall of 1968, the Director of the LWF Department of World Service suggested that the Chairman of the Commission, together with Oberkirchenrat Klapper and Senior Representative Bremer, visit the congregations of the United Synod in Great Britain to discuss with them future procedures in the light of the Commission's action thereon at Budapest in April 1968.

The undersigned together with Mr. Valdemar Törner and Pastor Stephen Bremer met with the church councils of St. John's, London, St. Paul's, Corby, St. Mark's, Birmingham, St. Luke's, Leeds. They also visited Hothorpe Hall and at that time spoke with Pastor Juris Jurgis regarding the international Lutheran group at Leicester. These visits were made on Sunday and Monday, December 8 and 9. Oberkirchenrat Klapper came to London on the evening of the ninth and took part in the conversations with the Lutheran Council on Tuesday, December 10. He also participated in a discussion of findings on the morning of the eleventh.

Although the statement which follows is submitted by the Chairman of the Commission on his own behalf, he believes that in general it also reflects the point of view of Oberkirchenrat Klapper.

Basic Facts Involved in the Study

When subsidies were initiated in 1949 to support a spiritual ministry to ethnic groups of continental Lutherans in Great Britain, it was generally regarded that such grants would be temporary and that soon most of the persons involved either would return to their homelands or would migrate further. Before long it became evident that this assumption was unfounded. Upon further consideration, the prospect of a continuing presence of substantial Lutheran groups in Great Britain seemed inevitably to call for a bilingual ministry for the pastoral care of the second generation and of Lutherans marrying British citizens. This required the LWF to think in long-range terms. It was stated that Anglican church buildings then used for ethnic services would not be available for English-language Lutheran services and that the continuation of a Lutheran ministry in Great Britain would require the acquisition of buildings for worship and instruction, the training of young pastors who could minister bilingually, assistance for transportation to serve widely scattered diaspora groups, a pension fund to afford security for pastors (many of whom were within a decade of retirement), and such central points as a Lutheran Center at Collingham Gardens and Hothorpe Hall for youth and leadership training.

It was explicitly stated at that time that the LWF could not possibly engage in such an extensive programme unless the Lutheran groups were looking forward toward the possibility of a federated or united Lutheran church in Great Britain as developments in the course of working together and getting acquainted as members of one confessional group gradually made this possible. When the Lutheran Council in Great Britain was organized the groups agreed

that such a united Lutheran church would be an ultimate goal, although a statement to this effect in the preamble of the constitution was eventually deleted as seeming to imply "pressure".

It would serve no useful purpose to recount the frustrating events which followed the organization of the Lutheran Council in Great Britain. The facts are well known. The continental ethnic Lutherans demonstrated little, if any, serious interest in developing a bilingual ministry, and English language groups drifted more and more into isolation as they formed a "United Synod" of their own. The elaborate "development plan" which attempted to project a blueprint of local cooperation in bilingual work floundered for a variety of reasons, not the least of which was the sheer apathy in the Council itself regarding the success of these ventures. The undersigned was intimately involved in these events, visiting England virtually every year up until the present time, but does not wish to belabor the critical factors which led to the recognition by the Commission, and the acknowledgement by the Council, that the development plan was not feasible.

At its meeting in Oslo in 1967, and in Budapest in 1968, the Commission on World Service indicated that a change in policy would take place and requested study and proposals by the Lutheran Council of Great Britain. At Budapest the Commission adopted a four-part action:

1. To indicate that an interchurch-aid request for any new congregation not linked to bilingual work would not be entertained in the future;

2. to reiterate the request to the Lutheran Council that it initiate a study concerning its commitments to congregations and to pastors in the light of the Commission's intention to consider subsidies "only for such congregations as show marked improvement in financial contributions and give promise of becoming self-supporting";

3. to restrict the use of the Church Building Grant Fund to bilingual work, and to raise the question whether there is actually a need for a continuation of this Fund;

4. to encourage the United Synod to take steps to relate its congregations to national language synods interested in furthering bilingual work, or to the Evangelical Lutheran Church of England; and likewise to encourage congregations of ethnic synods which have no early prospect of becoming self-supporting to relate themselves to other congregations in the hope of producing greater financial viability.

Both the memorandum from the Lutheran Council of Great Britain and the Commission's actions at Budapest contain certain ambiguities. For example, the memorandum contained a four-point list of objectives, two of which virtually cancelled each other out: on the one hand "to seek cooperation and possible merger of the United Synod with the Evangelical Lutheran Church of England upon a sound ecumenical and confessional basis", and on the other hand "to continue to carry out the English language ministry in a spirit of ecumenical cooperation within

the framework of membership in the British Council of Churches". Furthermore, the Commission action stated that it "finds itself in general agreement with the points listed in A - D" (the four points of the Council's memorandum) although point C in the memorandum limited the goal to providing "a larger portion of the financail support for this ministry" by the United Synod, whereas the Commission went on to state that it would only consider subsidies for such congregations which give the promise of becoming (presumably "totally") self-supporting. No time limit is stipulated in the Commission's statement; it certainly can be interpreted to mean that if any of the small groups involved show marked improvement in their own financial contributions, and on the basis might become self-supporting in 20 or 30 years, it would be eligible for continued subsidy. Although the Commission requested the Lutheran Council "to initiate a study concerning its commitment to congregations and to pastors", it ignores the fact that the LWF/WS itself as a party to the whole process of initiating the work in Great Britain may also have moral commitments of which it cannot readily wash its hands by shifting sole responsibility to the Lutheran Council of Great Britain.

These and other ambiguities make any study of the situation exceedingly difficult and virtually tentative. To act with arbitrary finality at this point may be as irresponsible as to let the matter drift further.

A Summary of Conversations and of Existing Situations

Any capsule summary of facts and impressions is bound to be made in generalizations which over-simplify and, to some extent, distort the picture. However, the risk must be taken accompanied by the qualification that further investigation might alter specific statements and modify certain judgments. In general the options open seem fairly clear.

Although the situation in St. John's Church in London is by far the most favorable for fruitful work, progress is frustratingly slow. It would be unfair to lay the blame at the door of any individual or group. Urban work is difficult in any country and requires gifted and trained leadership in addition to sustained adequate subsidy in the primary stages. The fact that people are scattered all over Greater London, come from different ethnic backgrounds, and are united only in their Lutheran tradition without much opportunity to grow together by continuous fellowship between worship services, is a major handicap in itself. Yet this congregation undoubtedly has a very large potential constituency comprised of English-speaking people from a variety of backgrounds from Asia, Africa, Europe and North America, including many of above-average education and means. It is unreasonable to expect one person to have all the special gifts required to provide leadership for a ministry with so many facets. Speaking from the standpoint of self-support only, the undersigned believes that many more North American Lutherans could be drawn into the fellowship of the congregation if an associate pastor were called with the special gifts required to reach this group. Furthermore, the whole idea of having a congregation become self-supporting without continuing subsidy is more apt to become a reality when

fostered by one who comes out of a "free church" tradition. One senses that St. John's is truly a "living" congregation, but also that too many of its lay leaders are dominated by a "diaspora mentality" which scarcely thinks of self-support even as an ultimate possibility.

The congregation of St. Paul's, Corby, has diminished in membership since its founding pastor returned to the States. It has a huge debt, the repayment of which not only is impossible under present circumstances, but also hangs as a pall over the spirit of the congregation to the point of creating a defeatest outlook. (Incidentally, a suggestion was made to and accepted by the Lutheran Council in Great Britain that a moratorium be declared on repayment of St. Paul's loan while the congregation is in the process of becoming self-supporting.) It was stated by the Church Council that the bulk of the financial load is carried by about 30 families, that Corby is "over-churched", and that the prospects of substantial growth are bleak. The present pastor seems to have engaged himself considerably in ecumenical activities with other Christian groups in the community, and appears optimistic. However, as is the case with St. John's London and St. Mark's Birmingham, there is no local pattern of stewardship and evangelism adapted to the English situation to provide a basis for steady growth in the years ahead. These pastors cannot be faulted since they are not trained for this type of work. Especially disconcerting was the fact that there seems to be little cooperation between St. Paul's at Corby and the Latvian congregation with its parish house next door, although initially the establishment of the English language group was posited on the assurance that it would work virtually as the bilingual partner of the Latvian congregation. St. Paul's does not even use the adjoining parish house for Sunday School services because the congregation feels it cannot pay the rent. The very fact that any rent is charged at all seems astonishing to the undersigned, and is an alarming symptom of the collapse of the initial arrangements.

The group at St. Mark's Birmingham is small, though the visitors were impressed by the positive spirit and apparent dedication of those who have committed themselves to worship, work and witness together in it. The necessity to conduct much of the work outside of the house owned by the congregation in view of zoning restrictions causes difficult problems; it is not possible to forecast how many of these will be solved when the congregation will be able to use a chapel in the ecumenical center in downtown Birmingham about a year from now. (It will be recalled that a substantial contribution was made toward the cost of the ecumenical center from the Lutheran Council's "Church Building Grant Fund".) The pastor of the congregation had been a lay-member of St. Paul's Corby; he was an engineer by profession, and studied at Mansfield College in order to prepare for the ministry. Like all the pastors we met, he seems committed to his task but does not have the specific training and experience required to accomplish it.

St. Luke's congregation in Leeds has been without a pastor for about nine months. It also is a small group of 30-40 adult members, meeting in the facilities contained in two houses in a section of row houses, in which are to be found a chapel which will hold about 75 people, meeting rooms, and an apartment for a pastor and his

family on the second floor. The group is very dynamic and has stayed together without regular pastoral leadership in a remarkable way. Although the leading layman of the group is a Missouri Synod Lutheran from the U.S.A., they have responded negatively to the possibility of becoming affiliated with the ELCE after extended conversations with the leadership of that church body. They want to remain as a Lutheran congregation in the United Synod but state candidly that they cannot hope to hold the group together indefinitely without the presence of a competent pastor.

The conversations at Hothorpe Hall with Pastor Jurgis were inconclusive from the standpoint of arriving at specific findings. Since the visitors did not meet with any of the laymen in his international congregation at Leicester, nor have an opportunity to examine the facilities utilized, they did not discuss among themselves possible options regarding it.

The visit at Hothorpe Hall left a good impression of continued growth and development, and a strong conviction by all that this project merits still further support in order that it may render a more effective ecumenical service. The staff was encouraged to present to the Commission specific proposals for a supplementary request which would enable certain repairs and additions to be made to the property during 1969.

Some General Observations

A simple but arbitrary solution to this complex situation would be to call the experiment a noble failure and to terminate it forthwith. The undersigned does not believe that such a course would be responsible or honorable. At the same time he is convinced that the present situation cannot be allowed to go unchanged. Although he has been disappointed in many instances by negative attitudes and the lack of essential follow-up activities by the Lutheran Council, he also is convinced that the Commission itself has demonstarted a number of shortcomings (for which he himself must share the blame).

Without going into such obvious points as the hesitation to state explicitly and forthrightly the stipulations upon which long-term subsidy to the Lutheran Council in Great Britain would be granted, two points seem worthy of note in the perspective of steps to be taken ahead:

1. Too little attention was given to the fact that the situation of Lutheran groups in Great Britain is altogether unique and not comparable to that of Lutherans elsewhere in the world, especially with regard to a) the absence of an established English language Lutheran church to which they might be related in the years ahead; b) the numbers of the ethnic groups involved which, with the exception of the Germans are too large to be easily assimilated in a common group with subsequent loss of identity, and on the other hand are too small to develop self-support; c) the large number of English-speaking Lutherans from many parts of the former British Empire, especially in London, continually coming for study or short-term assignments; and d) the importance

of having a base from which the Lutheran church as such can make an important and much needed ecumenical contribution to the Christian forces in Great Britain.

2. Criteria placed upon the timetable and conditions looking torward self-support have been unrealistic. In retrospect it seems that the Commission has expected exiled groups in Great Britain without the tradition of "free churches " to accomplish in urban centers what is difficult of achievement, even in the United States and Canada, with long periods of subsidy with trained leadership and personnel. As a result, funds have been spread too thin and inadequate attention has been given to manpower requirements. It seems clear that at this point the LWF Commission must decide precisely what it wishes to achieve and then make certain that the support given is of a quality and on a scale essential to make success of the undertaking feasible.

Tentative Conclusions

There are many factors which have to be considered carefully before final decisions are made, and for this reason it might be prudent to adopt a course for the next year or two which would permit a certain amount of flexibility in ultimate options. It is not certain that the appropriate moment has arrived for the clarification of all factors, e.g. relationships with the ethnic groups, the ELCE , and the British Council of Churches. It seems possible that leaders of the ethnic churches are gradually accepting the longrange implications of their present position and that a further period of purposeful effort might make possible a viable solution which is not attainable at the moment.

In short, two options are not viable, namely either "full-steam ahead" or abrupt "disengagement". Neither course would be a responsible one. There remains a middle way: to define limited objectives and to deploy resources selectively but adequately in their attainment. Such "limited" objectives should be derived from an objective assessment of the situation. To the undersigned the following points should be included in any such assessment:

1. Lutherans are in Great Britain to stay and merit LWF concern.

2. However, it is highly improbable that their numbers will ever be large; more attention should be given to the quality of their life and witness than to increasing the Lutheran constituency.

3. Bilingual work in the German Synod is developing rapidly; this group is by all odds the strongest Lutheran element in Great Britain at present.

4. The size of the other ethnic Lutheran groups in Great Britain is likely to diminish steadily unless bilingual ministries are developed within them.

5. Growth of the United Synod congregations toward self-support will be very slow, with the possible exception of St. John's in London, following reinforcement of its pastoral leadership.

6. The continuation of some English-language ministry in Great Britain is essential to the ac omplishment of long-range Lutheran ecumenical contributions in that section of Christendom.

7. Under present circumstances the ELCE cannot qualify for the essential role stated in (6) above. This may change.

8. The role of LWF/WS in helping to determine the future of the Lutheran presence in Great Britain is indispensible at this time.

In the light of the factors outlined above, the following four limited objectives are suggested:

A. Support of the ethnic groups with criteria for termination stipulated.

B. Strengthening of United Synod congregations at London, Birminghmm, Leeds and Corby, as a nucleus of English language work which hopefully will increase relationships with ethnic Lutheran congregations in each area and which will carry on when the latter have been dissolved.

C. Deepening the ecumenical impact of the Lutheran chair at Mansfield College and of the Hothorpe Hall program, with continuous collaboration with the British Council of Churches.

D. Maintaining a flexible stance toward the ELCE in the hope that developments may permit closer relationships without the compromise of ecumenical principle.

In furtherance of these objectives, most if not all of the following steps should be attempted:

1. Strengthen the leadership of the United Synod congregations in London, Corby, Birmingham and Leeds to ascertain the extent to which these groups, for which the Commission on World Service has some moral responsibility, can continue fruitfully with some hope of entering at some time into significant cooperative bilingual ministries which will simultaneously stimulate growth and lead to eventual self-support.

2. In connection with the above, finance a two- or three-month exchange experience for the pastors at Corby and Birmingham (and perhaps at London) in the U.S.A. with mission developers of the ALC or the LCA.

3. Send a carefully chosen young pastor from the United States or Canada to Leeds for a two-year period to demonstrate what can be accomplished with that group under well-trained leadership.

4. Assist St. John's in Londonto develop its program more intensively, possibly by recruiting an associate pastor with special gifts to serve with specifically assigned responsibilities.

6. Re-examine the long-range potentialities of the work at Hothorpe Hall and Mansfield College in the perspective of ecumenical commitment and contribution.

7. Re-evaluate the position of the Senior Representative in Great Britain.

7. Continue to encourage contact and, wherever possible, coordination and cooperation with ELCE.

8. Specify in much greater detail the extent of the long-range responsibility of LWF/WS for the ethnic Lutheran groups in Great Britain, and clarify the role of the Lutheran Council of Great Britain with respect to ultimate goals to be pursued jointly.

February 6, 1969 Paul C. Empie

EXTRACT FROM CWM MINUTES, UPPSALA 1964

K C M C

Guarantee of Operational Support

Arising out of action by the LWF/CDS Governing Committee and recommendations of the Stuttgart Consultation concerning operational budget resources, CWM was requested to indicate its willingness to underwrite an amount of up to $100,000 a year for five years towards the KCMC operational budget under specific conditions in order to assure coverage of the operational budget and meet the conditions laid down by the CDS Governing Committee and KCMC donor agencies. In the discussion the need of further clarification on the relationship of CWM to the Good Samaritan Foundation and on the rest of authority for formal approval of the KCMC building program was pointed out. A draft resolution, prepared by DWM staff and including considerable background information on planning stages of KCMC, was amended in CWM plenary and CWM took the following action:

WHEREAS LWF/DWM at Berlin (July 1961), having studied the proposed KCMC and recorded its judgement that "this is a project that serves a great need" and resolved "that the coordinating responsibility and procurement of funds needed for the full development of this project be accepted by CWM for inclusion in the community development program", and

WHEREAS the LWF/CDS validated the KCMC project with a preliminary capital cost estimate of $3,000,000. submitted the project to donor agencies, reviewed initial pledges approximating $ 2,800,000. and agreed to continue seeking resources to match the capital costs, and

WHEREAS CWM at its meeting in Stavanger (1963) resolved "that CWM agree to the building of a reference hospital and nursing school at KCMC but that execution of plans should not go beyond resources available", and

WHEREAS subsequent cost estimates based on architects drawings and quantity surveyors detailed costings clearly established that hospital facilities and housing required in order to meet commitments to the Tanganyika Government for a full reference hospital and provide full training facilities for Grade A nurses, and clinical training for a limited number of medical students would exceed $4,000,000. and

WHEREAS the matter of increase in cost estimates necessitated a review of the project by the LWF/CDS Governing Committee which having reviewed the revised cost estimates authorized the KCMC representatives to seek other sources of support and agreed to take further action at its August 1964 meeting concerning the revised cost estimates and to approve the submission of a request for aid to the Zentralstelle of Germany subject to the conditions indicated in the minutes of the Tübingen Consultation, July 28, 1964 and

WHEREAS the aforementioned conditions have been satisfactorily met with the exception of a guarantee of coverage of a specific deficit in the operating budget and the statement in writing from Brot für die Welt; be it therefore

RESOLVED: (a) That CWM request the LWF Executive Committee to define relationship of CWM and the Good Samaritan Foundation especially with respect to granting approval of the GSF/KCMC building program, and

That in the event the LWF Executive Committee recognizes CWM as authorized to approve the building program, the following action shall be effective;

(b) That CWM approve the construction of the KCMC facilities according to the plans and reduced specifications approved by the KCMC Consultation at Tübingen (July 1964) contingent upon concurrent action by LWF/CDS Governing Committee at its meeting in August and provided there is assurance of adequate capital resources at the time construction contracts are concluded;

(c) That CWM record its willingness to assume responsibility for covering any deficit up to Shs. 700,000 annually in the KCMC operational budget for a period of five years subject to annual review and action by CWM, and that this annual review include an examination of the financial support given by others.

3. Nov. 197o

xxxxxxxxxxxxxx

psb/e

Frau Christa Held
Lutherischer Weltbund
15o, Route de Fernay
CH Genf 2o

Liebe Frau Held!

Leider war ich nicht im Hause, als Sie am 29. Okt. bei uns anriefen und Gelegenheit hatten, mit unserem Kollegen, Missionsinspektor Klaus Schwerk zu sprechen. Er hat mir davon berichtet, und ich möchte meinerseits noch einmal vor dem Besuch des Herrn Samad aus der Gossner-Kirche bei Ihnen einige Punkte ~~bei Ihnen~~ ansprechen.

Durch die Kopien, die der Lutherische Weltbund jeweils an uns mitschickt, sind wir durchaus unterrichtet über die Anträge der Gossner-Kirche bei Ihnen, die sich im wesentlichen auf eine Verbesserung der Schulsituation beziehen (Chainpur, Kinkel).

Die Gossner Mission hat diesen Sektor in der Arbeit der Gossner-Kirche bisher nicht unterstützt, weil uns einmal die Mittel fehlten, zum anderen ein vernünftiger Rahmenplan der indischen Kirche, wie sie sich in Zukunft ihre Schularbeit vorstellt.

Als nach langen Verhandlungen 197o die Gossner Mission ihr Engagement in Indien verkürzte zugunsten anderer Aufgaben, ist es zur Gründung einer Landeskirchlichen Kommission für partnerschaftliche Beziehungen zur indischen Gossner-Kirche gekommen. Die Landeskirchen von Hannover, Lippe, Westfalen, Berlin-Brandenburg und Hessen und Nassau haben dazu ihre Delegierten gesandt. Bei der letzten Sitzung am 12. Sept. 197o in Berlin wurde recht ausführlich über die Schulsituation berichtet und dringende Empfehlungen verabschiedet. Sie sind inzwischen der Gossner-Kirche übermittelt worden. Ich übersende Ihnen in der Anlage ein Protokoll der Sitzung, so daß Sie auf Seite 3 die 8 Empfehlungen für die zukünftige Schularbeit in der Gossner-Kirche nachlesen können.

Ich bin nicht sicher, ob Sie sich in Genf diese Empfehlungen zueigen machen könnten, was ja zweifellos wünschenswert wäre. Immerhin ist es wichtig, daß Sie darüber Bescheid wissen. Über die Bedeutung von Vikas Maitri hatte ich Ihnen vor einigen Wochen in einem Brief bereits geschireben.

Unser Sekretariat hat Ihnen mitgeteilt, daß Herr Samad großen

Wert darauf legt, Sie in Genf zu besuchen. Als Chairman des Education Board der Gossner-Kirche ist er für die anstehenden Fragen zuständig. Eben ist er in Bayern, um dortGemeindedienst im Rahmen der Gossner Mission zu tun, und wir haben ihm die notwendigen Fahrkarten für seinen Besuch in Genf besorgt. Er wird am Sonntag, d. 15. Nov. mit dem Zug um 22.58 Uhr in Genf eintreffen. Ich wäre Ihnen außerordentlich dankbar, wenn Sie ihm ein Hotelzimmer besorgen könnten. Er möchte drei Nächte in Genf bleiben. Seien Sie doch so freundlich und teilen Sie uns den Namen des Hotels und die Adresse mit, damit der des Reisens ungeübte indische Gast mit einem Taxi vom Bahnhof bis zum Hotel fahren kann. Am nächsten Tag wird er Sie aufsuchen, um die Dinge zu besprechen, die ich oben erwähnt hatte.

Mit freundlichen Grüßen

Sg.

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

The Rev. André Appel, D. D., General Secretary — The Rev. Carl H. Mau, Jr., Associate General Secretary

Community Development Liaison and Validation Service

A Joint Agency of the LWF Commissions on World Mission, World Service and Latin America

Staff Committee:
The Rev. Carl H. Mau, Jr. Chairman
The Rev. Arno Dreher
The Rev. Carl-J. Hellberg Th. D.
The Rev. Bruno Muetzelfeldt, D. D.
The Rev. Eugene Ries

Secretary: Miss Christa Held

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
Telegrams LUTHERWORLD-GENEVA

October 14, 1970

Mr. Heran Samad
School Supervisor
South East Anchal, G.E.L. Church
Kadma, P.O. Khunti
Ranchi, Bihar / INDIA

Re: CDS P 41 - Bridge Building Project on the Jhagru River

Dear Mr. Samad,

Thank you very much for your letter of August 30 in which you tell us that it is very difficult to make progress which your bridge building project on the Jhagru River. This is to inform you that we certainly understand the difficulties and that we do not intend to put any undue pressure on you. We are only concerned if projects are in our office too long that then the situation may change as well as prices and that it is much better to start completely fresh with the project than to keep it pending for an unlimited period. You may remember that you have sent us the proposal already on February 1969. We certainly do not want to "sound the death-knell" for the project but will wait until the end of this year before we close this file. You are certainly free at any time in the future to re-submit if the possibilities improve.

Kind regards,

Sincerely yours

Ch. Held

Christa Held

cc: Rev. Minz
Dr. Berg
CH:fe

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

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The Rev. Eugene Ries

Secretary: Miss Christa Held

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
Telegrams LUTHERWORLD-GENEVA

Eingegangen
12. OKT. 1970
Erledigt:

October 9, 1970

Mr. P.D. Lakra, B.A., Dip-in-Ed.
G.E.L. Church Gumla
P.O.Gumla / District Ranchi

Bihar / INDIA

Re: CDS 289 - College Hostal at Gumla, India

Dear Mr. Lakra,

Upon receipt fo your letter of July 24 together with various material on the above project, we prepared a request for the implementation of the hostel project at Gumla which was recently submitted to a donor agency in the Netherlands.

For the completion of the request we would still need:

1. An endorsement from Governmental authorities that they approve of the proposed hostel and that this project is in line with their policy on the sector of education.
2. In the proposed hostel budget you included an amount of Rs. 720 (Rs. 60 per month) for the superintendent's allowance, while the annual servant's allowance is considerable higher Rs. 900 (Rs. 75 p.m.) Is the church subsidizing the superintendent's salary? Is there a suitable person available to take on this post?
3. Could we please receive from you some photographs of Gumla, the existing college and the building site of the hostel.

We are looking forward to receiving the requested information before long so that we may pass it on to the donor agency.

Thank you in advance for your kind cooperation.

Sincerely yours,

Ch. Held

Christa Held

cc: Dr. Berg
Rev. Minz

:gi

October 9, 1970

Mr. P.D. Lakra, B.A., Dip-in-Ed.
G.E.L. Church Gumla
P.O.Gumla / District Ranchi

Bihar / INDIA

Re: CSR 529 - College Hostel at Gumla, India

Dear Mr. Lakra,

Upon receipt to your letter of July 24 together with various material on the above project, we prepared a request for the implementation of the hostel project at Gumla which was recently submitted to a donor agency in the Federal Lands.

For the completion of the request we would still need:

1. An endorsement from Governmental authorities that they approve of the proposed hostel and that this project is in line with their policy on the sector of education.
2. In the proposed hostel budget you included an amount of Rs. 720 (Rs. 60 per month) for the superintendent's allowance, while the annual servant's allowance is considerably higher Rs. 900 (Rs. 75 p.m.) Is the church subsidizing the superintendent's salary? Is there a suitable person available to take on this post?
3. Could we please receive from you some photographs of Gumla, the existing college and the building site of the hostel.

We are looking forward to receiving the requested information before long so that we may pass it on to the donor agency.

Thank you in advance for your kind cooperation.

Sincerely yours,

Christa E. Ida

cc: Dr. Berg
Rev. Mina
:ej

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

The Rev. André Appel, D. D., General Secretary — The Rev. Carl H. Mau, Jr., Associate General Secretary

Community Development Liaison and Validation Service

A Joint Agency of the LWF Commissions on World Mission, World Service and Latin America

Staff Committee:
The Rev. Carl H. Mau, Jr. Chairman
The Rev. Arno Dreher
The Rev. Carl-J. Hellberg Th. D.
The Rev. Bruno Muetzelfeldt, D. D.
The Rev. Eugene Ries

Secretary: Miss Christa Held

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
Cables: LUTHERWORLD-GENEVA

August 15, 1970

Eingegangen
19. AUG. 1970
Erledigt:

Superintendent
G.E.L. Church Press
Main Road
Ranchi - 1 (Bihar)
INDIA

cc: Rev. Minz
Dr. Berg

CH:goe

Re: CDS 22 - P 273 - Printing Press in Ranchi, Bihar

Dear Friend,

Since we do not know whether Mr. Khess is still the Superintendent we address this letter simply to the Superintendent of the Printing Press and ask whoever is in charge to comply with the following request.

In 1962 "Brot für die Welt" granted an amount of $ 56.500.- for the above project. As you will see from the attached circular letter "Brot für die Welt" is presently carrying through an evaluation on part of the projects sponsored so far. Among the projects selected for the evaluation is also the above.

We would be very grateful if "Brot für die Welt" could count on your speedy cooperation and would ask you to return the attached questionnaire duly completed by September 25 at the latest to

Herrn Dr. Klaus Brehme
Diakonische Arbeitsgemeinschaft
Evangelischer Kirchen in Deutschland
"Brot für die Welt"

7000 Stuttgart - 0
Gerokstrasse 17 / DEUTSCHLAND

One copy of the questionnaire should kindly be returned to us. The third one is for your own files.

You should report on the latest period for which complete figures are available. This can either be the last school year or the last completed training period or course.

Many thanks. With kind regards.

Sincerely yours,
Christa Held

Encl.

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND · LEITHERSKA VARLDSFORBUNDET · FEDERATION LUTHERIENNE MONDIALE
Tel. 22 30 20 Genève (CH) General Secretary: Dr. Carl H. Mau, Jr. Lutheran World Service

Community Development Liaison
and Public Info Service

A Joint Agency of the LWF
Commissions on World Mission,
World Service and Inter-Church Aid

Executive Committee:
The Rev. Carl H. Mau, Jr.
Chairman
The Rev. Arne Sovik
The Rev. Carl J. Hellberg (Th.D.)
The Rev. Bruno Wickenhäuser D.D.
The Rev. Frederik Nyvad

Secretary: Rev. Chris Wahl

Superintendent
G.E.L. Church Press
Pati's Road
Kanpur - 1 (Bihar)
INDIA

Ref: WS 22 - T 273 - Publishing Press in Kanpur, Bihar

Dear Friend,

Since we do not know whether Mr. Ross is still the Superintendent we address this letter simply to the Superintendent of the Publishing Press and ask whoever is in charge to comply with the following request.

In 1972 "Not Ein die Welt" granted an amount of $ 20.500.- for the above project. As you will see from the attached circular letter "Not Ein die Welt" is presently carrying through an evaluation on part of the projects sponsored so far. Among the projects selected for the evaluation is also the above.

We would be very grateful if Not Ein die Welt could count on your speedy cooperation and would ask you to return the attached questionnaire duly completed by September 30 at the latest to

Herrn Dr. Klaus Bussmann
Diakonisches Entwicklungsministerium
Evangelischer Kirchen in Deutschland
"Brot für die Welt"

7000 Stuttgart - 1
Gerokstrasse 17 / BUNDESREPUBLIK

One copy of the questionnaire should kindly be returned to us. The other one is for your own files.

You should report on the latest period for which complete figures are available. This can either be the last school year or the last completed trading period of course.

Many thanks. With kind regards.

Yours,

Sincerely Yours,

Carl H. Mau, Jr.
General Secretary

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THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

The Rev. André Appel, D. D., General Secretary
The Rev. Carl H. Mau, Jr., Associate General Secretary

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The Rev. Eugene Ries

Secretary: Miss Christa Held

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
Cables: LUTHERWORLD-GENEVA

P. Seeberg u. R. 3. KHG

July 9, 1970

Eingegangen
13. JUL. 1970
Erledigt: .....

Mr. Heran Samad
School Supervisor
South East Anchal, G.E.L. Church
Kadma, P.O. Khunti
Ranchi, Bihar / INDIA

Re: CDS P 41 - Bridge Building Project on the Jhagru River

Dear Mr. Samad,

On March 6 we have sent you a reminder concerning the above project request. Quite some time has passed since and we still have not heard from you in reply to our letters. We are sorry but unless we do get a reply from you by September August 1, 1970, we will close our file on this project.

Kind regards,

Sincerely yours

Heidi Gisela

f. Christa Held
-travelling-

cc: Rev. Aind
Dr. Berg

:fe

Office of the Supervisor, Lutheran Schools, G.E.L.Church,
South East Anchal, Kadma, Khunti.

Memo No. 886-88/70 Dated Khunti, Aug. 30 '70.

To

Miss Christa Held, Secretary,
C.D.S./L.W.F.,
Route de Ferney 150,
1211 Geneva 20, Switzerland.

P. Secretary

Eingegangen
10. SEP. 1970
Erledigt: .....

Dear Madam,

Thanks for your letter d/ July 9 '70 concening CDS P41-Bridge building Project on the Jhagru River. It is ~~xxxx~~ evident from your letter that you will close your file after September 1 '70 for lack of response on the subject. I have to say this much only that things go very slow in our country. It is very difficult to get things done in time by state suthorities. Owing to such handicaps no progress has been made so far.

From your side you have sounded the death-knell for the project but I solicit you to extend a period of grace for it till the end of this year. Thereafter, I shall also request you to wind up your file once for all.

With kind regards,

Yours Sincerely,

H Samad 30.8.70

(H. Samad),
Supervisor,

C.C. to 1. Rev. C.B.Aind ,and
2. Dr. Berg.

Office of the Superintendent, Lutheran Schools, L.E.L. Church,
South East Anhalt, Tadoc, Nunuti.

Ref. No. 956-88/70 Dated Nuuti, Aug. 30 '70.

To

The Chief Lady Secretary,
C.O.E.W.L.W.,
Route de Ferney 150,
1211 Geneva 20, Switzerland.

Dear Madam,

Thanks for your letter dt July 9 on concerning the Lutheran Nuuti Project on the Theren River. I'd well received from your letter that you'll close your file on the subject. I'll, for lack of response on the subject. I have to say it is much only that things go over slow in our country. It is very difficult to get things done in time by early authorities. Only so such things to progress has been made so far.

I'm sorry to inform you that the Authority for the project until lately to extend a formal approval for the end of this year. The matter, I hope I also request you to kind up your file once for all.

With kind regards,

Yours sincerely,

(D. Tamad),
Supervisor.

c.c. to 1. Mr. [illegible] and
2. [illegible].

GOSSNER EVANGELICAL LUTHERAN CHURCH

(Rgd. under Societies Registration Act XXI of 1860)

PRAMUKH ADHYAKSH : REV. C. B. MINZ
UP-PRAMUKH ADHYAKSH : REV. I. TOPNO
SECRETARY : MR. C. A. TIRKEY
TREASURER : REV. DR. M. BAGE

HEAD OFFICE
G. E. L. Church, Ranchi
Bihar/India
Phone : 510

No. 415/70/KSS-171

Ranchi Dated 24th August'70.

To

Mr. H. Samad
School Supervisor
S.E. Anchal, G.E.L. Church
Kadma, Khunti.

P. Seeley
7. 1. A. Sq 31/8

Subject:- CDS-P-41 Bridge Building Project, on Jhagru River.

Dear Mr. Samad,

You might have received a letter from the LWF on the above subject a copy of which has been sent to me. On March 6'70 a reminder was sent to you from LWF office and you did not reply and therefore the letter dated July9,70 is the last reminder. Matter will be dropped if you will not reply by September 1,70.

May I request you to give reply answering to their questions at an early date. So far I remember this matter is coming since long and I think it is now in the final stage. Please give reply immediately.

Yours Faithfully,

24/8/70

Pramukh Adhyaksh
GEL Church Ranchi.

cc: Rev. Dr. C. Berg, Berlin

Miss Christa Held, Geneva.

REPORT

ON

STUDY ON CHURCH ECONOMY

PART ONE

Presented to the 22nd Annual Meeting of the
Lutheran World Federation
Commission on World Mission

St. Louis, Missouri, USA
July, 1970

by

Olof Joëlson
Consultant on Study on Church Economy

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INTRODUCTION

At the annual CWM meeting in Oxford 1966 it was proposed that a study on church economy should be undertaken. It was pointed out that most of the so-called younger churches had by then become constitutionally independent and they had through intensified leadership training been able to assume responsibility for church administration to a large extent. However, in many churches the economic problem not only remained unsolved but also tended to become a more and more complicated and burning issue. This seemed to be due to many factors like:

1. The absence of a consistent policy of grants and subsidies, which often tended to create confusion and develop a wrong concept of financial responsibility and relationship;

2. The absorption of top-trained leaders in an ever-growing and expensive administration;

3. The absence of missionary personnel on the church budget, which not only created a wrong impression of what is "cheap labor" in the economy of the church but also resulted in financial difficulties when missionaries were replaced by nationals;

4. The rapidly expanding institutions, which require more and more operating budget and personnel;

5. The side-effects for the total economy of the church of rather easily available funds for development projects; and

6. The rapid change in the economic life of the developing nations.

The proposed study should therefore aim at:

a. presenting a clear picture of the financial situation in as many church areas as possible as well as policies and practices of financial assistance used today,

b. evaluating results and failures and pointing out tendencies and trends in the economic development of the churches today, and

c. recommending ways and methods to build up a sound economy of the churches.

In February 1969 I joined the staff in Geneva. During the first months I was preparing a "Status report on CWM grant-in-aid 1949-1968". Through this work as well as by helping with the preparations for the annual CWM-meeting in Asmara I got a useful introduction into LWF/DWM matters. After the Asmara meeting I have visited some member churches as well as LWF related churches in Ethiopia, Tanzania, South Africa, Japan, Korea, Hong Kong, India, New Guinea, the Philippines, Malaysia and Indonesia collecting material and making personal

contacts. I also paid a visit to the USA National Committee, The Lutheran Church in America, The American Lutheran Church and The Lutheran Church-Missouri Synod, on my way to Japan.

It has been very interesting and stimulating to see the different conditions under which the churches operate, but it has also made me see the complexity of the problems involved. In many cases it has been impossible to get the necessary material, because it was not available and in some cases it simply did not exist.

The study has so far only led up to this presentation to CWM of certain material compiled from information gathered mainly concerning the congregational contributions within the churches (the local offerings in cash or kind to congregational work, administrative work, mission work etc., but with the exclusion of interest on funds, profit from different kinds of business undertakings, school or boarding fees, hospital fees, government grants and overseas subsidy).

It is hereby presented as part one of the report on study on church economy. First the churches concerned are presented and references are made to appendices. An attempt to put the figures together and compare them follows. Some general remarks are also presented.

The intention is that a second part of the report will contain more about the overall income and expenditure within the churches, including evangelistic, educational, medical and institutional work as well as overseas grants and subsidies. A comparison - as far as possible - of salary and pension regulations in the different churches against the background of the general salary situation in the respective countries will also be attempted. Finally general conclusions and suggestions will be presented.

It has been most interesting to gather material for this study on church economy. Many people, having heard about the purpose of the study, have offered different suggestions. And even if they did not have solutions to offer, they very often had some remarks about their experiences. Or they might have had further questions to be added to those already being asked. Some people think that many of the Lutheran churches in the world will not be able to exist financially without help from the West. Others mean that it is possible, but not for a long time to come. Some, however, and an increasing number within the so-called younger churches claim that it is not only possible, but also a "must". In a discussion I had in India, my Indian friend said: "It is not true, what you often are told, that our people cannot afford to pay their pastors. The simple truth is, that they have never even tried."

Although the study has been initated as a one-man-job, the work will be scrutinized by some persons from different churches, who will react on the material produced, as the study moves along. It is envisaged that more of team work will have to be performed in the later stage of the study.

The job description states that "the final report of this study will be made in 1971". It has been suggested that the annual CWM meeting of 1971 - or its equivalent - should take the form of an enlarged consultation on church economy and all related matters.

Several persons have expressed the hope that the report on the study will be very practical and down-to-earth and no theoretical dissertation. I myself have also a feeling that what is needed is a very simple statement of facts, which hopefully will be derived from the material collected. The visits to many churches have been by far too short and a much longer stay would have been needed. I have been criticized for not staying several weeks in the same church trying to get to know all the local problems, and I agree that it would have been both interesting and sometimes most helpful. On the other hand, if detailed and time-consuming studies were to be performed in every church, the study would probably have to go on for a decade. And I have a feeling that what we need is rather a program for the 1970's than a history of the church economy of the '70's. We need to work out a strategy for common and bold action and church-cooperation.

I. STATISTICS AND REMARKS REGARDING SELECTED LUTHERAN CHURCHES

A F R I C A

ETHIOPIA

Evangelical Church Mekane Yesus in Ethiopia (ECMYE)

ECMYE was constituted in 1958. It consists of four synods: Central Synod, Southern Synod, Western Synod and Wollo-Tigre Synod.

Appendix 1 gives the congregational contributions (partly estimated), the baptized membership number and the average giving per baptized member. The years in brackets E 52/53 etc., refer to the Ethiopian calendar.

Appendix 2 shows details of congregational income within one of the synods, Southern Synod. It should be noted that - due to changes of budget year - the 1968 figures refer to 16 months giving.

SOUTH AFRICA

Evangelical Lutheran Church in Southern Africa - South-Eastern Region (ELCSA-SER)

ELCSA-SER was constituted in 1960. It consists of seven circuits.

Appendix 3 shows the average giving in the different circuits of ELCSA-SER for the period 1962-67. The difference between these figures and some of the figures in Appendix 4 has as main reason that they are taken from two different reports, sometimes giving different membership figures.

Appendix 4 gives the figures of real congregational income (excluding what is being collected for buildings and capital expenditure). What is being sent to the central treasury is supposed to be approximately 90% of local income. To this is added the 10% kept in the congregations and the offerings for mission work (malihambe).

Evangelical Lutheran Church in Southern Africa - Transvaal Region (ELCSA-Tvl)

ELCSA-Tvl was constituted in 1962. It consists of six districts.

Appendix 5 gives the congregational income as budgeted and as real income.

Appendix 6 shows also the distribution of income within the districts. 10% of the income remains in the parishes for local expenditure. The difference in figures between estimated local congregational income (estimation based on what was actually sent to central treasury) and real income as per audit report is probably due to the fact that some income in respect of 1964 has been sent in 1965 and not included in the audit report until that year. It will probably be more correct to estimate the average offering per baptized member to R 0.33 (US$ 0.47) for 1964 and R 0.38 (US$ 0.54) for 1965.

Evangelical Lutheran Church in Southern Africa - Tswana Region (ELCSA - Tswana)

ELCSA - Tswana was constituted in 1959.

Appendix 7 gives the congregational income of the church (budgeted income 1961-70 and real income 1961 and 1963-68). It should be noted that the considerable increase in average contribution per baptized member for 1967 and 1968 is due mainly to a big drop of members.

TANZANIA

Evangelical Lutheran Church in Tanzania (ELCT)

ELCT was constituted in 1963. It consists of 7 synods or dioceses, all with their own president or bishop and their own administration. Five of these have been included in the study.

ELCT - Central Synod

Appendix 8 gives figures for budget to Central Fund 1965-68 and 1970.

Appendix 9 gives the figures for real income to Central Fund 1964-68.

Appendix 10 gives congregational income and membership statistics.

It should be noted that the church officials in this synod complained very much about the inaccuracy of the statistical figures (if at all existing) within the synod. Figures given are therefore very unreliable. It should also be noted that the population within the area, where Central Synod has got its work, is very poor with a median income far below average within Tanzania as a whole.

Appendix 11 is the budget of congregational giving for 1970 for the Synod. If we use the statistical membership figures for 1968, the latest available, we find that the goal is EAsh 11.53 per baptized member or EAsh 20.23 per confirmed member, a bold attempt to break through the stagnation which has been evident for years and a healthy step towards greater self-reliance.

ELCT - Eastern and Coastal Synod (formerly Uzaramo-Uluguru Synod)

Appendix 12 gives the congregational income and the membership figures for the whole synod.

Appendix 13 gives some statistics regarding Dar-es-Salaam district for 1968.

It should be noted that the income from the activities at Luther House in Dar-es-Salaam amounts to much more than the annual income from congregational contributions within the whole synod. This fact does not necessarily create problems, but it makes a proper planning most essential so that the business income does not destroy the initiatives and the stewardship spirit within the congregations.

ELCT - Northern Diocese

Appendix 14 gives the congregational budget income and the membership statistics of the synod.

Appendix 15 gives for the years 1964 and 1965 the real congregational income as well as membership statistics for each parish.

It will be noted that several parishes have not reported to the headquarters and the statistical figures are therefore incomplete.

Appendix 16 gives a comparison of the budgets for central administration, showing the increase of income and expenses over 11 years.

ELCT - North Western Diocese

Appendix 17 gives the budget figures for contributions within the parishes towards parish work and towards the central budget and the pension fund.

Appendix 18 gives the comparison with real income, as far as this is known.

Appendix 19 shows membership statistics as well as congregational income.

From 1961 a centralization took place. Salaries had previously been paid in the parishes, but money was now being sent to a central office in Bukoba, responsible for payment of salaries. About 15% was supposed to be kept locally for parish expenses (from Appendix 2 it appears, however, as if in fact nearly 30% remains in the parishes).

From 1969 de-centralization has taken place in part. The parishes are now responsible for the salaries of the evangelists, but pastors' salaries are fully paid from the central office, although some districts contribute towards their salaries.

ELCT - Southern Synod

Appendix 20 gives the details of congregational giving within parishes and districts for 1961, 1963, and 1967 (the years for which detailed membership statistics are available). The figures are not quite comparable as an estimated cost of free labor of EAsh 300.000 has been added to the 1967 figures. If this amount is deducted the average giving per baptized member drops to 4.02.

Appendix 21 gives a picture of the congregational giving 1960-1967. In the 1967 figures the above mentioned estimated cost of free labor, EAsh 300.000, is included. The actual per member contribution is therefore only EAsh 4.02 (US$ 0.57). No details are available as to how this estimated free labor cost has been divided among the parishes in the statistics.

The almost continuous trend of decreased giving over the period becomes still more alarming, when we take into consideration the figures for 1969. No details are available, but the Auditors Report gives the figure of contribution towards central administration as EAsh 78.264.20. This is supposed to be 30% of local contributions, which thus ought to amount to EAsh 260.880. The per member contribution is therefore estimated at EAsh 2.07 (US$ 0.29), less than half of what was given as far back as 1960, 1961, 1962 and 1963.

A S I A

INDIA

Andhra Evangelical Lutheran Church (AELC)

AELC was organized in 1927. It consists of 5 synods. East Godavari, West Godavari, Central Guntur, East Guntur and West Guntur.

Appendix 22 shows the congregational contributions as per synodical budgets, the number of baptized and confirmed members and the average giving. It should be noted 1.) that this reflects only the budget figures and not the real income (which has for many years not been known to the central office because of insufficient reporting) and 2.) that the officers complain about the unreliability of membership statistics.

Evangelical Lutheran Church in Madhya Pradesh (ELC-MP)

ELC-MP was formed in 1923.

Appendix 23 shows congregational income as per budgets, membership figures and average giving. It should be noticed that real income is higher than budget income for those three budget years, where information is available.

Appendix 24 gives a comparison between budget proposals and real income of congregational contributions for 1963 and 1968.

Gossner Evangelical Lutheran Church (GELC)

GELC was constituted in 1919. It is divided into four regional units (Anchals).

Appendix 25 gives the congregational income for 1964 and membership statistics for 1964-1968. Unfortunately it has not been possible to get information about congregational income for other years. Much of the work is decentralized to the districts and the Church Office in Ranchi was not able to supply me with figures.

Appendix 26 gives the budget for regular work and evangelistic work, including not only congregational income but also subsidies from Gossner Mission and other sources.

India Evangelical Lutheran Church (IELC)

IELC was formed in 1958, when three districts joined. They are Ambar Synod, Nagercoil Synod and Trivandrum Synod.

Appendix 27 gives congregational offerings, membership statistics and average giving per member. The years 1960-68 reflect real income, while 1969-70 gives budget income compared to estimated membership.

Tamil Evangelical Lutheran Church (TELC)

TELC was constituted in 1919. It is divided into four regions (North, Center, South and West).

Appendix 28 gives congregational income related to baptized membership.

Appendix 29 shows the actual income of the pastorates including interests and income from buildings and land 1960-1968.

INDONESIA

Simalungun Protestant Christian Church (GKPS)

GKPS was originally one district within HKBP (see below). Mainly because of language difficulties it was constituted as an autonomous church in 1963.

Appendix 30 gives the congregational income 1963-1968. Regarding the difficulty of getting reliable exchange rates, when estimating what has been given in US$, see special remarks to HKBP (below).

Batak Protestant Christian Church (HKBP)

HKBP was constituted in 1930.

Special Remarks to HKBP Statistics: It is extremely difficult to compare the statistics of this church with the statistics of other churches for different reasons. The congregations and the parishes (which are here called resorts) are rather independent. Although there is a strong central administration it controls only the money that is being sent to it from the congregations through the resorts and it is very difficult to get anything but estimates regarding the real income in the congregations.

The economic situation in Indonesia has for many years been very unstable. In 1963 one could get about 800 rupies for the US$. As the years went on one could get more and more rupies for the dollar, until at the end of 1965 it was possible to get 30,000 rupies to the dollar. At the end of that year there was a devaluation of the rupie from 1,000 - 1 so that for 1,000 old rupies one got only 1 new. The

inflation went on, however, until in 1969 one got 380 new rupies for the US$, but for more than one year it has now been rather stable.

If the pastors and other church workers were to be paid in money under such insecure circumstances it could have ruined them. Instead it was decided that the salaries were to be fixed on a "rice-basis", and at the end of each month salaries were paid in relation to the price for that fixed amount of rice. In the statistics of the headquarter administration it is possible to follow the rice price according to which salaries have been paid for each month. It can be noted, however, that these figures are rather low and it is quite clear therefore that the pastors usually have got too little salary.

Naturally the figures given in the statistics in such a situation are rather inaccurate, when one constantly has to convert from rice to money and from money to rice. The figures given for the income from congregations to headquarters operations, to missions and to diaconate work are, however, rather reliable. It is much more difficult when we come to the estimated total congregational income. To be able to understand how this income is achieved one needs to explain the way money or rice is collected. The HKBP church consists of a certain number of districts, divided into parishes (resorts), which in turn are divided into congregations. The paddy and the rice are counted in kaleng and in takkar, one kaleng being 16 kg and one takkar being 1/64th of a kaleng. The difference between paddy and rice has to be noted. The paddy is the newly harvested rice, which will be much less in weight later on when it has dried and has been thrashed. I was told that one needs about three kalengs of paddy to finally get one kaleng rice.

Each family in the congregations has to pay three kalengs paddy yearly. From the congregation six takkars of paddy for each baptized member has to be sent to the parish and the remainder is kept in the congregation. The parish forwards to the headquarters six takkars rice for each family. According to the statistics a small amount is being sent to the district headquarters, the rest is kept in the parish which is responsible for the payment of pastors, treasurers, bible women and expenditures for meetings and travelling. It is to be noted, however, that money or rice as per budget never comes in full according to the rules. In the congregation and parish which I studied more in detail, I was told that from that parish the headquarters received about 70% of what they ought to have. The parish receives from the congregations about 60% of what it should have and in the congregations of that parish is only 50% or less collected of what is ought to have been. I do not know for sure whether these figures are representative for the whole church, but I have had to use them when I have tried to estimate the total congregational income over the years. While the statistical figures for 1963 to 1967 are based on real income as far as this is known, figures from 1968 and 1969 are budget figures.

If the figures are not quite reliable when the income in rupies is estimated, they are even less reliable when figures are given in US$. The exchange value of the Indonesian currency changed frommonth to month and the amount of rupies counted against the US$ is an estimated average for the year. In all other cases the exchange value of the US$ against the currency of the country concerned is based upon 1969 exchange rates. This was impossible in Indonesia, where the fluctuation and the extreme inflation has had to be taken into account for each year.

Appendix 31 shows membership figures and income from congregations to headquarter operations, mission work and diaconal work. The total congregational income is also estimated here and averages given in rupies and US$.

Appendix 32 gives detailed statistics from one of the parishes, Laguboti.

Indonesian Christian Church (HKI)

HKI was constituted in 1927. The average income of the members is very low. The church has never had any financial help from outside.

Appendix 33 shows some of the statistical figures for HKI. Regarding the unreliability of the figures, see special remarks to HKBP (above).

JAPAN

Japan Evangelical Lutheran Church (JELC)

JELC dates back to 1922, but has been reorganized several times through merger. Since 1963 it consists of four districts: East District, Tokai District, West District and Kyushu District.

Appendix 34 gives a picture of all congregational contributions (including collections for central administration), membership figures and per capita giving.

Appendix 35 shows Central Administration income, including subsidies.

MALAYSIA

Evangelical Lutheran Church in Malaysia (ELCM)

ELCM was established on an autonomous basis in 1963. Earlier it was included in the diaspora work of TELC (India).

Appendix 36 gives information about the income and the membership of the church.

Lutheran Church in Malaysia and Singapore (LCMS)

The church worked originally mainly among the Chinese population of Singapore and Malaysia.

Appendix 37 gives some information about congregational contribution, membership figures and average giving.

PHILIPPINES

Lutheran Church in the Philippines (LCP)

LCP was founded in 1957 and reorganized on an autonomous basis in 1963. It is divided into three districts.

Appendix 38 gives congregational income, membership figures and average giving.

Appendix 39 consists of excerpts from budget proposals and financial reports.

A U S T R A L A S I A

NEW GUINEA

Evangelical Lutheran Church of New Guinea (ELCONG)

ELCONG was founded in 1956. It consists of six districts (Finchhafen, Lae, Madang, Goroka, Chimbu and Hagen).

Appendix 40 shows congregational income, membership figures and average giving per member.

NORTH AMERICA and EUROPE

UNITED STATES

American Lutheran Church (ALC)

Lutheran Church in America (LCA)

Lutheran Church-Missouri Synod (LC-MS)

Appendices 41-43 give figures of membership, contributions and average giving.

SWEDEN

Church of Sweden (CS)

Appendix 44 gives average per member church collections, divided into dioceses.

Appendix 45 is an attempt to estimate what should be considered as the equivalent of congregational church contributions in other Lutheran churches. A few words of explanation will be needed. The Church of Sweden gets its chief income from church taxes imposed by the local congregations and parishes and collected through the state tax collection offices. Another portion of the income is the so-called government grant, which is partly an agreed amount to be paid to the church in compensation for certain lost privileges, and partly a help given to pastorates and congregations with a heavy tax burden, partly also a help to weaker congregations from stronger ones(A certain amount has to be sent in to the Church Fund from all congregations. The poorer ones receive money from the Church Fund, some of them much more than they have contributed. The Church Fund therefore serves as an equalization fund to help weaker congregations - apart from the help given by the state). The "Equivalent of contributions in other Lutheran churches" in the table consists of all church taxes and part of the government grant.

Other income in the church is church collections for benevolent and other purposes inside the congregations as well as outside, within the country (educational and diaconate work etc.) or without (mission work etc.). The per capita giving is given in the table.

To judge what should be considered the equivalent of contributions in other Lutheran churches, one more thing will, however, have to be taken into account. Persons who resign their church membership still have to pay 60% of the church tax. This is supposed to be payment for population registration and other services given to members as well as non-members of the church. Only 40% of the church taxes are thus considered to be "church contribution". However, I have calculated with 50%, partly because it is easier and partly because it may be more accurate.

II. COMPARISON OF CONGREGATIONAL CONTRIBUTIONS WITHIN THE CHURCHES

Appendix 46 is compiled from the statistics presented in appendices 1-45. It gives the average offering per baptized member, expressed in US$ and it is an attempt to compare the giving of the church members without taking into consideration any kind of subsidies and grants given, nor of income from funds, endowments or business enterprises. In some cases it pictures the real income, being taken from the financial reports or audited statements of the church concerned. In other cases it has only been possible to get hold of the budget figures, especially in churches where no proper recording is taking place and no regular reports are being sent to the headquarters. Sometimes, when reports are missing only in respect of certain figures for one or two years estimate figures are given instead.

It must be remembered that many of the figures arrived at are rather vague and uncertain. Very often the church officials, having given the statistical material asked for, have hastened to add that the statistics are not accurate. This is especially true about churches, where districts, parishes and congregations have a large extent of self-government. Let me quote one church leader, who said about the statistics given from his church: "It is very difficult to get correct information, because many congregations, which have not been able to reach their targets, are ashamed to admit it, while other congregations, which have succeeded to collect money above the budget amounts, try to hide the facts, well knowing that the money might come in handy next year, in case they are not so successful."

The figures from Church of Sweden are a combination of free-will offerings and church taxes imposed. It is obvious that the average per capita church income gives unfavorable figures in a church, where all citizens are counted as members, irrespective of their church attendance or interest in the work. It nevertheless gives an indication of the situation.

Appendix 47 is an attempt to take the comparison a step further by putting the per capita giving in relation to such things as the per capita income and the average household size of the nations concerned.

The first column gives the per capita income according to information in the UN Statistical Yearbook. A special note will have to be added regarding the figures for South Africa, New Guinea, Malaysia and Singapore.

The per capita income for South Africa is for 1967 given as US$ 521. To get the per capita income of the African population is not easy, but an estimate has been attempted in the following way:

White population	approximately	3.000.000
Non-white population	approximately	15.000.000
T o t a l	approximately	18.000.000

The per capita income population gives a total income of approximately 9.378.000.000. If the per capita income of the white population is put at the same figure as for Switzerland (US$ 2171) the amount to be deducted from the total income in respect of the white population is 6.513.000.000, leaving 2.865.000.000 to be divided among the non-white population. This would give a per capita income of US$ 191. It may be said that the estimate of a per capita income of US$ 2171 for the white population is too high, but even if that is true the Indian and Coloured population with a generally higher income than the Africans are included among the non-whites. The figure US$ 191 per capita for the African population therefore seems quite reasonable.

In the UN statistics there is a figure given for Australia, which I feel cannot describe the economical situation of most church members in ELCONG, New Guinea. I must point out that the figure I have given is pure guesswork. I have simply taken the average of the figures given for India, Indonesia, Ethiopia and Tanzania.

In Malaysia and Singapore the Malaysia figures have been used for the ELC-M and the Singapore figures for the LC-MS. This may not give an absolutely accurate picture of the situation, but I am afraid that is the nearest one can come.

The second column gives the average per capita offering for 1966-68 in US$. Exceptions are ELCT Southern Synod in Tanzania, where 1969 figures have been used instead of 1968, LC-MS in Malaysia, where 1965 figures are used instead of 1966, Church of Sweden, where 1965 figures have been used instead of 1968 and Gossner ELC in India, where figures are available only for 1964.

The third column gives the offering in percentage of the per capita income. Although many of the figures necessarily must be considered as vague and uncertain, due to many factors which have been hinted at above, it still gives some indication and I consider this column as most interesting reading. In most cases the percentage is surprisingly low.

The fourth column gives the average household size according to the UN Statistical Yearbook.

The fifth column shows the per household offering in US$ (per capita giving related to family size).

The sixth column, finally, shows the hypothetical per household giving at the present percentage rates with a given per capita income of US$ 1,000 annually.

There are, of course, many other comparisons that can be made. It ought to stimulate the eagerness of a church to do better, if questions like the following are asked: What difference would it make in South Africa if the giving in ELCSA-Tvl and ELCSA-Tswana was the same as in ELCSA-SER? What difference would it make in Tanzania if the giving in Central, or Southern Synods or North-Western Diocese were as high as in Northern Diocese or if the average giving in Northern Diocese were the same as in Eastern and Coastal Synod?

Or what difference would it make in India, if the members of Andhra ELC and Gossner ELC gave as much as members do in India ELC and Tamil ELC, or if they in turn gave as the members of ELC in Madhya Pradesh?

III. General remarks.

Let me first of all say, that it would be very difficult to make a systematic and thorough survey of questions asked. On the contrary, as one struggles with the problems and tries to find an answer to the questions, new problems and new questions continually present themselves. I knew from the very beginning that I would not be able to give sufficient answers to the questions, but I had not expected that I would end up with many more problems than those which were laid before me when I started the survey.

I think, nevertheless, that even questions without answers and problems withoutsolutions will have a lot to tell us and teach us. After all, every church and every congregation will have to solve its own problems. But if an open discussion and an exchange of experiences can help us to come some steps further towards a solution, let us not be afraid to share with one another our successes and our failures, our achievements and our shortcomings.

It is our hope that different task forces within the churches will be willing to study more in detail different aspects of the problems connected to church economy. I will here only list some questions I have been asked and some problems I have met and quote something of which I have been told and maybe add some of my own reflections.

Stewardship. In every church there is a cry for better stewardship. The leaders agree that we need it. The pastors are told to perform it. And many members look at it as yet another burden that the pastors want to put on their shoulders.

Stewardship is needed, there is no doubt about that, but above all a better understanding of stewardship, what it is and what it means. If you were to ask the members in a congregation, what stewardship is, some would not know what you were talking about and others would say: it means that we must give more money. Which is true and false, at the same time. Because it means much, much more. It means involvement, it means responsibility. It does not mean simply to collect more money: it means to use the money wisely. Therefore the leaders of the churches should be very humble when they speak about the need for better stewardship, knowing that they are concerned more than anyone else.

It is also a very vital question for the donor agencies. Because stewardship does not merely mean to collect more and more money, but to distribute it wisely, namely in such a way that it does not destroy the stewardship responsibility of the receiver.

But above all, stewardship is something for the congregation and for each individual member. If you do not have stewardship at the grass roots level, you boast in vain of stewardship committees and stewardship secretaries.

Let us hope that stewardship teaching may be made so simple, so that everyone will understand it. With understanding comes practice and the results will be astonishing.

Stewardship in every congregation and every church is most necessary. Someone said: "Among the material resources of the church and congregation the Christian giving is the primary resource. If every member could give at least one twentieth or 5 % of his earnings, how different things would be! The increasing dependence on resources from abroad is not healthy for the church."

The training of people for administrative posts. We need not only top-trained leaders. We need training on every level. Again I quote: "Many people do not give, because they lack confidence in the book-keeping of the Church dignitaries. Not that they are fundamentally wicked and dishonest, but negligent and inaccurate. Have we learnt to maintain records, to keep up to date stock registers of all our property? Do we worry over balance sheets or budgets? I wonder whether we worry over our own household budgets. We are always in debt and we encourage indebtedness in others. Do we scrutinize every item of expenditure spent in the name of God? Do we not squander God's good money? Are not most of our local church treasurers and administrators ignorant of the fundamentals of elementary book-keeping? A training in book-keeping and accountancy is a prime necessity for our leaders, lay and ordained, if we are to assume full responsibility, for next to God's grace, finance makes or mars the church." - The same man said at another time: " I would like to see all our pastors being trained in simple book-keeping and handling of accounts. Because they are the ones who for a long time to come will have to* see on the local level simple courses being arranged to train the families in ordinary household budget-making. Then we would have the opportunity to stress the fact that one portion of the income, however small, should be put aside for God."

Budget-making and financial reports. Too often the budgets and the financial reports of a church show, that there is not much understanding of how a budget is to be used. It should not be made up and put on the shelf until the end of the year, when we bring it to light only to notice with regret that we did not reach the goal. The budgetamounts should be given not only for the full year, but for the month and for the week. And then there should be a constant comparison to find whether the target is maintained. It is no use to wake up in the beginning of december to find that money is short. Extra collections in the week between Christmas and New Year have a tendency not to be successful. There is no money left at that time of the year! Furthermore, a financial report should always be as close as possible to the budget in its set-up, so that you can compare it with the budget

* either be responsible for the keeping of accounts or supervise those who do it. I would like to ....

in detail. Budgetting should be made at every level in the church, so that there is never any doubt about what income you aim at and what expenditure you are allowed to make.

Information. It is quite natural, because of historical or other reasons, that some churches are more de-centralized, while others are centralized. There are "pros and cons" to be said about every system. It may be enough to say that a de-centralized system usually fosters a better stewardship responsibility within the congregation, while a centralized system has a tendency to promote a feeling of one-ness, personal security for the church workers and a closer cooperation. Whatever system is used, the necessity of constant information must be stressed. Even if a congregation gets no subsidy from the headquarters of the church, it should always supply the central administration with accurate statistics. Information is also essential within the congregation. Not only should a motivation for giving be communicated to every member, he should also constantly be told about the achievements, the failures and the hopes of the congregation.

Information is also necessary between giving and reveiving churches. The more we know about each others problems, the more we are able and willing to help each other.

Business enterprises as economic support for church work. "Should the church involve itself in business?" That is a question, which I have often met. It is not easy to give a simple answer immediately, but I think that the subject ought to be studied more in detail.

Basicly it is the privilege and the duty of the congregation members to support the work. The stewardship responsibilities should never be diminished or replaced by business enterprises. A word of warning comes from New Guinea. While the membership number has increased and the takings by indigenous farmers for copra and coffee has increased considerably and the cash inflow into the country has increased, the church collections have dropped. It should always be remembered, the report says, that "income derived from direct involvement in business by the church is not a substitute for individual giving and stewardship". But there are other things, besides local congregational support of the church workers and the running budget expenses, which possibly could be supported by certain kind of business income or endowment returns.

It has been said that the church has not made the right use of the business man. Doctors and nurses are helping in medical work and teachers take part in educational work, but the business man has been given no task in the mission work of the church. Surely much more could be done and should be done to make everyone active in the church and let him serve with his special abilities and training.

....

If the church goes into certain businesses, it should never be for the sake of business. There will be too many side effects. Therefore the type of business and investment that is possible and suitable should be carefully studied.

Church buildings and other congregational buildings.
Should a congregation be selfsupporting as far as ordinary pastoral work is concerned and get occasional help for buildings? Or should it under all circumstances take all responsibility for its building programme and get subsidies for the running budget?

The danger that I have seen at some places is that people, who have given a large amount for church buildings get a feeling that they have done enough for a long time, and they lag behind in supporting the ordinary working budget. On the other hand it has proved to be very detrimental to the stewardship of some congregations, when the church has been built almost without local support and given to them. The idea: "let us build a nice church house and hope that this will make the congregation grow" has very often proved to be wrong.

The ministry. Must the ministry of the church be a full time ministry or is it possible to have a part time ministry, so called "tent maker pastors"? Should not every church thoroughly study its congregational situation and try to find out what is the most suitable solution, not least in view of economical considerations?

Perhaps it is possible in some churches to have both forms of ministry.

Theological training. A serious problem in most churches is the one of financial support for theological training institutions. It is quite natural that the churches first of all try to collect enough money to support the congregational budget. On the other hand it is considered to be important that the churches share in the expenses for theological training programmes in order that these may be more closely connected to the life of the church. Is the right type of training being provided? Is it possible to find funds, which can be made available for permanent support for the theological training institutions? Should it not be possible here to create endowment funds or to use revenue from certain business enterprises? It should be noted that many churches in the West do not finance the theological training programmes, but that the state universities provide training facilities.

New projects. It is obvious that many projects may be of great help to the community or to the church, but that they nevertheless in the long run may prove to be disastrous for the sound development of stewardship responsibility. The church should be very careful in starting new projects without careful consideration. A statement regarding financing of new projects in the ELCSA-SER is attached in order to underline the importance of the matter, which ought to be studied in greater detail (appendix 49).

Institutions. To what extent should institutions of different kinds be handed over to the churches? This question is a controversial one. It may suffice at this stage to say, that there should be a careful study and consideration each time the church wants to take over the responsibility of running a former mission institution.

Institutions, which cannot serve the church of to-day, should not be kept simply for sentimental reasons. They may have served a useful purpose for many years, but if they do it no longer, the churches should not be forced to retain them. Often they have proved to become too heavy a burden for the church.

Statistics. Statistical figures should always be used as helpers. One should be careful not to read too much into the statistical information given, nor to rely too much upon the figures. But at the same time statistics may prove to be very helpful in planning and in follow-up work. I quote from a New Guinean report: "Statistics are to be a help and this help is available to everyone who concerns himself about them. The person who is not concerned about them is plagued by them and resents every statistical task asked of him, for according to his experience it is wasted time. The more carefully and conscientiously statistics are gathered the greater is the help which they afford. I said statistics should be a help, but never a dictator. A helper does not do all of the work, but only a part of it. So it is here as well. Statistics show us that something is wrong, but we have to determine what it is and use ways to find and correct it."

Annual statistical reports to LWF. Sometimes it has not been possible for me to get statistical information from the churches. I have then turned to the annual statistical reports already sent to LWF. Unfortunately many churches do not return the forms and many forms, even if returned, are incomplete. I think that this is partly due to the fact that the churches are getting so many different questionnaires (from missions and other cooperating agencies), very often asking partly the same and partly different questions.

It would be very good, if something could be done, perhaps through consultations between LWF, mission boards, other agencies and the churches to produce statistical forms, which could suite all parties concerned. A considerable amount of double work could be eliminated, if a questionnaire could be developed which would be satisfactory to all Boards and Societies as well as to CWM.

Planning - with a striving towards selfsupport.
There is a desparate need in every church for better planning with an ultimate aim of selfsupport. Budgets should be made, based both upon actual facts and upon a serious determination to increase stewardship commitments. The vague "wait-and-see and let-us-hope" system will definitely not work. I am convinced that several Lutheran churches will be happy to continue cooperation with weaker sisterchurches, if they agree to open and honest discussions about the difficulties and a real attempt to realistic planning.

Financial cooperation without economic imperialism should become the key word for the future.

Motivation for mission. The motivation for mission ought to be studied more in detail. In many churches there seems to be an unnatural and unhealthy division between "church work" and "mission work", between "the care for the congregation" and "the evangelistic outreach". While the churches are supposed to take over the responsibility for congregational work from the former missions, the evangelistic work is still sponsored by these missions. One danger is that the church does not feel its due responsibility for the evangelistic outreach. Another is that there is a false division between "ordinary work" and "mission work" and a temptation to declare weaker congregations "mission areas" in order to get financial support. The one-ness of church and mission, the impossibility of having the one without the other should not be just a theoretical slogan, but a living reality.

International Lutheran loan fund. Would it not be possible to get a loan fund that could help Lutheran churches in different parts of the world to get capital for different enterprises at a reasonable interest rate? Why must all money be invested in America and Europe? I am quite confident not only that such a fund, if its purpose became known, would attract donations from interested people, but also that many Christians in Europe and America would be willing to invest money in such a fund and be content with a very low interest return, provided that there was a guarantee, that the fund was used for the sole purpose of helping churches in developing countries.

I realize that there may be difficulties to be overcome, if such a fund is to be created, but I think it could be of tremendous help and importance for the future of the Lutheran churches of the world.

International equalization fund. As has been mentioned above, there already are equalization funds within some churches, for instance the Church of Sweden. Would it not be possible to try this on an international level? The most difficult problem would be to distribute the money in such a way that the initiative and stewardship responsibility of those who were to receive help should not be taken away. This idea is not new. St. Paul writes in his second letter to the Corinthians (chapter 9): "I do not mean that others should be eased and you burdened, but that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality."

Ethiopia
ECMYE
Synodical Budgets, Eth. $ (US $ 1 = Eth. $ 2.50; Eth. $ 1 = US $ 0.40

Appendix 1

Offerings, Local Contributions	1961 (E53/54)	1962 (E54/55)	1963 (E55/56)	1964 (E56/57)	1965 (E57/58)	1966 (E58/59)	1967 (E59/60)	1968 (E60/61)	1969 (E61/62)
Central Synod		(26,000)*	(27,000)*	(28,000)*	(30,000)*	(31,000)*	(33,000)*	(35,000)*	39,250
Southern Synod		(12,000)*	14,530	19,910	22,817	25,167	29,376	50,404	59,458
Western Synod		15,835	23,852	25,779	29,824	36,984	42,989	46,511	49,981
Wollo-Tigre Synod		(5,000)*	(6,000)*	(7,000)*	(8,000)*	(9,000)*	10,447	10,690	9,700
Total		58,835	71,382	80,689	90,641	102,151	115,812	142,605	158,389
Baptized membership									
Total	12,470	47,743	46,568	59,260	64,688	72,976	76,630	66,900,	(70,000)*
Confirmed Membership									
Total				13,531	16,864	20,495	21,003	30,993	
Offering per Baptized Member - Eth. $									
Total		1.23	1.53	1.36	1.40	1.40	1.51	2.13	
Offering per Baptized Member - US $									
Total		0.49	0.61	0.54	0.56	0.56	0.60	0.85	

* Estimated Figures

ECMYE - Southern Synod, Eth. $

CONGREGATIONAL WORK	1962/63	1963/64	1964/65	1965/66	1966/67	1968 (16 months)	1969
Income from congregations, Eth.$							
Sidamo							
Irgalem	4,620	4,055	4,990	5,410	5,804	8,913	11,088
Dilla	1,800	2,860	2,593	2,940	3,646	5,161	8,353
Agere Selam	4,370	2,100	2,295	2,735	4,194	6,600	7,404
Gata	-	2,100	2,254	2,709	3,245	6,116	8,512
Addis Abeba	-	-	907	624	645	2,049	1,565
Gamu Gofa							
Gidole	-	4,000	4,000	4,764	4,721	7,053	7,979
Konso	-	700	1,300	1,500	1,721	2,833	3,083
Borana							
Yavello	760	675	580	685	650	980	2,107
Mega	1,000	700	1,064	1,200	1,300	1,875	2,200
Hagere Maryam	760	1,500	1,084	2,000	2,500	5,775	4,944
Waddera	-	-	-	-	-	145	275
Neghelli	500	500	550	600	600	1,220	1,248
Other (salary)	720	720	1,200	-	-	-	-
Bali	-	-	-	-	350	1,684	700
TOTAL	14,530	19,910	22,817	25,167	29,376	50,404	59,458

ELCSA - SER

The average giving per baptized member and per confirmed member as presented in the financial statements of ELCSA - SER (figures in Rand and cents).

	1962	1963	1964	1965	1966	1967
Baptized members						
Durban circuit	0.54	0.56	0.60	0.68	0.68	0.61
Eshowe circuit	0.56	0.62	0.71	0.72	0.69	0.75
Johannesburg circuit	-	0.59	0.64	0.68	0.67	0.70
Mfolozi circuit	0.42	0.56	0.52	0.51	0.57	0.57
Ondini circuit	0.38	0.50	0.57	0.60	0.61	0.59
Shiyane circuit	0.45	0.98	0.56	0.50	0.57	0.58
Swaziland circuit						0.51
TOTAL	0.47	0.60	0.60	0.61	0.64	0.62
Confirmed members						
Durban circuit	0.83	1.13	1.24	1.35	1.36	1.19
Eshowe circuit	1.06	1.12	1.45	1.29	1.22	1.45
Johannesburg circuit	-	1.17	1.78	1.27	1.47	1.30
Mfolozi circuit	0.83	1.21	1.01	1.10	1.37	1.27
Ondini circuit	0.77	1.02	1.19	1.24	1.23	1.47
Shiyane circuit	1.00	1.73	1.75	1.12	1,10	1.40
Swaziland circuit	-	-	-	-	-	1.11
TOTAL	0.89	1.19	1.31	1.22	1.28	1.32

Congregational Income, Rand (1 R. = US $ 1.415; US $ 1 = 0.706714 R.)

REAL INCOME FROM CONGREGATIONS (90%)*	1961 (9 mths)	1962	1963	1964
Durban circuit		9,891	11,141	13,438
Eshowe circuit		11,191	11,456	13,458
Johannesburg circuit		-	4,633	5,134
Mfolozi circuit		5,490	7,054	7,818
Ondini circuit		2,491	4,801	5,661
Shiyane circuit		7,763	5,776	6,850
TOTAL	25,990	36,826	44,861	52,359
Hermannsburg Synod		6,890		
GRAND TOTAL		43,716		
Approx. real congregational income**	33,000	42,500	52,000	60,000
Baptized membership	72,587	69,657	71,558	80,085
Confirmed membership	39,030	33,078	34,429	42,585

* The money sent to the Central Treasury is supposed to be 90% of total congregational income.

	1965	1966	1967	1968
Durban circuit	16,045	17,310	15,744	18,593
Eshowe circuit	13,591	14,126	15,410	15,382
Johannesburg circuit	5,564	5,693	3,989	4,433
Mfolozi circuit	7,825	9,201	9,160	9,276
Ondini circuit	6,279	6,473	6,567	5,957
Shiyane circuit	7,187	7,590	7,731	7,052
Swaziland circuit	-	-	1,567	1,973
TOTAL	56,491	60,393	60,168	62,666
Approx. real congregational income**	65,000	69,000	69,000	72,500
Baptized membership	81,924	94,262	95,630	95,821
Confirmed membership	51,470	46,827	45,508	50,623

** Including what remains in the congregation and malihambe (100%)

	1961	1962	1963	1964	1965	1966	1967	1968
Average offering, Baptized member, Rand	0.45	0.61	0.73	0.75	0.79	0.73	0.72	0.76
Average offering, Confirmed member, Rand	0.85	1.28	1.51	1.41	1.26	1.47	1.52	1.43
Average offering, Baptized member, US $	0.64	0.86	1.03	1.06	1.12	1.03	1.02	1.08
Average offering, Confirmed member, US $	1.20	1.81	2.14	2.00	1.78	2.08	2.15	2.02

ELCSA - Tvl

Congregational contributions, budget and real income, Rand (* estimated figure)

BUDGET	1964	1965	1966	1967	1968	1969
Contributions	23,210	25,105	28,000	28,400	35,400	36,000
Baptism	3,165	2,610	3,200	3,200	3,200	3,500
Confirmation	2,045	1,760	2,200	2,240	2,240	2,700
Communion Collection	4,460	4,024	4,600	4,700	5,420	7,000
Sunday Collection	2,242	2,727	3,200	3,300	4,050	5,200
Harvest	1,710	3,050	4,500	4,000	4,460	6,100
Marriage Fees	910	608	700	650	660	650
Evangelisation	136	268	300	310	410	450
Training	256	173	250	250	230	300
Youth and Diaconate	-	155	250	200	200	300
Donations	-	121	250	200	200	100
Miscellaneous	-	51	100	100	100	100
TOTAL	38,134	40,652	47,550	47,550	56,570	62,700
Baptized membership	110,147	111,531	112,438	120,311	121,567	122,500*
Average offering, Baptized member	0.35	0.36	0.42	0.40	0.47	0.51

REAL INCOME	1964	1965	1966	1967	1968
Contributions		28,290	28,706	27,307	29,956
Baptism		3,586	3,830	3,174	4,289
Confirmation		2,194	2,741	1,503	2,018
Communion Collection		4,860	5,812	5,814	6,868
Sunday Collection		3,500	4,094	4,463	5,477
Harvest		3,529	5,090	5,549	6,633
Marriage Fees		652	613	531	685
Evangelisation		150	431	448	354
Training		84	61	64	129
Youth		-	85	104	136
Diaconate		59	162	120	298
Donations		108	58	69	13
Miscellaneous		211	91	53	109
TOTAL	31,630	47,223	51,774	49,200	56,965
Baptized membership	110,147	111,531	112,438	120,311	121,567
Average offering, Baptized member	0.29	0.42	0.46	0.41	0.47

ELCSA - Tvl

Congregational Income, Rand (1 R. = US $ 1.415; US $ 1 = 0.706714 R)

	1964	1965	1966	1967	1968	1969
Congregational Income, less municipal charges & 10% local expenses						
Bohlabela district	2,444	2,964	3,516	3,481	4,576	
Botshabelo district	5,573	7,141	7,550	8,303	7,964	
Gauteng district	7,350	9,600	10,565	11,387	13,389	
Leboa district	3,491	4,121	4,322	4,651	5,070	
Polokwane district	6,998	6,937	7,791	8,192	8,430	
Tshwane district	9,317	9,275	9,649	10,495	10,989	
TOTAL	35,173	40,038	43,393	46,509	50,418	
Estimated total Congregational Income	39,000	45,000	49,000	52,000	57,000	
Budget Income Congregational	38,134	40,652	47,550	47,550	56,570	62,700
Real Income as per Audit Report	31,630	47,223	51,774	49,200	56,965	
Membership Statistics (Zulu Almanac)						
Baptized members	110,147	111,531	112,438	120,311	121,567	
Confirmed members		100,072	108,172	98,831	98,837	
Membership Statistics (sent to LWF)						
Baptized members		110,147	111,438	114,406	118,288	
Confirmed members		70,690	55,653	98,831	54,235	
Average offering, Baptized member, Rand	0.29	0.42	0.46	0.41	0.47	
Average offering Baptized member, US $	0.41	0.59	0.65	0.58	0.67	

ELCSA - Tswana

Congregational Income, Rand (1 R. = US $ 1.415; US $ 1 = 0.706714 R.)

	1961	1962	1963	1964	1965
Budgetted church offerings	31,782	47,041	49,415	41,268	43,695
Real congregational income	37,714	-	36,227	40,807	46,122
Membership figures from statistics to LWF					
Baptized	107,730			141,000	141,000
Confirmed	57,874			81,000	81,000
Membership figures from Zulu Almanac					
Baptized	128,666		133,253		141,000
Confirmed	66,397		78,387		81,000
Offering per Baptized member					
Rand	0.29		0.27	0.29	0.33
US $	0.41		0.38	0.41	0.47

	1966	1967	1968	1969	1970
Budgetted church offerings	44,535	47,360	55,000	60,000	61,000
Real congregational income	53,118	58,433	62,080		
Membership figures from statistics to LWF					
Baptized	141,000				
Confirmed	83,000				
Membership figures from Zulu Almanac					
Baptized	141,000	107,475	107,475		
Confirmed	81,000	54,153	54,153		
Offering per baptized member					
Rand	0.38	0.54	0.58		
US $	0.54	0.76	0.82		

ELCT - Central Synod

Budget for Central Fund (Kaziya umoja), EA sh.

	1965	1966	1967	1968	1969	1970
Balangida - Lalu	240	840	840	840		840
Gumanga	240	1,080	1,080	1,080		1,350
Gendabe	60	360	300	300		900
Iambi	6,000	6,000	6,000	6,000		3,200
Ihanja	4,140	4,200	4,200	4,200		3,600
Ikungi	240	840	840	840		1,350
Isanzu	3,180	3,600	3,600	3,600		3,600
Isuna	540	840	840	840		2,200
Kaselya	1,050	900	900	990		1,000
Kijota	5,100	6,000	5,400	5,400		7,000
Kinampanda	6,540	5,600	6,720	6,720		7,500
Kinyangiri	480	840	840	840		1,770
Kiomboi	7,200	7,200	7,200	6,060		6,600
Kisonga	840	840	840	720		1,850
Merya	240	840	1,200	1,200		4,000
Mgori	300	840	840	840		1,840
Mkalama	960	960	960	960		2,000
Ngimu	900	900	900	900		1,150
Nkindiko	1,860	1,860	1,860	1,860		1,000
Nkungi	1,920	1,920	1,920	1,920		1,200
Ntwike	2,460	2,460	2,460	2,460		1,600
Pyuli	2,400	2,400	2,400	2,400		3,000
Ruruma	4,920	5,400	5,400	5,400		4,000
Sepuka	240	1,080	1,080	1,080		1,500
Singida	2,400	3,600	3,600	3,600		3,600
St. George	2,400	3,600	2,400	2,400		2,500
Sukuma	-	-	-	-		1,000
Tulya	240	840	1,080	840		1,000
Ushora/Ndagu	9,240	9,240	9,240	9,240		6,000
Wembere	1,800	1,800	1,800	1,440		1,800
TOTAL	68,230	76,880	76,740	74,970		79,950

ELCT - Central Synod

Real income for Central Fund (Kaziya umoja), EA sh.

	1964	1965	1966	1967	1968
Balangida - Lalu	240	340	900	680	390
Gumanga	240	1,375	700	470	890
Gendabe	240	60	360	360	225
Iambi	3,426	1,000	1,363	1,852	787
Ihanja	1,260	850	800	3,600	1,700
Ikungi	170	160	341	282	235
Isanzu	300	665	995	1,124	423
Isuna	240	530	705	840	920
Kaselya	240	100	100	100	220
Kijota	4,500	4,950	2,966	3,836	6,966
Kinampanda	5,184	1,345	2,679	1,190	3,908
Kinyangiri	240	315	155	721	852
Kiomboi	7,825	6,599	4,812	4,219	5,843
Kisonga	343	535	295	391	499
Merya	600	600	280	900	1,200
Mgori	520	300	330	1,044	730
Mkalama	300	368	265	1,487	850
Ngimu	500	203	475	570	509
Nkindiko	641	390	483	483	450
Nkungi	1,675	1,515	1,160	1,952	2,057
Ntwike	1,750	559	1,000	1,209	1,209
Pyuli	758	1,084	630	180	-
Ruruma	6,000	3,543	2,649	805	3,336
Sepuka	240	170	580	1,040	680
Singida	1,800	2,400	3,600	2,600	5,200
St. George	883	516	460	418	199
Sukuma	-	-	-	-	-
Tulya	240	240	670	1,108	140
Ushora/Ndagu	3,990	4,220	4,281	4,751	4,068
Wembere	1,800	150	700	1,519	900
TOTAL	46,145	35,082	34,734	39,731	45,386

ELCT - Central Synod

Congregational income and membership statistics, EA sh.
(1 EA sh. = US $ 0.1425; US $ 1 = 7.017544 EA sh.)

	1960	1961	1962	1963	1964
Baptized membership	18,730	18,190	19,000(b)	20,393	23,986
Confirmed membership	13,044	11,738	12,000(b)	12,440	13,069
Congregational income	90,000(b)	90,000(b)	100,000(b)	110,000(b)	120,000(b)
Average contribution per Baptized member					
EA sh.	4.81	4.95	5.26	5.39	5.00
US $	0.69	0.71	0.75	0.77	0.71

	1965	1966	1967	1968
Baptized membership	25,291	27,500(b)	30,000(b)	32,540(a)
Confirmed membership	13,614	15,000(b)	17,200(b)	18,550(a)
Congregational income	130,000(b)	140,000(b)	150,000(b)	170,775
Average contribution per Baptized member				
EA sh.	5.14	5.09	5.00	5.25
US $	0.73	0.73	0.71	0.75

The congregational income figures are given in EA sh.

The figure for 1968 is taken from a report and represents real income. All other income figures are estimated and the average contribution given for baptized members is therefore only approximate.

(a) Figures taken from Christian Council directory 1969

(b) Estimated figures

All other membership figures are taken from annual reports to LWF.

ELCT - Central Synod

Budget of Congregational giving for 1970, EA sh.

	For Central Synod Treasury	For internal expenses congregation	Total
Barabaig	1,650	4,370	6,020
Gendabi	1,740	3,965	5,705
Gumanga	2,770	5,420	8,190
Iambi	6,745	10,300	17,045
Ihanja	8,420	11,900	20,320
Ikungi	2,690	5,300	7,990
Isanzu	7,000	9,335	16,335
Isuna	3,154	5,350	8,504
Kaselya	1,900	3,810	5,710
Kijota	11,700	12,410	24,110
Kinampanda	8,920	13,950	27,370
Kinyangiri	3,930	6,620	10,550
Kiomboi	12,100	13,900	26,000
Kisonga	3,590	5,250	8,840
Merya	7,200	11,438	18,638
Mkalama	4,800	4,930	9,730
Mgori	4,270	5,820	10,090
Ngimu	2,610	4,500	7,110
Nkindiko	2,000	2,038	4,038
Nkungi	2,800	3,544	6,344
Ntwike	3,510	3,948	7,458
Pyuli	6,370	7,800	14,170
Ruruma	7,230	8,068	15,298
Singida	10,219	12,510	22,729
St. George	5,100	5,570	10,670
Sepuka	3,300	6,200	9,500
Tulya	21,900	3,650	5,840
Ushora/Ndago	11,100	14,800	25,900
Usukuma	2,800	6,150	8,950
Wembere	2,920	3,226	6,146
TOTAL	159,228	216,072	375,300

ELCT - Eastern & Coastal Synod, EA sh. (EA sh. 1 = US $ 0.1425
US $ 1 = EA sh. 7.017544)

BUDGET INCOME	1960	1961	1962	1963	1964
Congregational income, EA sh.					
Dar es Salaam district			33,464	52,703	59,215
Kisarawe district			1,850	3,332	5,365
Maneromango district			5,646	7,861	8,137
Morogoro district			4,480	5,062	9,181
Church Administration			9,499	11,056	5,406
TOTAL			54,939	80,014	87,304
Baptized members	3,265(c)	4,052(c)	4,700(d)	5,400(d)	6,100(d)
Confirmed members	2,452(c)				
Average contribution per Baptized member, EA sh.			11.69	14.82	14.31
Average contribution per Baptized member, US $			1.67	2.11	2.04

	1965	1966	1967	1968	1969
Congregational income, EA sh.					
Dar es Salaam district	66,523	70,915	74,843	82,526	90,712
Kisarawe district	6,119	12,175	7,890	10,075	11,225
Maneromango district	7,674	10,323	5,482	5,140	7,370
Morogoro district	9,417	11,351	10,841	10,652	12,358
Church Administration	12,242	13,402	-	2,500	2,500
TOTAL	101,975	118,166	99,056	110,893	124,165
Baptized members					
Dar es Salaam district				5,851(a)	
Kisarawe district					
Maneromango district					
Morogoro district					
TOTAL	6,800(d)	7,500(d)	8,395(c)	8,867(b)	9,400(d)
Confirmed members			37,759(c)	8,286(c)	
Average contribution per Baptized member, EA sh.	15.00	15.76	11,80	12.51	13.21
Average contribution per Baptized member, US $	2.14	2.25	1.68	1.78	1.88

(a) figure from Mkutano Mkuu 1968
(b) figure from Christian Council of Tanzania Directory 1969
(c) figures from annual statistics to LWF
(d) estimated figures

ELCT - Eastern & Coastal Synod, Dar es Salaam district

Parishes & Congregations	1968 Expenses	1968 Subsidy Request	1968 Congreg. Income	1968 Baptized Members	Average contr. per Baptized Member EA sh.	Average contr. per Baptized Member US $
Azania Front	27,868	-	27,868	1,006	27.70	3.95
Kariakoo	13,240	-	13,240	802	16.51	2.35
Buguruni)	4,670	4,270	400	47	4.60	0.66
Mabibo)				40		
Temeke	10,000		10,000	500	20.00	2.85
Ukonga	4,830	2,830	2,000	175	11.43	1.63
Kurasini	2,998	998	2,000	-		
Magogoni	4,180	-	4,180	240	17.41	2.48
Magomeni	12,000	-	12,000	1,000	12.00	1.71
Kinondoni	1,170	450	720	250	2,88	0.41
Msasani	7,368	3,600	3,768	200	18.84	2.68
Kawe)	3,618	2,718	900	180	3.24	0.46
Kunduchi)				98		
Bagamoyo	3,448	2,148	1,300	100	13.00	1.85
Boko)	3,314	2,864	450	20	10.71	1.53
Malindi)				22		
Ruvu	4,480	3,880	600	100	6.00	0.86
Rufiji	2,848	2,748	100			
District Missionary	4,000	4,000				
Mgulani				240		
Muhimbili				60		
Other places?				771		
For district administration	9,830	6,830	3,000			
TOTAL	119,862	37,336	82,526	5,851	14.10	2.01

ELCT - Northern Diocese, EA sh.

	1960	1961	1962	1963	1964
Congregational income (Budget)					
Church Administration			106,340	72,300	121,600
Parish Expenditure			1,000,000	1,000,000	1,000,000
Sonjo Mission			15,500	16,000	16,500
Bible Society			3,500	3,500	3,500
Epiphany offering			20,000	20,000	20,000
Pastors' refresher courses			1,460	1,500	1,500
Other income				11,000	11,000
ELCT joint work					
TOTAL			1,146,600	1,124,300	1,174,100
Baptized membership	158,615	164,841	170,681	180,000[a]	192,886
Confirmed membership	108,926	83,418	85,869	90,000[a]	95,526

	1965	1966	1967	1968	1969
Congregational income (Budget)					
Church Administration	176,500	174,460	176,460	207,800	246,900
Parish Expenditure	1,100,000	1,100,000	1,300,000	1,400,000	1,600,000
Sonjo Mission	19,000	19,000	20,000	21,000	22,000
Bible Society	4,000	4,000	4,000	4,000	4,000
Epiphany offering	22,000	22,000	23,000	24,000	25,000
Pastors' refresher courses	2,000	2,000	2,000	3,000	3,000
Other income			29,000	29,000	29,000
ELCT joint work			20,000	20,000	20,000
TOTAL	1,323,500	1,321,460	1,574,460	1,708,800	1,949,900
Baptized membership	195,000[a]	198,719	200,000[a]	198,719	200,000[a]
Confirmed membership	95,000[a]	178,248	100,000[a]	93,746	100,000[a]

	1962	1963	1964	1965	1966	1967	1968	1969
Average contribution per Baptized member, EA sh.	6.72	6.25	6.09	6.79	6.65	7.87	8.60	9.75
Average contribution per Confirmed member, EA sh.	13.35	12.49	12.29	13.93	7.41	15.74	18.23	19.50
Average contribution per Baptized member, US $	0.96	0.89	0.87	0.97	0.95	1.12	1.23	1.39
Average contribution per Confirmed member, US $	1.90	1.78	1.75	1.99	1.06	2.24	2.60	2.78

(a - Estimated figures)

ELCT - Northern Diocese (US$1 = EA sh. 7.017544
EA sh. 1 = US $ 0.1425)

Parishes	Reported Parish Income 1964 EA sh.	Baptized Members 1964	Confirmed Members 1964	Average per Bapt. Member EA sh.	Average per Bapt. Member US $	Average 1960-65*
Iboru		4,322	2,642			26,390.23
Arusha Mjini	17,016.68	794	2,160	21.43	3.05	
Kimandolu		4,140	1,602			24,557.15
Akeri	44,204.94	5,820	5,076	7.60	1.08	
Nkoaranga		6,276	7,352			49,300.07
Poli	112,441.82	6,857	4,521	16.40	2.34	
Mbuguni	12,466.30	1,497	3,776	8.33	1.19	
Naberera		467	?			837.17
Magugu	4,191.13	555	3,388	7.55	1.08	
Monduli	6,985.18	645	932	10.83	1.54	
Karatu		2,596	939			42,040.39
Loliondo		221	?			1,411.08
Sonjo	750.22	177	165	4.24	0.60	
Siha		8,704	2,019			76,534.88
Ngaritati	7,013.37	430	382	16.31	2.32	
Bomang'ombe	57,775.47	977	632	5.91	0.84	
Masama	184,849.34	18,715	10,748	9.88	1.41	
Uraa	57,580.69	6,419	12,282	8.97	1.28	
Nronga	30,632.06	2,870	3,010	10.67	1.52	
Nkwarungo	110,220.50	7,590	6,312	14.52	2.07	
Nkuu	37,682.29	2,649	2,728	14.23	2.03	
Machame Kati	77,506.19	3,903	2,537	19.86	2.83	
Lyamungo		8,251	3,570			20,961.13
Shiri	8,092.28	630	524	12.84	1.83	
Moshi Mjini	21,620.72	3,610	24,230	5.99	0.85	
Moshi Central	18,956.43	3,037	1,679	6.24	0.89	
Mbokomu	38,564.09	4,520	2,017	8.53	1.22	
Tella	9,713.33	2,112	540	4.60	0.66	
Kidia	13,059.07	4,655	1,600	2.81	0.40	

* For parishes which have not reported for the year

continued ....

ELCT - Northern Diocese (contd.)

Parishes	Reported Parish Income 1964 EA sh.	Baptized Members 1964	Confirmed Members 1964	Average per Bapt. Member EA sh.	Average per Bapt. Member US $	Average 1960-65*
Shia		4,890	2,695			28,887.74
Kahe	6,441.81	688	654	9.36	1.33	
Kirua	4,734.80	872	3,000	5.43	0.77	
Ngaruma	32,755.88	4,013	3,690	8.16	1.16	
Marangu Kati		1,405	933			8.985.38
Ashira	39,224.57	5,771	6,900	6.80	0.97	
Mamba	111,888.86	14,960	4,551	7.48	1.07	
Mwika	92,375.75	19,003	10,643	4.86	0.69	
Kilevo	9,467.29	888	908	10.66	1.52	
Kifula	20,326.34	3,758	3,044	5.41	0.77	
Shighatini	18,560.08	3,337	10,696	5.56	0.79	
Usangi	25,437.92	3,248	1,520	7.83	1.12	
Same	5,774.44	448	380	12.89	1.84	
Mbaga	18,747.50	3.176	1,005	5.90	0.84	
Vudee	18,803.06	2,553	1,471	7.37	1.05	
Chome	11,990.02	2,359	1,035	5.08	0.72	
Bombo	15,957.56	3,056	1,220	5.22	0.74	
Mtii	26,461.22	2,389	1,764	11.08	1.58	
Ntenga	6,531.69	1,036	661	6.30	0.90	
Ivuga	7,964.57	1,617	937	4.93	0.70	
Oldean-Mangola						5,084.30
Olmolog						954.93
Maore (Mpirani)						5,804.99
Masama Mombo						20,848.45
Masama West						72,855.68
TOTAL	1,287,765.53	192,886	165,070	6.68	0.95	

* for parishes which have not reported for the year

continued ....

ELCT - Northern Diocese (contd.)

Parishes	Reported Parish Income 1965 EA sh.	Baptized Members 1965	Confirmed Members 1965	Average per Bapt. Member EA sh.	Average per Bapt. Member US $	Average 1960-65*
Ilboru	28,264.11	5,173	3,410	5.46	0.78	
Arusha Mjini	17,202.41	926	1,511	18.58	2.65	
Kimandolu		2,507	2,138			24,557.15
Akeri	34,720.28	?	5,076			
Nkoaranga	34,584.71	6,998	7,733	4.94	0.70	
Poli		7,331	3,628			47,432.69
Mbuguni	9,033.55	1,644	3,787	5.49	0.78	
Naberera	986.70		?			
Magugu	4,601.80	618	618	7.45	1.06	
Monduli		636	912			4,120.47
Karatu	20,343.20	?	?			
Loliondo		?	?			1,411.08
Sonjo		250	197			11,472.81
Siha	95,158.63	9,240	3,358	10.30	1.47	
Ngaritati	7,931.95	532	360	14.91	2.12	
Bomang'ombe	8,981.91	1,073	558	8.37	1.19	
Masama	25,566.19	4,396	5,608	5.82	0.83	
Uraa	45,680.65	6,656		6.86	0.98	
Nronga	29,985.16	2,912	3,100	10.30	1.47	
Nkwarungo	76,192.79	7,831	5,268	9.73	1.39	
Nkuu	30,354.87	2,791	3,382	10.88	1.55	
Machame Kati	27,879.90	4,093	2,544	6.81	0.97	
Lyamungo	24,412.60	?	3,570			
Shiri	10,803.79	711	504	15.20	2.17	
Moshi Mjini	23,497.54	3,760	35,988	6.25	0.89	
Moshi Central	22,283.56	3,261	5,520	6.83	0.97	
Mbokomu	22,857.60	4,683	1,500	4.88	0.70	
Tella	21,087.22	2,338	1,200	9.02	1.29	
Kidia	15,863.08	4,777	2,700	3.32	0.47	

* For Parishes which not have reported for the year

continued ....

ELCT - Northern Diocese (contd.)

Parishes	Reported Parish Income 1965 EA sh.	Baptized Members 1965	Confirmed Members 1965	Average per Bapt. Member EA sh.	Average per Bapt. Member US $	Average 1960-65*
Shia	61,301.80	5,053	2,364	12.13	1.73	
Kahe	4,610.03	750	764	6.15	0.88	
Kirua	5,267.70	?				
Ngaruma	32,970.79	4,180	5,200	7.89	1.12	
Marangu Kati	5,274.14	1,486	1,110	3.55	0.51	
Ashira	27,651.44	6,126	6,106	4.51	0.64	
Mamba	143,648.81	11,644	6,351	12.34	1.76	
Mwika	74,107.62	18,662	10,511	3.97	0.71	
Kilevo	13,039.45	?	?			
Kifula	19,864.83	3,952	3,487	5.03	0.72	
Shighatini	16,040.85	3,458	2,523	4.64	0.66	
Usangi	22,587.82	3,407	1,595	6.63	0.94	
Same	5,861.48	482	729	12.16	1.73	
Mbaga	11,220.85	3,301	1,450	3,40	0.48	
Vudee	11,880.02	2,681	1,375	4.43	0.63	
Chome	10,327.83	2,521	1,029	4.10	0.58	
Bombo	10,137.28	3,158	874	3.21	0.46	
Mtii	9,320.71	2,238	1,384	4.16	0.59	
Ntenga		1,036				9,624.88
Ivuga	7,892.07	1,744	1,030	4.53	0.65	
Oldean-Mangola						5,084.30
Olmolog	1,613.95	?				
Maore (Mpirani)	5,804.99	864	695	6.72	0.96	
Masama Mombo	20,848.45	3,793	2,634	5.50	0.78	
Masama West	72,855.68	9,379	1,044	7.77	1.11	
TOTAL	1,232,111.47	175,042	156,425	7.04	1.00	

* for parishes which have not reported for the year

Church Administration Budget

Expenditure	1960	1961	1962	1963	1964
Salaries: Senior Staff	18,120	29,840	36,864	51,000	50,520
Junior Staff	3,600	3,900	4,224	4,416	6,000
Entertainment	-	-	-	-	4,800
Provident Fund	5,590	3,725	4,465	3,800	4,200
Travel exp.	11,100	11,600	12,000	15,000	15,800
Car, Licence & Insurance	-	-	-	-	-
Ecumenical Relations	-	13,086	8,206	8,700	6,100
Office Exp: Stationary, Postage	5,000	6,000	6,000	7,000	6,700
Water' Light, Tel.	1,800	3,500	3,874	4,000	5,160
Repairs, Cleaning	1,200	1,900	1,400	2,000	1,500
Taxes, Land Rent	-	-	-	-	-
Insurances	-	-	-	430	180
Legal Fees, Audit	-	-	-	-	-
Higher Training	26,980	33,440	39,640	43,640	60,980
Sundries	32,044	26,500	18,265	14,500	14,500
Subsidies & Tracts	78,000	75,200	-	-	-
TOTAL:	183,434	208,691	134,938	154,486	176,260

Income					
Church Budget (7%)	38,000	38,000	41,500	40,000	42,000
Rent, Salei Plots	-	1,500	1,500	6,500	6,500
Coffee Farms	20,000	20,000	25,000	-	20,000
Umoja	3,600	3,600	4,000	4,000	4,000
Makumira: Fees etc. (scholarship)	12,880	14,000	14,000	14,000	34,000
Reformation Offering	10,000	20,000	8,640	7,000	7,200
Bookshop Income	-	1,000	-	-	6,900
Other Income	11,048	12,260	11,600	800	1,000
Sub-Total:	95,528	110,360	106,340	72,300	121,600
Subsidy-Request	87,906	98,331	28,598	82,186	54,660

ELCT: Northern Diocese, EAsh (contn'd)

	1965	1966	1967	1968	1969	1970
Church Administration Budget						
Expenditure						
Salaries: Senior Staff	54,360	64,500	67,020	69,840	93,000	96,240
Junior Staff	13,740	18,360	22,440	23,280	29,460	30,900
Entertainment	4,800	4,800	4,800	4,800	3,600	4,800
Provident Fund	4,800	5,400	5,400	5,400	6,000	8,000
Travel Exp:	18,000	20,500	20,500	22,000	18,500	26,500
Car, Licence & Insurance	26,700	23,700	25,000	35,000	38,000	40,000
Ecumenical Relations	29,315	20,360	22,100	15,200	15,000	17,500
Office Exp: Stationary, Postage	6,700	6,700	7,000	10,600	10,200	12,000
Water, Light, Tel.	6,500	6,500	5,750	6,500	6,500	6,500
Repairs, Cleaning	2,300	2,300	2,300	2,300	2,300	2,500
Taxes, Land Rent	14,700	14,700	8,000	8,048	6,000	11,700
Insurances	7,580	8,010	8,580	9,060	17,080	16,785
Legal Fees, Audit	2,000	2,000	3,500	4,000	12,000	12,000
Higher Training	119,300	94,660	92,160	86,000	82,260	92,600
Sundries	-	-	-	-	-	-
Subsidies & Tracts	-	-	-	-	-	-
TOTAL:	310,795	292,550	294,550	302,038	339,900	376,025
Income						
Church Budget (7%)	42,000	42,000	43,000	46,000	48,000	48,000
Rent, Salei Plots	6,500	6,500	6,500	6,500	-	-
Coffe Farms	12,400	20,000	22,000	47,000	47,000	47,000
Umoja	7,000	7,000	7,000	7,200	8,000	7,200
Makumira: Fees etc. (scholarship)	92,500	80,500	79,500	81,000	82,500	82,000
Reformation Offering	7,200	5,760	5,760	7,200	9,000	7,200
Bookshop Income	7,900	11,700	11,700	11,700	12,200	12,700
Other Income	1,000	1,000	1,000	1,200	40,200	30,200
Sub-Total	176,500	174,460	176,460	207,800	246,900	234,300
Subsidy-Request	134,295	118,090	118,090	94,228	93,000	141,725

ELCT - N.W. Diocese, EA sh.

BUDGET	1962	1963	1964	1965	1966	1967	1968
1. Contribution from Pastorates (Umoja)							
District:							
Bukoba	3,290	5,000	5,000	7,050	10,275	10,275	15,000
Kyamutwara	39,000	47,000	47,000	57,370	71,715	71,715	74,000
Kiziba	35,703	50,000	50,000	61,500	79,950	79,950	95,000
Ndolage) Kianja	29,000	21,373	21,373	26,000	39,000	39,000	40,000
Ikimba)		15,000	15,000	18,661	25,115	25,115	35,000
Rwantege)	18,832	20,715	20,715	25,565	21,975	21,975	32,000
Ilemera)					16,575	16,575	21,000
Bweranyange (Karagwe)	20,045	22,000	22,000	24,700	33,345	33,345	35,000
Kyerwa				4,004	5,410	5,410	8,000
SUB-TOTAL	145,870	181,088	181,088	224,850	303,360	303,360	355,000
2. Parish work							
District:							
Bukoba	4,420	3,090	2,820	3,995	4,760	4,760	4,760
Kyamutwara	8,709	10,098	13,280	12,564	10,350	10,350	10,350
Kiziba	9,303	24,173	24,496	26,579	25,830	25,830	25,830
Ndolage) Kianja	11,995	7,776	8,790	7,010	7,390	7,390	7,390
Ikimba)		5,887	5,887	6,565	12,490	12,490	12,490
Rwantege	9,975	6,675	7,639	7,731	13,340	13,340	13,340
Bweranyange (Karagwe)	10,305	14,690	14,690	9,794	14,870	14,870	14,870
Kyerwa				4,023	6,520	6,520	6,520
SUB-TOTAL	54,707	72,389	77,602	78,261	95,550	95,550	95,550
TOTAL of 1 & 2	200,577	253,477	258,690	303,111	398,910	398,910	450,550
Pension contribution from districts	3,059	6,664	8,280	8,280	8,040	10,740	15,550
T O T A L	203,636	260,141	266,970	311,391	406,950	409,650	466,100

Financial Reports:	1962	1963	1964	1965	1966	1967	1968
Contr. from pastorates (Umoja)							
Distr: Bukoba	3,290	4,955	5,131	7,055	10,275	9,677	10,508
Kyamutwara	33,639	45,688	47,004	40,497	49,056	46,204	44,909
Kiziba	35,555	44,006	50,000	50,958	58,484	57,839	63,026
Ndolage/Kianja	29,443	21,302	21,373	17,463	29,946	23,562	32,066
Ikimba/Kianja		13,432	15,000	18,315	25,122	25,231	23,321
Rwantege	18,068	20,315	20,715	22,268	19,002	14,026	20,903
Ilemera					13,629	11,511	10,380
Bweranyange (Karagwe)	18,955	22,664	23,790	19,577	24,083	25,301	26,863
Kyerwa				4,345	4,945	5,091	7,453
Sub-Total	140,950	172,362	183,013	180,658	234,542	218,442	239,429
Percentage of budget:	97 %	95 %	101 %	80 %	77 %	72 %	67 %
Pension contr. from districts	2,415	4,689	6,782	7,115	7,293	9,174	10,781
Percentage of budget	79 %	70 %	82 %	86 %	91 %	85 %	69 %
Parish work (estimated to be 100% of budget)	54,707	72,389	77,602	78,261	95,550	95,550	95,550
Percentage of total income for parish work	27 %	29 %	29 %	29 %	28 %	29 %	27 %
TOTAL:	198,072	249,440	267,397	266,034	337,385	323,166	345,760
Total asper statistics of NW diocese	238,948	283,691	309,113	299,970	327,970	313,447	
Total budget:	203,636	260,141	266,970	311,391	406,950	409,650	466,100

Note: The difference in figures between total congregational income above and total as per statistics of NW diocese has the following explanation: 1) In the first mentioned figures only congregational giving is included (not "other income"); 2) The income for parish work in the first mentioned figures is only estimated. The statistics may be based upon more reliable reports of congregational income, which have not been made available to me.

ELCT - Northwestern Diocese, EA sh.

(EA sh. 1 = US $ 0.1425; US $ 1 = EA sh. 7.017544)

	1960	1961	1962	1963	1964
Baptized members	52,367	55,373	60,102	65,469	70,078
Confirmed members	15,744	18,093	21,052	21,426	24,684
Contribution from congregation (including local parish budget)	191,662	197,185	198,072	249,440	267,397
Average giving, Baptized member, EA sh.	3.66	3.56	3.30	3.81	3.82
Average giving, Confirmed member, EA sh.	12.17	10.90	9.41	11.64	10.83
Average giving, Baptized member, US $	0.52	0.51	0.47	0.54	0.54
Average giving, Confirmed member, US $	1.73	1.55	1.34	1.66	1.54

	1965	1966	1967	1968
Baptized members	74,166	76,036	80,386	83,958
Confirmed members	27,514	28,978	30,324	30,018
Contribution from congregation (including local parish budget)	266,034	337,385	323,166	345,760
Average giving, Baptized member, EA sh.	3.59	4.44	4.02	4.12
Average giving, Confirmed member, EA sh.	9.67	11,64	10.66	11.52
Average giving, Baptized member, US $	0.51	0.63	0.57	0.59
Average giving, Confirmed member, US $	1.38	1.66	1.52	1.64

Congregational giving; EAsh

Appendix 20 a

	1961 Congr. contrib. EAsh	1961 Bapt. member-ship	1961 Average contr. per bapt. member EAsh
Unyakyusa distr.			
Itete	10,536	2,222	4.74
Kambasegala	6,646	1,404	4.73
Lufilyo = Kikuba	-	-	-
Manow	15,920	2,240	7.11
Masebe	8,034	1,463	5.49
Matema	4,680	1,238	3.78
Mwakaleli	12,351	3,665	3.37
Ngamanga = Kisale	17,232	2,305	7.48
Total:	75,399	14,537	5.19
Ubena distr.			
Ikuna = Igongolo	11,459	1,849	6.20
Ilembula	17,043	5,411	3.15
Kidugala	14,696	4,508	3.26
Lupembe	21,471	4,783	4.49
Mawande	15,861	4,862	3.26
Mdandu	12,460	5,542	2.25
Njombe	15,881	2,017	7.87
Palangwanu	16,071	2,751	5.84
Saja	-	1,192	-
Uhambule	15,586	5,527	2.82
Ulembwe	13,179	3,481	3.79
Total:	153,707	41,923	3.67
Uhehe distr.			
Idete	10,070	3,359	3.-
Masisiwe	-	-	-
Ihemi	10,542	1,590	6.63
Ilula	7,719	1,142	6.76
Iringa	9,064	909	9.97
Isimikinyi	11,212	2,139	5.24
Kasanga	18,088	1,791	10.10
Pommern	21,600	4,020	5.37
Total:	88,295	14,950	5.91

	1961 Congr. contr. EAsh	1961 Bapt. member-ship	1961 Average contr. per bapt. member EAsh
Ukinga distr.			
Bulongwa	19,652	2,923	6.72
Iniho	8,055	1,138	7.08
Iwawa	6,508	1,046	6.22
Lupila	7,309	1,404	5.21
Tandala	7,106	1,510	4.71
Utengule	16,515	1,518	10.88
Total:	65,145	9,539	6.83
Usangu distr.			
Brandt	11,806	1,121	10.53
Ikuwo	7,851	1,026	7.65
Magoye	22,875	2,846	8.04
Mlomboji	7,531	562	13.40
Mlondwe	13,522	1,441	9.38
Total:	63,585	6,996	9.09
Ulanga distr.			
Ifakara = Kilombero	-	-	-
Kipingo = Lugala	10,000	761	4.52
Mahenge	-	318	-
T.Masagati	-	350	-
Ujindile	-	784	-
Total:	10,000	2,213	4.52
Unyakyusa distr.	75,399	14,537	5.19
Ubena distr.	153,707	41,923	3.67
Uhehe "	88,295	14,950	5.91
Ukinga "	65,145	9,539	6.83
Usangu "	63,585	6,996	9.09
Ulanga "	10,000	2,213	4.52
GRAND TOTAL:	456,131	90,158	5.06

	1963 Congr. contr. EAsh	1963 Bapt. member-ship	1963 Average contr. per bapt. member EAsh
Unyakyusa distr.			
Itete	9,764	1,261	7.74
Kambasegala	5,749	1,521	3.78
Lufilyo = Kikuba	-	922	-
Manow	7,364	2,704	2.72
Masebe	7,111	1,629	4.37
Matema	4,096	1,349	3.04
Mwakaleli	13,782	3,961	3.48
Ngamanga = Kisale	10,142	2,811	3.61
Total:	58,008	16,158	3.59
Ubena distr.			
Ikuna = Igongolo	5,700	2,208	2.58
Ilembula	10,142	5,849	1.73
Kidugala	13,725	5,025	2.73
Lupembe	16,811	5,523	3.04
Mawande	9,047	6,079	1.49
Mdandu	9,623	6,005	1.60
Njombe	18,345	2,376	7.72
Palangwanu	8,955	3,046	2.94
Saja	4,492	1,520	2.96
Uhambule	9,904	5,939	1.67
Ulembwe	8,650	4,242	2.04
Total:	115,394	47,812	2.41
Uhehe distr.			
Idete	8,839	2,854	3.10
Masisiwe	-	-	-
Ihemi	12,299	1,414	8.70
Ilula	9,458	958	9.87
Iringa	22,799	1,253	18.20
Isimikinyi	9,184	3,242	2.83
Kasanga	11,890	1,926	6.17
Pommern	15,297	4,209	3.63
Total:	89,766	15,856	5.66

	1963 Congr. contr. EAsh	1963 Bapt. member-ship	1963 Average contr. per bapt. member EAsh
Ukinga distr.			
Bulongwa	23,529	3,429	6.86
Iniho	9,116	1,303	7.-
Iwawa	5,541	1,119	4.95
Lupila	7,636	1,511	5.05
Tandala	11,089	1,845	6.01
Utengule	14,318	1,744	8.21
Total:	71,229	10,951	6.50
Usangu distr.			
Brandt	9,081	1,262	7.20
Ikuwo	8,900	1,073	8.29
Magoye	31,963	3,882	8.23
Mlomboji	4,784	956	5.-
Mlondwe	10,342	2,254	4.59
Total:	65.070	9,427	6.90
Ulanga distr.			
Ifakara = Kilombero	2,214	270	8.20
Kipingo = Lugala	13,454	785	17.13
Mahenge	2,977	373	7.98
T.Masagati	5,760	278	20.72
Ujindile	6,853	780	8.79
Total:	31,258	2,486	12.57
Unyakyusa distr.	58,008	16,158	3.59
Ubena distr.	115,394	47,812	2.41
Uhehe "	89,766	15,856	5.66
Ukinga "	71,229	10,951	6.50
Usangu "	65,070	9,427	6.90
Ulanga "	31,258	2,486	12.57
GRAND TOTAL:	430,725	102,690	4.19

	1967 Congr. contr. EAsh	1967 Bapt. member-ship	1967 Average contr. per bapt. member EAsh
Unyakyusa distr.			
Itete	12,881	1,644	7.84
Kambasegala	5,551	2,377	2.34
Lufilyo = Kikuba	12,951	1,157	11.19
Manow	37,190	2,324	16.-
Masebe	6,836	2,403	2.84
Matema	6,522	1,426	4.57
Mwakaleli	12,074	4,491	2.69
Ngamanga = Kisale	39,223	3,795	10.34
Total:	133,228	19,617	6.79
Ubena distr.			
Ikuna = Igongolo	9,923	2,584	3.84
Ilembula	12,335	7,053	1.75
Kidugala	16,063	4,829	3.33
Lupembe	29,972	6,175	4.85
Mawande	13,674	8,343	1.64
Mdandu	10,337	8,042	1.29
Njombe	21,258	2,905	7.32
Palangwanu	17,739	4,292	4.13
Saja	5,816	1,390	4.18
Uhambule	10,568	3,366	3.14
Ulembwe	12,537	2,594	4.83
Total:	160,222	51,573	3.11
Uhehe distr.			
Idete	10,504	4,860	1.67
Masisiwe	-	1,434	
Ihemi	11,029	1,252	8.81
Ilula	8,127	497	16.35
Iringa	32,107	1,092	29.40
Isimikinyi	15,584	3,697	4.22
Kasanga	28,325	3,501	8.09
Pommern	12,086	5,202	2.32
Total:	117,762	21,535	5.47

	1967 Congr. contr. EAsh	1967 Bapt. member-ship	1967 Average contr. per bapt. member EAsh
Ukinga distr.			
Bulongwa	50,249	4,143	12.13
Iniho	9,239	1,596	5.79
Iwawa	14,281	1,794	7.96
Lupila	16,862	1,910	8.83
Tandala	11,510	2,259	5.10
Utengule	17,186	1,813	9.48
Total:	119,327	13,515	8.83
Usangu distr.			
Brandt	67,758	1,533	44.20
Ikuwo	12,458	1,809	6.89
Magoye	109,784	4,042	27.16
Mlomboji	3,987	1,493	2.67
Mlondwe	41,855	2,666	15.70
Total:	235,842	11,543	20.43
Ulanga distr.			
Ifakara = Kilombero	2,309	447	5.17
Kipingo = Lugala	8,311	1,051	7.91
Mahenge	1,437	45	31.93
T.Masagati	3,669	359	10.22
Ujindile	1,191	551	2.16
Total:	16,917	2,453	6.90
Unyakyusa distr.	133,228	19,617	6.79
Ubena distr.	160,222	51,573	3.11
Uhehe "	117,762	21,535	5.47
Ukinga "	119,327	13,515	8.83
Usangu "	235,842	11,543	20.43
Ulanga "	16,917	2,453	6.90
GRAND TOTAL:	783,298	120,236	6.51

ELCT - Southern Synod

Congregational contribution, EA sh. (EA sh. 1 = US $ 0.1425;
US $ 1 = EA sh. 7.017544)

	1960	1961	1962	1963	1964
Congregational contribution					
Unyakyusa district	75,239	75,399	63,458	58,008	57,732
Ubena district	142,039	153,707	133,754	115,394	107,192
Uhehe district	72,753	88,295	93,142	89,766	71,718
Ukinga district	60,830	65,145	59,644	71,229	29,027
Usangu district	45,785	63,585	74,838	65,070	48,923
Ulanga district	5,100	10,000	12,161	31,258	6,806
TOTAL	401,746	456,131	436,997	430,725	321,398
Baptized membership					
Unyakyusa district	12,315	14,537	15,751	16,158	17,812
Ubena district	38,322	41,923	44,027	47,812	52,571
Uhehe district	13,550	14,950	14,968	15,856	17,372
Ukinga district	8,856	9,539	9,827	10,951	11,625
Usangu district	6,748	6,996	9,299	9,427	10,656
Ulanga district	1,929	2,213	2,393	2,486	2,182
TOTAL	81,720	90,158	96,265	102,690	112,218
Average giving per Baptized member, EA sh.					
Unyakyusa district	6.11	5.19	4.03	3.59	3.24
Ubena district	3.71	3.67	3.04	2.41	2.04
Uhehe district	5.37	5.91	6.22	5.66	4.13
Ukinga district	6.87	6.83	6.07	6.50	2.50
Usangu district	6.79	9.09	8.05	6.90	4.59
Ulanga district	2.64	4.52	5.08	12.57	3.12
TOTAL	4.92	5.06	4.54	4.19	2.86
Average giving per Baptized member, US $					
Unyakyusa district	0.87	0.74	0.57	0.51	0.46
Ubena district	0.53	0.52	0.43	0.34	0.29
Uhehe district	0.77	0.84	0.89	0.81	0.59
Ukinga district	0.98	0.97	0.86	0.93	0.36
Usangu district	0.97	1.30	1.15	0.98	0.65
Ulanga district	0.38	0.64	0.72	1.79	0.44
TOTAL	0.70	0.72	0.65	0.60	0.41

ELCT - Southern Synod (contd.)

Congregational contribution, EA sh.

	1965	1966	1967	1968	1969
Congregational contribution					
Unyakyusa district	55,728	59,325	133,228		
Ubena district	129,521	137,671	160,222		
Uhehe district	84,794	96,915	117,762		
Ukinga district	64,920	79,319	119,327		
Usangu district	52,147	66,973	235,842		
Ulanga district	8.986	7,444	16,917		
TOTAL	396,097	447,647	783,298		260,880*
Baptized membership					
Unyakyusa district	19,541	18,837	19,617		
Ubena district	55,966	50,504	51,573		
Uhehe district	19,822	19,636	21,535		
Ukinga district	12,476	11,952	13,515		
Usangu district	11,781	10,606	11,543		
Ulanga district	2,220	2,312	2,453		
TOTAL	121,806	113,847	120,236		126,000**
Average giving per Baptized member, EA sh.					
Unyakyusa district	2.85	3.15	6.79		
Ubena district	2.31	2.72	3.11		
Uhehe district	4.28	4.94	5.47		
Ukinga district	5.20	6.66	8.83		
Usangu district	4.43	6.31	20.43		
Ulanga district	4.05	3.22	6.90		
TOTAL	3.25	3.93	6.51 (4,02)		2.07
Average giving per Baptized member, US $					
Unyakyusa district	0.41	0.45	0.97		
Ubena district	0.33	0.39	0.44		
Uhehe district	0.61	0.70	0.78		
Ukinga district	0.74	0.95	1.26		
Usangu district	0.63	0.90	2.91		
Ulanga district	0.58	0.46	0.98		
TOTAL	0.46	0.56	0.93 (0.57)		0.29

* contribution to Central Administration from congregations (30%) = 78,264.20 (Auditors Report for 1969)

** from Christian Council directory 1969

Andhra ELC - Synodical Budgets, Rs

(US$ 1 = Rs 7.407407; Rs 1 = US$ 0.135)

Offerings, Local contributions	1960	1961	1962	1963	1964
East Godavari	74,352	73,473	75,863	79,317	82,000
West Godavari	80,935	76,254	77,616	78,825	79,940
Central Guntur	55,274	50,058	52,392	54,136	53,854
East Guntur	88,067	83,291	86,317	87,216	87,446
West Guntur	44,633	41,562	44,692	44,565	42,344
Total	343,261	324,638	336,880	344,059	345,584
Baptized members					
East Godavari	38,456	38,885	39,732	39,773	39,330
West Godavari	54,349	55,872	56,328	56,702	57,204
Central Guntur	44,227	43,704	46,518	48,114	48,602
East Guntur	79,954	80,155	81,135	82,102	83,151
West Guntur	48,236	49,152	48,887	50,435	56,711
Total	265,222	267,768	272,600	277,126	284,998
Confirmed members					
East Godavari	20,963	21,219	22,047	21,944	21,366
West Godavari	31,440	33,645	34,248	35,401	36,025
Central Guntur	20,632	21,807	23,251	22,251	23,383
East Guntur	36,807	38,826	38,403	39,054	39,443
West Guntur	24,264	25,048	25,101	24,830	26,359
Total	134,104	140,545	143,050	143,480	146,576
Offerings per baptized member					
East Godavari	1.93	1.89	1.91	1.99	2.08
West Godavari	1.49	1.36	1.38	1.39	1.40
Central Guntur	1.25	1.15	1.13	1.13	1.11
East Guntur	1.10	1.04	1.06	1.06	1.05
West Guntur	0.93	0.85	0.91	0.88	0.75
Total	1.29	1.21	1.24	1.24	1.21
Offerings per confirmed member					
East Godavari	3.55	3.46	3.44	3.61	3.84
West Godavari	2.57	2.27	2.27	2.23	2.22
Central Guntur	2.68	2.30	2.25	2.43	2.30
East Guntur	2.39	2.15	2.25	2.23	2.22
West Guntur	1.84	1.66	1.78	1.79	1.61
Total	2.56	2.31	2.35	2.40	2.36
Offerings per baptized member US$					
East Godavari	0.26	0.26	0.26	0.27	0.28
West Godavari	0.20	0.18	0.19	0.19	0.19
Central Guntur	0.17	0.16	0.15	0.15	0.15
East Guntur	0.15	0.14	0.14	0.14	0.14
West Guntur	0.13	0.11	0.12	0.12	0.10
Total	0.17	0.16	0.17	0.17	0.16

Andhra ELC - Synodical Budgets, Rs (contd.)

	1965	1966	1967 =1966	1968	1969
Offerings, Local Contributions					
East Godavari	79,818	82,174	82,174	88,837	92,729
West Godavari	80,352	82,180	82,180	88,534	96,396
Central Guntur	61,151	61,060	61,060	72,892	76,597
East Guntur	88,423	90,968	90,968	101,814	103,492
West Guntur	47,286	49,404	49,404	60,109	68,046
Total	357,030	365,786	365,786	412,186	437,260
Baptized members					
East Godavari	38,572	39,690	39,905	38,312	38,312
West Godavari	57,371	58,253	59,029	56,479	56,479
Central Guntur	48,761	49,465	51,607	51,405	51,405
East Guntur	83,961	84,644	85,277	81,606	81,606
West Guntur	57,222	57,372	57,686	48,216	48,216
Total	285,887	289,424	293,504	276,018	276,018
Confirmed members					
East Godavari	24,192	26,798	20,490		
West Godavari	36,800	37,808	36,757		
Central Guntur	30,353	30,729	27,293		
East Guntur	57,590	57,763	49,000		
West Guntur	35,857	36,519	31,967		
Total	184,792	189,614	165,507		
Offerings per baptized member,					
East Godavari	2.07	2.07	2.06	2.32	2.42
West Godavari	1.40	1.41	1.39	1.57	1.71
Central Guntur	1.25	1.23	1.18	1.42	1.49
East Guntur	1.05	1.07	1.07	1.25	1.27
West Guntur	0.83	0.86	0.86	1.25	1.41
Total	1.25	1.26	1.25	1.49	1.58
Offerings per confirmed member					
East Godavari	3.30	3.07	4.01		
West Godavari	2.18	2.17	2.24		
Central Guntur	2.01	1.99	2.24		
East Guntur	1.54	1.57	1.86		
West Guntur	1.32	1.35	1.55		
Total	1.93	1.93	2.21		
Offerings per baptized member US$					
East Godavari	0.28	0.28	0.28	0.31	0.33
West Godavari	0.19	0.19	0.19	0.21	0.23
Central Guntur	0.17	0.17	0.16	0.19	0.20
East Guntur	0.14	0.14	0.14	0.17	0.17
West Guntur	0.11	0.12	0.12	0.17	0.19
Total	0.17	0.17	0.17	0.20	0.21

India

Appendix 23

ELC in Madhya Pradesh - Budgets, Rs.

(US$ 1 = Rs 7.407407; Rs 1 = US$ 0.135)

	1960/61	1961/62	1962/63	1963/64	1964/65
Congregational income budgets					
For Church/Synod Fund	25,410	28,450	26,326	24,917	25,110
For local expenditure	13,951	14,700	15,756	17,252	18,355
Total	39,361	41,150	42,082	42,169	43,465
Baptized membership	5,131	5,189	5,375	5,891	5,738
Confirmed membership	2,657	2,647	2,751	2,910	3,129
Average offering, baptized member Rs	7.67	7.93	7.83	7.16	7.57
Average offering, confirmed member, Rs	14.81	15.55	15.30	14.48	13.89
Average offering, baptized member, US$	1.04	1.07	1.06	0.97	1.02
Average Offering, confirmed member, US$	2.00	2.10	2.07	1.95	1.88

	1965/66	1966/67	1967/68	1968/69	1969/70
Congregational income budgets					
For Church/Synod Fund	27,094	41,230	45,690	47,417	50,620
For local expenditure	18,708	21,759	22,639	26,410	26,705
Total	45,802	62,989	68,329	73,827	77,325
Baptized membership	4,442	4,597	5,103	5,470	5,423
Confirmed membership	2,594	2,717	3,032	3,231	3,285
Average offering, baptized member, Rs	10.31	13.70	13.39	13.50	14.26
Average offering, confirmed member, Rs	17.66	23.18	22.54	22.85	23.54
Average offering, baptized member US$	1.39	1.85	1.81	1.82	1.93
Average offering, confirmed member, US$	2.38	3.13	3.04	3.08	3.18

	1963/64	1967/68	1968/69
Real income, Church/Synod Fund	24,899	43,766	49,885
For local expenditure	18,891	38,463	34,536
Total	43,790	82,229	84,421
Average offering, based on real income			
Per baptized member, Rs	7.43	16.11	15.43
Per baptized member, US$	1.00	2.17	2.08

India

Appendix 24

ELC in Madhya Pradesh

Congregational contributions, Rupies (US $ 1 = Rs 7.407407
Rs 1 = US $ 0.135)

	1963 Budget	1963 Real income	1968 Budget	1968 Real income
Sagar	7,375	6,170	10,560	10,465
Khurai	1,890	1,893	2,500	3,466
Chhindwara	12,660	11,564	22,850	21,377
Amarwara	422	788	525	709
Seja	1,466	1,445	2,845	3,300
Bijori	730	855	845	1,226
Junnordeo	1,835	1,971	3,660	4,095
Barkuhi	2,500	3,964	4,700	5,114
Chandameta	2,000	1,737	2,400	3,752
Betul	2,830	3,186	3,950	4,847
Amla	1,236	921	1,772	2,078
Shahpur	2,300	3,860	4,200	5,780
Bordhai	625	714	2,050	3,044
Baikuntpur	1,950	1,782	1,500	2,005
Manendragarh	300	571	600	489
Bagthari Ledry			2,000) 700)	2,898
Chirmini	100	91	530	768
Padhar	1,950	2,278	5,640	9,008
TOTAL	42,169	43,790	73,827	84,421
Baptized members	5,891	5,891	5,470	5,470
Confirmed members	2,910	2,910	3,231	3,231
Average contribution, rupies				
Baptized member	7.16	7.43	13.50	15.43
Confirmed member	14.48	15.05	22.85	26.13
Average contribution, US $				
Baptized member	0.97	1.00	1.82	2.08
Confirmed member	1.95	2.03	3.08	3.53

India

Appendix 25

Gossner EIC - Congregational income, Rs

(US$ 1 = Rs 7.407407; Rs 1 = US$ 0.135)

	1964	1965	1966	1967	1968
Congregational income					
Sunday collections	83,661.09				
Home collections	151,574.10				
Thanks offering	31,521.77				
Harvest offering	47,361.86				
Church tax	20,163.59				
Baptism offerings	3,432.13				
Communion offerings	2,531.57				
First fruit offerings	7,062.83				
Marriage fees	8,415.69				
Mission offerings	10,979.29				
Other collections	13,413.46				
Miscellaneous income	46,298.27				
Total	426,415.65				
Baptized membership	233,607	239,322	259,276	261,142	264,255
Confirmed membership	115,331	123,211	124,808	126,401	128,577
Average offering, baptized member, Rs	1.83				
Average offering, confirmed member, Rs	3.70				
Average offering, baptized member, US$	0.25				
Average offering, confirmed member, US$	0.50				

Gossner ELC

Budget proposals, Rupies

	1968	1969	1970
REGULAR BUDGET			
Anchals	24,300	29,812	47,703
Property Board	21,704	21,792	20,700
Headquarter - congregation	165	1,440	1,440
Gossner Mission	4,000	3,000	-
Other Sources	29,621	13,080	8,200
Deficit	37,808	34,028	17,800
TOTAL	117,598	103,952	95,843
EVANGELISTIC WORK			
Orissa Anchal		12,953	17,952
Khuntitoli Synod		5,796	11,962
South East Anchal		19,496	31,272
North West Anchal		21,592	30,619
Gossner Mission		(-)*	150,576
Deficit		25,645	22,957
TOTAL		85,482	265,338

* figures not included

India

Appendix 27 a

IELC - Synodical budgets 1969/70, real income 1960/68

(US$ 1 = Rs 7.407407; Rs 1 = US$ 0.135)

	1960	1961	1962	1963	1964
Congregational offerings, Rs					
Ambur synod	32,091	38,202	46,907	46,935	48,203
Nagercoil synod	24,923	27,244	37,703	34,141	34,617
Trivandrum synod	15,616	16,952	21,763	23,284	22,234
Bombay, Ceylon, etc.	1,626	2,632	3,539	3,184	3,344
Total	74,256	85,030	109,912	107,544	108,398
Baptized membership					
Ambur	9,017	9,710	10,386	11,072	11,584
Nagercoil	8,085	8,386	8,386	8,516	9,011
Trivandrum	15,531	16,677	16,085	15,879	15,975
Bombay, Ceylon, etc.	269	306	321	344	363
Total	32,722	35,079	35,178	35,811	36,933
Confirmed membership					
Ambur	3,262	3,503	3,685	3,997	4,043
Nagercoil	3,651	3,696	3,717	3,818	4,020
Trivandrum	5,814	6,432	6,067	5,524	5,331
Bombay, Ceylon, etc.	114	124	131	153	167
Total	12,841	13,755	13,600	13,492	13,561
Offerings per baptized member, Rs.					
Ambur	3.56	3.93	4.52	4.24	4.16
Nagercoil	3.08	3.25	4.50	4.01	3.84
Trivandrum	1.02	1.02	1.35	1.47	1.39
Bombay, Ceylon etc.	6.04	8.60	11.02	9.26	9.21
Total	2.27	2.42	3.12	3.00	2.93
Offerings per confirmed member, Rs					
Ambur	9.84	10.91	12.73	11.74	11.92
Nagercoil	6.83	7.37	10.14	8.94	8.61
Trivandrum	2.69	2.64	3.59	4.22	4.17
Bombay, Ceylon, etc.	14.26	21.23	27.02	20.81	20.02
Total	5.78	6.18	8.08	7.97	7.99
Offerings per baptized member, US$					
Ambur	0.48	0.53	0.61	0.57	0.56
Nagercoil	0.42	0.44	0.61	0.54	0.52
Trivandrum	0.14	0.14	0.18	0.20	0.19
Bombay, Ceylon, etc.	0.82	1.16	1.49	1.25	1.24
Total	0.31	0.33	0.42	0.41	0.40
Offerings per confirmed member, US$					
Ambur	1.33	1.47	1.72	1.58	1.61
Nagercoil	0.92	0.99	1.37	1.21	1.16
Trivandrum	0.36	0.36	0.48	0.57	0.56
Bombay, Ceylon, etc.	1.93	2.87	3.65	2.81	2.70
Total	0.78	0.83	1.09	1.08	1.08

India

Appendix 27 b

IELC - Synodical budgets 1969/70, real income 1960/68

	1965	1966	1967	1968	1969 (Budget)	1970 (Budget)
Congregational offerings, Rs						
Ambur synod	51,496	52,678	62,100	63,935	67,364	80,189
Nagercoil synod	36,028	42,279	44,955	49,491	52,157	60,617
Trivandrum synod	22,975	24,261	25,734	32,596	59,400	59,645
Bombay, Ceylon, etc.	8,096	9,167	12,682	11,248	--	--
Total	118,595	128,385	145,471	157,270	178,921	200,451
Baptized membership						
Ambur	12,132	12,490	13,041	13,486		
Nagercoil	9,192	9,309	9,497	9,844		
Trivandrum	15,583	14,329	14,631	15,117		
Bombay, Ceylon, etc.	721	867	979	1,001		
Total	37,628	36,995	38,148	39,448	40,000*	41,000*
Confirmed membership						
Ambur	4,427	4,582	4,783	4,875		
Nagercoil	4,106	4,161	4,399	4,584		
Trivandrum	5,162	4,959	5,105	5,437		
Bombay, Ceylon, etc.	317	374	416	440		
Total	14,012	14,076	14,703	15,336		
Offerings per baptized member, Rs						
Ambur	4.24	4.22	4.76	4.74		
Nagercoil	3.92	4.54	4.73	4.52		
Trivandrum	1.47	1.69	1.76	2.16		
Bombay, Ceylon, etc.	11.23	10.57	12.95	11.24		
Total	3.15	3.47	3.81	3.99	4.47*	4.89*
Offerings per confirmed member, Rs						
Ambur	11.63	11.50	12.98	13.11		
Nagercoil	8.77	10.16	10.22	10.80		
Trivandrum	4.45	4.89	5.04	6.00		
Bombay, Ceylon, etc.	25.54	24.51	30.49	25.56		
Total	8.46	9.12	9.89	10.25		
Offering per baptized member, US$						
Ambur	0.57	0.57	0.64	0.64		
Nagercoil	0.53	0.61	0.64	0.61		
Trivandrum	0.20	0.23	0.24	0.29		
Bombay, Ceylon, etc.	1.52	1.43	1.75	1.52		
Total	0.43	0.47	0.51	0.54	0.60*	0.66*
Offerings per confirmed member, US$						
Ambur	1.57	1.55	1.75	1.77		
Nagercoil	1.18	1.37	1.38	1.46		
Trivandrum	0.60	0.66	0.68	0.81		
Bombay, Ceylon, etc.	3.45	3.31	4.12	3.45		
Total	1.14	1.23	1.34	1.38		

* Estimated figures

Bombay, Ceylon, etc. stands for: Bombay, Ceylon, Gundlupet and Muslim Mission

India

Appendix 28 a

TELC - congregational income (Church Fund, Harvest, Ministerial Acts, Rs only)

(US$ 1 = Rs 7.407407; Rs 1 = US$ 0.135)

	1960	1961	1962	1963	1964
Congregational income					
North Region	45,931	49,192	58,724	63,922	70,226
Centre Region	35,213	37,351	45,402	49,250	51,203
South Region	34,673	42,016	44,828	47,306	47,842
West Region	21,148	24,003	27,115	29,405	31,892
Total	136,965	152,562	176,069	189,883	201,163
Baptized membership					
North Region	11,911	12,167	12,082	12,405	13,139
Centre Region	15,184	14,991	15,365	15,238	15,299
South Region	13,511	13,771	14,119	14,758	15,120
West Region	17,005	17,307	17,883	18,304	18,738
Sub-total	57,611	58,236	59,449	60,705	62,296
Diaspora	1,566	1,574	1,576	215	215
Total	59,177	59,810	61,025	60,920	62,511
Average offering, baptized member, Rs					
North Region	3.86	4.04	4.86	5.15	5.34
Centre Region	2.32	2.49	2.95	3.23	3.35
South Region	2.57	3.05	3.18	3.21	3.16
West Region	1.24	1.39	1.52	1.61	1.70
Total	2.38	2.62	2.96	3.13	3.23
Average offering, baptized members, US$					
North Region	0.52	0.55	0.66	0.70	0.72
Centre Region	0.31	0.34	0.40	0.44	0.45
South Region	0.35	0.41	0.43	0.43	0.43
West Region	0.17	0.19	0.21	0.22	0.23
Total	0.32	0.35	0.40	0.42	0.44

India

Appendix 28 b

TELC - Congregational income (Church Fund, Harvest, Ministerial Acts, Rs only)

	1965	1966	1967	1968
Congregational income				
North Region	75,933	81,356	85,156	103,379
Centre Region	56,450	60,647	65,224	72,689
South Region	47,698	56,486	61,814	68,455
West Region	36,936	37,043	45,475	42,187
Total	217,017	235,532	257,669	286,736
Baptized membership				
North Region	13,533	13,852	14,208	15,487
Centre Region	15,651	15,935	16,270	16,464
South Region	15,361	16,141	16,442	16,136
West Region	19,522	21,198	21,847	20,418
Sub-total	64,067	67,126	68,767	68,505
Diaspora	217	200	482	496
Total	64,284	67,326	69,249	69,001
Average offering, baptized members, Rs				
North Region	5.61	5.87	5.99	6.68
Centre Region	3.61	3.81	4.01	4.42
South Region	3.11	3.50	3.76	4.24
West Region	1.89	1.75	2.08	2.07
Total	3.39	3.51	3.75	4.19
Average offering, baptized members, US$				
North Region	0.76	0.79	0.81	0.90
Centre Region	0.49	0.51	0.54	0.60
South Region	0.42	0.47	0.51	0.57
West Region	0.26	0.24	0.28	0.28
Total	0.46	0.47	0.51	0.57

India: TELC
Actual income in pastorates, rupies

Appendix 29

Pastorates' actual income	1960	1961	1962	1963	1964
Church Fund - Non Agents	70,896	78,883	88,623	97,958	107,230
" " - Agents	30,858	41,578	49,740	51,370	52,141
Harvest collections	29,266	25,855	31,205	33,318	34,556
Ministerial acts	5,967	6,247	6,520	7,260	7,258
Undial Kalayam collections	2,701	2,989	3,245	3,631	4,428
Communion offerings	5,125	5,397	6,303	7,012	7,623
Sunday Eve & Weekday collections	6,220	6,674	7,445	8,738	9,281
Hearse & Monument fees	349	298	414	595	666
Donations & special offerings	2,314	2,478	2,863	3,738	3,705
Cottage prayer meeting collections	-	-	242	104	-
Misc. income	3,412	3,881	3.649	3,801	4,817
First Sunday Undial	3,473	4,213	4,596	4,829	4,922
Sub-total:	160,581	178,493	204,845	222,354	236,627
Inc. from Buildings & Land	42,149	43,304	49,893	51,258	57,461
Interest	4,383	4,185	5,359	5,740	6,131
TOTAL:	207,113	225,982	260,097	279,352	300,219

	1965	1966	1967	1968
Church Fund - Non Agents	121,228	126,048	136,513	155,951
" " - Agents	52,126	58,604	61,712	65,306
Harvest collections	36,189	42,416	50,461	55,310
Ministerial acts	7,500	8,486	9,007	10,169
Undial Kalayam collections	5,083	5,538	6.301	7,266
Communion offerings	7,956	9,247	11,096	12,718
Sunday Eve & Weekday collections	9,704	10,468	13,207	14,675
Hearse & Monument fees	840	625	677	1,074
Donations & special offerings	3,722	3,833	5,018	4,921
Cottage prayer meeting collections	396	386	528	210
Misc. income	4,854	4,777	5,356	8,849
First Sunday Undial	5,291	6,369	7,499	8,479
Sub-total:	254,889	276,797	307,376	344,928
Income from Buildings & Land	71,735	78,491	85,783	89,542
Interest	7,288	9,494	9,659	10,367
TOTAL:	333,912	364,782	402,818	444,837

Indonesia

GKPS

Appendix 30

	1963	1964	1965
Congregational income			
Membership fees	1,231,406	3,175,172	17,360,647
Mission collections	1,546,550	2,222,036	9,904,968
Collections GKPS	1,336,803	2,082,564	5,786,236
Thanksgiving	68,355	420,217	13,701,296
TOTAL	4,183,114	7,899,989	46,753,147
Baptized membership	87,000*	88,000*	89,000*
Average giving, Baptized member, rupies	48.08	89.77	525.32
Average giving, Baptized member, US $	0.06	0.06	0.05
Rupies to the US $ (average for the year)	800	1,500	10,000

	1966	1967	1968
Congregational income			
Membership fees	194,137	610,648	1,558,874
Mission collections	134,597	628,907	1,098,510
Collections GKPS	121,066	507,900	1,105,403
Thanksgiving	159,503	149,402	400,000
TOTAL	609,303	1,896,857	4,077,011
Baptized membership	90,000*	91,000*	91,614
Average giving, Baptized member, rupies	6.77	20.84	44.50
Average giving, Baptized member, US $	0.07	0.13	0.13
Rupies to the US $ (average for the year)	90	160	350

* estimated figures

Indonesia

Appendix 31 a

HKBP

	1963	1964	1965
Baptized members	800,000	806,440	819,930
Adult members		368,892	374,091
Number of families		124,316	123,572
Income from congregation			
To headquarter-operations	2,360,575**	5,339,046**	25,288,875**
To mission work	2,312,573	4,698,678	12,031,265
To diaconal work	4,354,441	6,352,072	22,406,592
TOTAL	9,027,489	16,389,796	59,726,732
Estimated total congregational income, rupies	20,830,464	43,085,026	186,171,107
Estimated total congregational income, Kaleng rice	17,000	17,550	19,550
Rupies to the $ (average for year)	800	1,500	10,000
Price in $ of one Kaleng rice (average)	1.53	1.64	0.95
Estimated total congregational income, US $	26,038	28,723	18,617
Average giving, Baptized member rupies	26.04	53.43	226.06
Average giving, Confirmed member rupies		116.80	497.66
Average giving per family, rupies		346.58	1,506.58
Average giving, Baptized member US $	0.03	0.04	0.02
Average giving, Confirmed member US $		0.08	0.05
Average giving per family, US $		0.23	0.15

(** rather vague figures)

Indonesia

Appendix 31 b

HKBP

	1966	1967	1968	1969
Baptized members	819,172	826,475	840,433	907,264
Adult members	372,230	374,127	379,074	404,372
Number of families	124,348	124,361	125,002	131,456
Income from congregation				
To headquarter-operations	446,043	1,518,204	4,416,100*	8,836,790*
To mission work	251,932	849,172	1,470,250*	2,100,000*
To diaconal work	470,525	1,502,307	1,900,000*	2,600,000*
TOTAL	1,168,500	3,869,683	7,786,350*	13,536,790*
Estimated total congregational income, rupies	3,398,715	11,460,703	29,866,850**	48,883,950**
Estimated total congregational income, Kaleng rice	39,500	35,482	49,800	81,500
Rupies to the $, (average for year)	90	160	350	380
Price in $ of one Kaleng rice (average)	0.96	2.02	1.71	1.58
Estimated total congregational income, US $	37,763	71,629	85,333	128,642
Average giving, Baptized member, rupies	4.15	13.87	35.54	52.88
Average giving, Confirmed member, rupies	9.13	30.63	78.79	120.89
Average giving per family, rupies	27.33	92.16	238.93	371.87
Average giving, Baptized member, US $	0.05	0.09	0.10	0.14
Average giving, Confirmed member, US $	0.10	0.19	0.23	0.32
Average giving per family, US $	0.30	0.58	0.68	0.98

(* budget figures)

(** rather vague figures)

HKBP, Indonesia

Appendix 32

Detailed statistics from Laguboti

HKBP has 11 districts. One of them is Toba.
Toba district has 15 parishes ("resorts").
One of them is Laguboti

Laguboti parish has got 9 congregations:

	Number of members	Number of families	Paddy (klg) to resort	Deficit of paddy (Klg) undelivered
1. Laguboti	4,437	604	430	137
2. Simaremaredjae	2,511	379	240	111
3. Paronannagodang	1,887	276	137.5	512
4. Bonandolok	1,233	171	111	233
5. Haunatas	1,012	233	50	512
6. Sampuran	682	136	31.5	367
7. Lumban Hariara	321	63	20	121
8. Sihobuk	205	48	20	5
9. Lumban Hariara Sitolu Ama	861	205	86	-
Total:	13,149	2,115	1,126	1,998
Total of Toba district	18,458	12,267		

Rules:

Each family pays to congregation 3 kaling paddy yearly.
The congregation sends to the parish (resort) 6 takkar (= $1\frac{1}{2}$ kg) paddy per baptized member as per statistics (The "deficit" above refers to paddy that is short of this target, over a period of years).
The parish sends to headquarters 6 takkar rice (note the difference between paddy and rice!) per family.
The parish sends to distirct a total of 20 klg paddy.
The parish keeps the rest.

The parish is responsible for the payment of pastor, asst. pastor, treasurer, bible woman, meeting expenditure and travelling expenditure.

Laguboti parish should for 1969 have received 1812 kaling paddy from the congregations. The actual receipt was 982 kaling. It is therefore realistic to estimate an income of 50-60% of what is budgeted.

In 1968 the paddy received in the parish was kaling	1,126
The paddy estimated to have been kept in congregations was kaling	2,050
Total:	3,176

The number of families in Laguboti parish was 2,115. The total number of kalings paddy that should have been collected on congregational level (and thereafter kept there or forwarded) should therefore have been 3 x 2,115 = 6,345. This brings the total receipt to only about 50% of what it ought to have been.

A takkar is 1/64 of a kaling.

Indonesia

Appendix 33

HKI

	1964	1965	1966	1967	1968	1969
Congregational income						
Mission offerings			58	65,039	55,030	
Private contribution			337	3,600	14,190	
Thanks offering			15,972	98,856	197,292	
Rice offering			262,170	555,000	3,298,750	
TOTAL			278,537	722,495	3,565,262	
Baptized membership	232,200	238,965	240,655	238,150	238,950	240,700
Confirmed membership	101,887	102,645			24,000?	30,000?
Average giving, Baptized member, rupies			1.16	3.03	14.92	
Average giving, Baptized member, US $			0.01	0.02	0.04	
Rupies to the US $ (average for the year)			90	160	350	

Japan

Appendix 34

Japan EIC - Congregational income, Yen

(Yen 1 = US$ 0.0027778; US$ 1 = Yen 360)

	1962	1963	1964
Congregational income	14,504,400	18,815,040	38,075,760
Baptized membership	11,695	13,411	13,933
Confirmed membership	4,969	6,030	6,303
Average per baptized member, Yen	1,240	1,403	2,733
Average per baptized member, US$	3.44	3.90	7.59

	1965	1966	1967
Congregational income	47,787,840	56,930,400	65,980,800
Baptized membership	14,309	15,077	15,527
Confirmed membership	6,210	6,435	6,684
Average per baptized member, Yen	3,340	3,776	4,249
Average per baptized member, US$	9.28	10.49	11.80

	1968	1969 (budget)
Congregational income		
East district	23,647,853	26,720,029
Tokai district	14,628,044	16,701,667
West district	14,700,639	17,167,686
Kyushu district	20,579,929	22,859,481
Total	73,556,465	83,448,863
Baptized membership		
East district	4,487	
Tokai district	2,060	
West district	2,701	
Kyushu district	6,241	
Total	16,097	16,500*
Confirmed membership		
East district	2,176	
Tokai district	1,099	
West district	1,101	
Kyushu district	2,043	
Total	6,419	
Average per baptized member, Yen		
East district	5,089	
Tokai district	6,836	
West district	5,233	
Kyushu district	3,166	
Total	4,570	5,058*
Average per baptized member, US$		
East district	14.14	
Tokai district	18.99	
West district	14.54	
Kyushu district	8.79	
TOTAL	12.69	14.05*

* Estimated figures

	1963	1964	1965	1966	1967	1968
Income						
1. Offerings	15,269,518	18,166,779	23,946,103	27,742,196	33,272,460	37,000,450
2. Allotment to districts	2,921,779	1,830,945	1,894,994	2,805,853	2,417,642	2,755,715
3. Allotment to institutions	-	-	-	120,000	614,000	662,500
4. Special offerings	-	5,000	5,500	17,000	64,400	17,173
Sub-total (1 - 4)	18,191,297	20,002,724	25,846,597	30,685,049	36,368,502	40,435,838
5. Bank interest	579,287	1,408,253	1,648,336	2,331,969	1,070,521	1,094,012
6. Misc. income	14,996	4,564	61,211	6,698	15,083	3,892
7. Trf from other a/c:s	29,479	736,189	3,376,331	934,520	214,345	-
Sub-total (1 - 7)	18,815,059	22,151,730	30,932,475	33,958,236	37,668,451	41,533,742
Subsidy from JMC	41,497,786	50,253,707	52,088,912	52,231,821	48,302,691	48,871,018
TOTAL:	60,312,845	72,405,437	83,021,387	86,190,057	85,971,142	90,404,760
Subsidy in % of total	68.8 %	69.4 %	62.7 %	60.6 %	56.2 %	54 %
Baptized membership	13,411	13,933	14,309	15,077	15,527	16,097
Average offering, bapt. member, Yen (for Central Adm. only)	1,356	1,436	1,806	2,035	2,342	2,512
Average offering, bapt. member, US$	3.77	3.99	5.02	5.65	6.23	6.98

Malaysia

Appendix 36

ELC
Budget a/c, M $ (US $ 1 = M $ 3: M $ 1 = US $ 0.33333)

	1962	1963	1964	1965	1966	1967	1968
Baptized members	1,214	1,352	1,375	1,508	1,536	1,637	1,741
Confirmed members	618	636	671	728	760	834	899
Congregational contribution		9,925	10,714	11,205	12,308	14,694	20,455
Other income		4,092	4,671	7,965	11,610	18,621	31,330
CSM grant		30,000	75,000	90,000	90,000	90,000	110,000
Total income		46,017	90,385	109,170	113,918	123,315	161,785
Average giving per Baptized member on congregational income M$		7.34	7.79	7.43	8.01	8.98	11.75
Average giving per Baptized member on congregational income US$		2.45	2.60	2.48	2.67	2.99	3.92

Malaysia & Singapore

Appendix 37

LC.- M$ (US $ 1 = M $ 3; M $ 1 = US $ 0.33333

	1962	1963	1964	1965	1966	1967	1968
Baptized members	501	625	773	907	988*	1,068	1,187
Confirmed members	309	389	462	558	603*	649	715
Congregation income (approx.)		19,000	24,000	27,000	30,000	34,000	41,000
Average income,							
Baptized member M $		30.40	31.05	29.77		31.84	34.54
Confirmed member M $		48.84	51.95	48.39		52.39	57.34
Baptized member US $		10.13	10.35	9.92		10.61	11.51
Confirmed member US $		16.28	17.32	16.13		17.46	19.11

(* Estimated figures)

Philippines

Appendix 38 a

LCP

Local income in congregations, (US $ 1 = Pesos 3.90
Peso 1 = US $ 0.25641)

	1960	1961	1962	1963	1964
Congregational income, Pesos					
Mindanao district	8,416	8,045	7,083	10,638	15,306
N. Luzon district	2,946	6,768	11,194	12,352	14,205
S. Luzon district	11,316	15,096	12,232	19,530	28,240
TOTAL	22,678	29,909	30,509	42,520	57,751
Baptized members					
Mindanao district	1,099	1,240	1,161	1,206	938
N. Luzon district	1,708	1,964	2,259	3,029	4,203
S. Luzon district	665	742	835	804	888
TOTAL	3,472	3,946	4,255	5,039	6,029
Communicant members					
Mindanao district	234	306	267	339	337
N. Luzon district	567	624	706	827	1,047
S. Luzon district	416	498	525	552	580
TOTAL	1,217	1,428	1,498	1,718	1,964
Average giving per Baptized member, Pesos					
Mindanao district	7.66	6.49	6.10	8.82	16.32
N. Luzon district	1.72	3.45	4.96	4.08	3.38
S. Luzon district	17.02	20.35	14.65	24.29	31.80
TOTAL	6.53	7.58	7.17	8.44	9.58
Average giving per Baptized member, US $					
Mindanao district	1.96	1.66	1.56	2.26	4.18
N. Luzon district	0.44	0.88	1.27	1.05	0.87
S. Luzon district	4.36	5.22	3.76	6.23	8.15
TOTAL	1.67	1.94	1.84	2.16	2.46

Philippines

Appendix 38 b

LCP

Local income in congregations (contd.)

	1965	1966	1967	1968
Congregational income, Pesos				
Mindanao district	13,657	17,296	18,668	17,842
N. Luzon district	15,891	21,439	21,912	24,424
S. Luzon district	29,675	24,056	35,994	40,083
TOTAL	59,223	72,791	76,574	82,349
Baptized members				
Mindanao district	1,184	1,248	1,309	1,354
N. Luzon district	4,790	5,895	6,227	6,420
S. Luzon district	755	1,166	1,178	1,134
TOTAL	6,729	8,309	8,714	8,908
Communicant members				
Mindanao district	473	523	602	618
N. Luzon district	1,255	1,397	1,599	1,596
S. Luzon district	637	672	718	616
TOTAL	2,365	2,592	2,919	2,830
Average giving per Baptized member, pesos				
Mindanao district	11.53	13.86	14.26	13.18
N. Luzon district	3.32	3.64	3.52	3.80
S. Luzon district	39.30	29.21	30.56	35.35
TOTAL	8.80	8.76	8.77	9.24
Average giving per Baptized member, US $				
Mindanao district	2.96	3.55	3.66	3.38
N. Luzon district	0.85	0.93	0.90	0.97
S. Luzon district	10.08	7.49	7.84	9.06
TOTAL	2.26	2.25	2.25	2.37

ICP, Excerpts from budget proposals and financial reports, Pesos (US$ 1 = Pesos 3.90; Peso 1 = US$ 0.25641)

	1963 (actual)	1964 (actual)	1965 (actual)	1966 (actual)
TOTAL COSTS				
Evangelistic work				
Mindanao Distr.	23,518	29,458	38,445	48,557
N. Luzon Distr.	27,233	33,740	40,340	52,276
S. Luzon Distr.	22,259	32,500	35,931	52,348
Sub-total:	73,010	95,698	114,716	153,181
Education	24,247	29,962	48,361	57,495
Mass Communications	63,480	110,823	144,955	132,604
Medical & Health Services	138,181	116,377	163,716	187,115
Adm. & Business Services	8,255	8,428	18,309	13,158
Others	-	-	-	-
Total:	307,173	361,288	490,057	543,553

	1967 (actual)	1968 (actual)	1969 (budget)	1970 (budget)
Evangelistic work				
Mindanao Distr.	59,854	67,188	90,918	116,399
N. Luzon Distr.	59,764	65,667	84,320	96,851
S. Luzon Distr.	61,873	78,848	97,739	102,688
Sub-total:	181,491	211,703	272,977	315,938
Education	59,870	66,142	75,492	85,339
Mass Communications	142,851	126,805	157,256	216,194
Medical & Health Services	286,377	373,266	377,962	467,159
Adm. & Business Services	23,184	79,731	85,250	93,444
Others	-	1,579	2,600	6,430
Total:	693,773	859,226	971,537	1,184,504

LCP, Excerpts from budget proposals and financial reports, Pesos (US$ 1.- = Pesos 3.90; Peso 1 = US$ 0.25641)

Appendix 39 b

	1963 (actual)	1964 (actual)	1965 (actual)	1966 (actual)
LOCAL INCOME				
Evangelistic work				
Minandao Distr.	12,638	16,101	15,537	23,987
N. Luzon Distr.	12,567	14,850	16,568	22,939
S. Luzon Distr.	21,586	29,484	29,834	37,699
Sub-total:	46,791	60,434	62,139	84,625
Education	-	-	4,334	3,635
Mass Communications	7,314	6,440	26,727	21,188
Medical & Health Services	62,200	43,667	46,558	70,533
Adm. & Business Services	-	-	-	-
Other (Airfield)	-	-	-	-
Total:	116,305	110,541	139,758	179,981
Total subsidy in pesos	190,868	250,747	350,299	363,572
Total cost in US$	79,016	92,936	126,060	139,731
Local income in US$	29,918	28,435	35,951	46,268
Total subsidy in US$	49,098	64,501	90,109	93,463
Exchange rate used in the statistics	(3.8875)	(3.8875)	(3.8875)	(3.89)

	1967 (actual)	1968 (actual)	1969 (budget)	1970 (budget)
Evangelistic work				
Minandao Distr.	25,934	20,953	27,496	30,878
N. Luzon Distr.	22,400	27,799	25,113	23,011
S. Luzon Distr.	44,409	55,209	59,627	57,974
Sub-total:	92,743	103,961	112,236	111,863
Education	2,725	2,950	4,440	8,760
Mass communication	38,129	16,857	22,732	47,847
Medical & Health Services	180,848	280,140	313,752	438,000
Adm. & Business Services	-	36,553	38,813	40,086
Other (Airfield)	-	2,631	2,600	2,600
Total:	314,445	443,092	494,573	649,156
Total subsidy in pesos	379,328	416,134	476,964	535,348
Total cost in US$	179,038	220,314	249,112	285,423
Local income in US$	81,147	113,613	126,814	156,423
Total subsidy in US$	97,891	106,701	122,298	129,000
Exchange rate used in the statistics	(3.875)	(3.90)	(3.90)	(4.15)

ELCONG

Congregational income, Austr. $ (1 Austr. $ = US $ 1.13; US $ 1 = Austr. $ 0.884956)

	1960	1961	1962	1963	1964
Congregational income					
Finchhafen district (Kate)	12,230	14,781	11,698	14,245	18,882
Lae district (Yabem)	12,683	16,678	16,999	15,746	18,341
Madang district	4,390	5,476	3,840	7,312	6,579
Goroka district) Eastern Highlands	5,278	10,110	11,324	4,139	10,526
Chimbu district) Eastern Highlands		2,902	3,494	6,198	12,277
Hagen district (Western Highlands)	3,023	4,967	4,823	7,418	10,701
School & Hospital	452	978	917	1,045	2,157
Towns	4,756	8,340	11,734	5,788	19,418
Other	12	16	18	134	-
SUB-TOTAL	42,824	64,248	64,847	62,025	98,881
School Fees	-	-	-	4,887	5,062
Congregational enterprises	7,228	3,340	5,406	6,276	15,115
TOTAL	50,052	67,588	70,253	73,188	119,058
Baptized members					
Finchhafen	80,290	83,379	85,295	88,033	91,816
Lae	49,733	50,401	53,482	57,589	57,501
Madang	29,786	32,709	33,892	34,991	35,944
Goroka)	56,120	46,986	55,733	57,816	64,573
Chimbu)		25,967	29,113	33,785	37,732
Hagen	12,622	9,312	11,537	12,777	14,650
Other places		4	4	667	
TOTAL	228,551	248,758	269,056	285,658	302,216
Congregational income per Baptized member, A $					
Finchhafen	0.15	0.18	0.14	0.16	0.21
Lae	0.26	0.33	0.32	0.27	0.32
Madang	0.15	0.17	0.11	0.21	0.18
Goroka	0.09	0.22	0.20	0.07	0.16
Chimbu	0.09	0.11	0.12	0.18	0.33
Hagen	0.24	0.53	0.42	0.58	0.73
TOTAL	0.19	0.26	0.24	0.22	0.33
Congregational income per Baptized member, US $					
Finchhafen	0.17	0.20	0.16	0.18	0.24
Lae	0.29	0.37	0.36	0.31	0.36
Madang	0.17	0.19	0.12	0.24	0.20
Goroka	0.10	0.25	0.23	0.08	0.18
Chimbu	0.10	0.12	0.14	0.20	0.37
Hagen	0.27	0.60	0.47	0.66	0.82
TOTAL	0.21	0.29	0.27	0.25	0.37

Congregational income, Austr. $ (contd.)

	1965	1966	1967	1968
Congregational income				
Finchhafen dsitrict (Kate)	16,080	20,658	15,440	17,011
Lae district (Yabem)	23,016	22,592	26,980	15,162
Madang district	7,147	4,644	6,213	8,324
Goroka district) Eastern Highlands	16,360	12,417	12,450	10,893
Chimbu district) Eastern Highlands	9,018	15,506	17,994	10,847
Hagen district (Western Highlands)	6,570	11,415	11,142	11,690
School & Hospital	2,450	3,887	5,111	3,641
Towns	26,973	35,023	36,263	38,663
Other	-	2,820	1,291	2,819
SUB-TOTAL	107,614	128,962	132,884	116,380
School fees	7,032	15,599	14,884	19,949
Hospital fees	-	-	-	687
Congregational enterprises	19,449	30,630	40,824	39,187
TOTAL	134,105	175,191	188,592	176,203
Baptized members				
Finchhafen	93,863	95,601	95,008	94,773
Lae	58,624	61,841	63,638	64,577
Madang	37,963	38,860	40,188	41,127
Goroka	69,244	71,486	72,820	77,889
Chimbu	40,627	43,365	45,298	47,303
Hagen	16,233	18,934	19,644	20,307
Towns				3,296
Other places			701	
TOTAL	316,554	330,087	337,297	349,272
Congregational income per Baptized member, A $				
Finchhafen	0.17	0.22	0.16	0.18
Lae	0.39	0.37	0.42	0.23
Madang	0.19	0.12	0.15	0.20
Goroka	0.24	0.17	0.17	0.14
Chimbu	0.22	0.36	0.40	0.23
Hagen	0.40	0.60	0.57	0.58
Towns				11.73
TOTAL	0.34	0.39	0.39	0.33
Congregational income per Baptized member, US $				
Finchhafen	0.19	0.25	0.18	0.20
Lae	0.44	0.42	0.47	0.26
Madang	0.21	0.14	0.17	0.23
Goroka	0.27	0.19	0.19	0.16
Chimbu	0.25	0.41	0.45	0.26
Hagen	0.45	0.68	0.64	0.66
Towns				13.25
TOTAL	0.38	0.44	0.44	0.37

USA

Appendix 41

American Lutheran Church

	1960	1961	1962
Baptized membership	2,306,780	2,364,442	2,410,977
Confirmed membership	1,509,174	1,550,751	1,585,637
Contributions	103,697,087	111,656,583	113,071,628
Average contribution per baptized member	44.95	47.22	46.90
Average contribution per confirmed member	68.71	72.00	71.31

	1963	1964	1965
Baptized membership	2,544,617	2,587,204	2,621,888
Confirmed membership	1,679,203	1,714,129	1,748,974
Contributions	134,310,747	141,237,577	148,329,187
Average contribution per baptized member	52.78	54.59	56.57
Average contribution per confirmed member	79.99	82.40	84.81

	1966	1967	1968
Baptized membership	2,648,111	2,576,027	2,576,105
Confirmed membership	1,781,394	1,750,740	1,767,618
Contributions	156,635,643	157,009,890	170,122,800
Average contribution per baptized member	59.15	60.95	66.04
Average contribution per confirmed member	87.93	89.68	96.24

USA

Appendix 42

The Lutheran Church in America

	1962	1963
Baptized membership	3,200,314	3,227,157
Confirmed membership	2,178,014	2,203,306
Contributions	183,577,160	186,005,227
Average contribution per baptized member	57.36	57.64
Average contribution per confirmed member	84.29	84.42

	1964	1965
Baptized membership	3,253,091	3,265,205
Confirmed membership	2,226,706	2,242,577
Contributions	176,745,172	182,673,554
Average contribution per baptized member	54.33	55.95
Average contribution per confirmed member	79.38	81.46

	1966	1967	1968
Baptized membership	3,279,036	3,288,037	3,279,517
Confirmed membership	2,251,497	2,267,676	2,189,412
Contributions	190,060,926	199,840,247	200,319,007
Average contribution per baptized member	57.96	60.78	61.08
Average contribution per confirmed member	84.42	88.13	91.49

USA

Appendix 43

Lutheran Church - Missouri Synod

	1960	1961	1962
Baptized membership	2,469,036	2,544,544	2,611,695
Confirmed membership	1,571,641	1,631,137	1,677,943
Contributions	149,806,605	162,765,419	167,595,974
Average contribution per baptized member	60.67	63.97	64.17
Average contribution per confirmed member	95.32	99.79	99.88

	1963	1964	1965
Baptized membership	2,683,876	2,744,574	2,788,241
Confirmed membership	1,730,674	1,777,185	1,819,936
Contributions	176,582,039	184,385,825	194,111,141
Average contribution per baptized member	65.79	67.18	69.62
Average contribution per confirmed member	102.03	103.75	106.66

	1966	1967	1968
Baptized membership	2,816,883	2,847,425	2,781,892
Confirmed membership	1,860,949	1,901,339	1,877,799
Contributions	204,089,850	227,326,368	225,458,562
Average contribution per baptized member	72.45	79.84	81.05
Average contribution per confirmed member	109.67	119.56	120.07

Sweden: Excerpt from Church of Sweden Yearbooks Appendix 44

Population	1961	1962	1963	1964
Total	7,542,459	7,581,237	7,626,978	7,694,987

	1965	1966	1967	1968
Total	7,772,662	7,844,433	7,893,704	7,941,561

Church collections
as per dioceses

Per capita, Sw.Cr.	1961	1962	1963	1964	1965	1966	1967	1968
Uppsala	1.73	1.81	1.81	2.02	2.32	2.46	2.82	3.08
Linköping	1.95	1.99	2.25	2.46	2.79	2.50	3.86	4.46
Skara	3.73	3.62	4.34	4.89	5.38	5.87	6.43	7.12
Strängnäs	1.66	1.71	1.82	1.89	2.19	2.31	2.47	2.76
Västerås	1.83	1.70	1.55	1.83	2.09	2.35	2.59	2.91
Växjö	3.39	3.55	4.01	4.03	4.62	4.88	5.67	6.16
Lund	1.91	2.09	2.25	2.17	2.60	2.75	3.10	3.24
Göteborg	3.47	3.67	3.91	4.73	4.93	5.43	5.90	6.39
Karlstad	2.03	2.27	2.46	2.76	2.99	3.22	3.67	4.01
Härnösand	1.92	2.-	2.11	2.14	2.53	2.94	3.22	3.73
Luleå	2.30	2.46	2.62	2.80	3.19	3.57	4.07	4.49
Visby	3.82	3.80	2.78	4.43	5.11	5.55	5.89	6.46
Stockholm	1.01	1.04	1.13	1.09	1.21	1.34	1.48	1.67
Total:	2.19	2.28	2.45	2.67	2.99	3.21	3.64	4.-

Sw Cr. (Sw Cr 1 = US $ 0.19379845; US $ 1 = Sw Cr 5.16)

	1960	1961	1962	1963
Population (at Dec 31st)	7,497,967	7,542,028	7,581,148	7,627,507

	1964	1965	1966	1967
Population (at Dec 31st)	7,695,200	7,772,506	7,843,088	7,892,774

	1960	1961	1962	1963	1964	1965	1966	1967
Ecclesiastical Finances (in millions of Sw Cr)								
Income: Church taxes	253	272	321	356	391	428	502	576
Govt grants	68	62	58	73	72	74	93	94
Charges, fees	13	13	15	16	17	21	23	25
Trading revenue	39	44	40	40	41	45	39	40
Other income	52	56	62	62	73	90	103	115
TOTAL	425	447	496	547	594	658	760	850
Equivalent of contributions in other Lutheran churches (in millions of Sw Cr)								
Church taxes	253	272	321	356	391	428	502	576
Portion of Govt grant	41	37	35	44	43	45	56	56
TOTAL	294	309	356	400	434	473	558	632
Average per member, Sw Cr	39.21	40.97	46.96	52.44	56.40	60.86	71.15	80.07
Average per member, US $	7.60	7.94	9.10	10.16	10.93	11.79	13.79	15.52
Church collections								
Average per member, Sw Cr	2.10*	2.19	2.28	2.45	2.67	2.99	3.21	3.64
Average per member, US $	0.41	0.42	0.44	0.47	0.52	0.58	0.62	0.71
Total of church taxes and church collections 50% of above average per member of church taxes etc. (Compare explanation)								
	19.60	20.48	23.48	26.22	28.20	30.43	35.57	40.03
Church collections	2.10	2.19	2.28	2.45	2.67	2.99	3.21	3.64
Total Sw Cr.	21.70	22.67	25.76	28.67	30.87	33.42	38.78	43.67
Total US $	4.21	4.39	4.99	5.55	5.98	6.48	7.52	8.46

(* Estimated figure)

Congregational income

Average offering per Baptized member in US $

		1960	1961	1962	1963	1964	1965	1966	1967	1968	1969
Ethiopia:											
ECMYE	cd			0.49	0.61	0.54	0.56	0.56	0.60	0.85	
South Africa:											
ELCSA-SER	bd		0.64	0.86	1.03	1.06	1.12	1.03	1.02	1.08	
ELCSA-Tvl	b					0.41	0.59	0.65	0.58	0.67	
ELCSA-Tswana	b		0.41		0.38	0.41	0.47	0.54	0.76[e]	0.82[e]	
Tanzania:											
Central Synod	bd	0.69	0.71	0.75	0.77	0.71	0.73	0.73	0.71	0.75	
Eastern & Coastal	cd			1.67	2.11	2.04	2.14	2.25	1.68	1.78	1.88
N.W. Diocese	bd	0.52	0.51	0.47	0.54	0.54	0.51	0.63	0.57	0.59	
N. Diocese	c			0.96	0.89	0.87	0.97	0.95	1.12	1.23	1.39
S. Synod	b	0.70	0.72	0.65	0.60	0.41	0.46	0.56	0.93		0.29
India:											
Andhra ELC	c	0.17	0.16	0.17	0.17	0.16	0.17	0.17	0.17	0.20	0.21
ELC in Madhya P	c		1.04	1.07	1.06	0.97	1.02	1.39	1.85	1.81	1.82
Gossner ELC	b					0.25					
India ELC	b	0.31	0.33	0.42	0.41	0.40	0.43	0.47	0.51	0.54	0.60[a]
Tamil ELC	b	0.32	0.35	0.40	0.42	0.44	0.46	0.47	0.51	0.57	
Indonesia:											
GKPS	bf				0.06	0.06	0.05	0.07	0.13	0.13	
HKBP	bdf				0.03	0.04	0.02	0.05	0.09	0.10	0.14
HKI	bdf							0.01	0.02	0.04	
Japan:											
JELC	b			3.44	3.90	7.59	9.28	10.49	11.80	12.69	
Malaysia:											
ELC-M	c				2.45	2.60	2.48	2.67	2.99	3.92	
LC-MS	b				10.13	10.35	9.92		10.61	11.51	
Philippines:											
LCP	b	1.67	1.94	1.84	2.16	2.46	2.26	2.25	2.25	2.37	
New Guinea:											
ELCONG	b	0.21	0.29	0.27	0.25	0.37	0.38	0.44	0.44	0.37	
USA:											
ALC	b	44.95	47.22	46.90	52.78	54.59	56.57	59.15	60.95	66.04	
LCA	b			57.36	57.64	54.33	55.95	57.96	60.78	61.08	
LC-MS	b	60.67	63.97	64.17	65.79	67.18	69.62	72.45	79.84	81,05	
Sweden:											
CS	bd	4.21	4.39	4.99	5.55	5.98	6.48	7.52	8.46		

a - Estimated figures
b - Real income
c - Budget income
d - Partly estimated
e - Mainly alteration in statistical figures, not in income
f - Comparison difficult because of Indonesia's economic situation

Comparison between Lutheran churches, US $

	Per capita income (UN statistical yearbook 1968) US $	Per capita offering (average 1966-68) US $	Offering in percentage of per capita income	Average household size	Per household offering US $	Per household offering (US$) with a given per capita income of US $ 1,000
AFRICA						
Ethiopia:						
ECMYE	59	67	1.14	3.5	2.35	40
South Africa:						
ELCSA - SER	191*	1.04	0.54	4.7	4.89	26
ELCSA - Tvl	191*	0.63	0.33	4.7	2.96	16
ELCSA - Tswana	191*	0.71	0.37	4.7	3.34	18
Tanzania:						
Central	60	0.73	1.22	3.1	2.26	38
Eastern & Coastal	60	1.90	3.17	3.1	5.89	98
Northern	60	1.10	1.83	3.1	3.41	57
Northwestern	60	0.60	1.00	3.1	1.86	31
Southern	60	0.47	0.78	3.1	1.46	24
ASIA						
India:						
Andhra ELC	77	0.19	0.25	5.2	0.99	13
ELC in Madhya Pr.	77	1.68	2.18	5.2	8.74	114
Gossner ELC	77	0.25	0.42	5.2	1.30	17
India ELC	77	0.51	0.66	5.2	2.65	34
Tamil ELC	77	0.52	0.68	5.2	2.70	35
Indonesia:						
GKPS	91	0.11	0.12	4.4	0.48	5
HKBP	91	0.08	0.09	4.4	0.35	4
HKI	91	0.02	0.02	4.4	0.09	1
Japan:						
JELC	921	11.66	1.27	4.6	53.64	58
Malaysia:						
ELC-M	255*	3.19	1.25	5.2	16.59	65
Singapore:						
LC- MS	561*	10.68	1.90	5.8	61.94	110
Philippines:						
LCP	233	2.29	0.98	5.8	13.28	57
AUSTRALASIA						
New Guinea:						
ELCONG	72*	0.42	0.58	3.0	1.26	18
N. AMERICA & EUROPE						
USA: ALC	3,303	62.05	1.88	3.3	204.77	62
LCA	3,303	59.94	1.81	3.3	197.80	60
LC-MS	3,303	77.78	2.35	3.3	256.67	78
Sweden:						
Church of S.	2,665	7.49	0.28	2.7	20.22	8

* See special notes

EXCHANGE RATES

The exchange rate used throughout the study is the one being used in LWF transactions 1969.

Exception : Indonesia where frequent changes have taken place

				US $				US $
AFRICA								
Ethiopia	Eth. $	1.00	=	0.40	1.00	=	Eth. $	2.50
South Africa	Rand	1.00	=	1.415	1.00	=	Rand	0.70614
Tanzania	EA sh.	1.00	=	0.1425	1.00	=	EA sh.	7.017544
ASIA								
India	Rs	1.00	=	0.135	1.00	=	Rs	7.407407
Indonesia								
Japan	Yen	1.00	=	0.0027778	1.00	=	Yen	360.00
Malaysia	M $	1.00	=	0.3333	1.00	=	M $	3.00
Philippines	Peso	1.00	=	0.25641	1.00	=	Pesos	3.90
AUSTRALIA	A $	1.00	=	1.13	1.00	=	A $	0.884956
EUROPE								
Sweden	Sw Cr	1.00	=	0.19379845	1.00	=	Sw Cr	5.16

STATEMENT REGARDING FINANCING OF NEW PROJECTS IN THE ELCSA-SER

New projects may be started by vote of the Assembly or of the Church Council; by proposal from one of the Commissions or Boards of the Church; or by proposal from one or more of the Missions affiliated with the Church.

Various methods are used to finance new projects:
1. By placing a special amount on the regular Church budget.
2. By appeal to one or more of the Missions, or to JCSA for funds to start the project and to continue for some years.
3. By appeal to LWF/CWM.
4. By appeal to some other Church or agency, usually overseas.

The fact that such funds have been available to the Church has enabled the Church to embark on many worthwhile projects which it would have been unable to finance on its own, and the Church is grateful for all the help it has received in this way.

There is, however, a problem that arises in the continuation of certain projects. Where the project involves a once-for-all grant, without continuing running expenses, there is not much of a problem, except possibly for maintenance. Serious problems arise, however, where there is considerable on-going expenditure. Experience from the past indicates that after the original donor has supported a project for some years, the expectation is that the Church should take over and place this project on its budget.
What are the effects of this?

1. There is a rapid increase in the total amount placed on the budget. The increased giving in the Church is not able to keep up with the increase in the budget, with the result that the requests to JCSA and LWF are increased. JCSA and LWF have indicated that they cannot continue to increase their support indefinately.

2. A most serious effect of such increases in the budget is the depressing effect it has on the Church in its striving towards a goal of self-support. The goal seems to be receding farther and farther year by year.

3. Another most serious effect is that the Church can see no way of increasing the salaries of its workers from its own resources, if increased giving has to go to meet the added costs of special projects.

What can be done, without closing the doors to new projects?

1. The Church Council should carefully weigh each new project proposal and be fully assured that it will be of benefit to the basic task of the Church.

2. The Church Council should consider whether it will ever be able to take over the financing of the project. If not, the Church Council should state clearly at the time of approval that it does not see its way clear ever to place the project on its budget.

3. When a Mission or any other agency offers, or undertakes to support a project in its initial stages, the agency concerned should give some indication of how many years it is prepared to support the project.

4. In cases where the Church will clearly not be able to finance the project by support of its own, the agency concerned should be prepared to support the project indefinitely.

5. Where JCSA is asked to approve a new project, JCSA should first assure itself, either that JCSA itself will be prepared to eventually meet extra requests through the Church budget, or that the original sponsoring agency is prepared to continue the project indefinitely.

This statement is not made in order to place a hindrance in the way of useful projects, but to cause us to look at the situation realistically, and to guard the Church against being loaded with burdens that it cannot be expected to carry.

MINUTES

SCHOLARSHIP CONSULTATION

July 4, 1970
St. Louis, Missouri, USA

Devotions: Rev. Otto Immonen

Orientation: Rev. Immonen said that the consultation is concerned with general policy and practical questions. While the consultation is not a policy making body, it is, however, expected to make recommendations to the governing body of the scholarship program.

Rev. Immonen also gave a brief report on the Survey on Scholarship Programs with particular reference to his conclusions as found in Appendices A and B of the agenda.

The following points were suggested by the members to be added to the agenda:

1. A crash program of Training Leaders in all disciplines.
2. Long-range planning of Scholarship Program.
3. Concentrated Training for longer time for a selected few.
4. Scholarship Fund within the country.
5. The place of Boarding Homes and Hostels in Leadership Training.
6. Short enrichment courses for medical personnel.
7. The need for Training in the field of Administration.
8. Reappraisal of the nature and purpose of scholarship programs.
9. Selection of candidates.
10. Is there a need for further coordination of scholarship program?
11. Should a greater emphasis be given to short-term programs?

Discussion centered around the following points (it should be noted that these points were discussed and various opinions on them were expressed, but no formal resolutions were passed):

1. Basic Purpose and Role of the Scholarship Program

Does the present scholarship program a) serve the needs of the churches? b) Does it serve the churches in a creative and dynamic way? and c) Is there a singular emphasis the churches should give to the program? or should the LWF be concerned to train leaders for all areas of the society? How can this be done most effectively? These and related questions emphasize the fact that a reappraisal of the nature and basic purpose of the scholarship program should be made.

An over-all strategy and priority criteria may be desirable for the scholarship program. However, since priorities change not only from country to country, but also from church to church within a country, an over-all strategy and priority may not be of much help to some churches. We should therefore try to follow the priorities and criteria set up by the respective churches in various countries.

2. Relationship of the LWF Scholarship Programs with other Scholarship Programs

With regard to this matter the following questions were raised:

a. What is the relationship to strong financially supporting agencies and weak financially supporting agencies?

b. Should it be related to scholarship programs of government agencies, universities and United Nations' agencies?

c. Is it possible for the mission boards to channel their scholarship through the LWF?

It was generally felt that the churches which are not receiving financial aid from other agencies should be given priority consideration. Member Churches of the Third World should be treated as equal members of the LWF in relation to scholarship programs.

It was further suggested that this whole field of relations with other agencies should be surveyed by the LWF Secretariat.

The following specific proposals were made by some individual participants, but the time did not allow any further discussion on these points.

a. It was suggested that the LWF scholarship operation has a dual function:

i. to administer a unique program on behalf of the member church, which itself must be coordinated with existing scholarship programs of the churches and supporting agencies.

ii. to act as a coordinating agency for all the scholarship programs that exist.

The question of priorities and strategy is related to this dual function. It was suggested that over the next two years there should be a series of national/area consultations on priorities and coordination, consultations which should everywhere deal with the same questions, these questions to be formulated very carefully and precisely by the Governing Board of the Scholarship and Exchange Program. After this period there should be a small evaluative consultation which would recommend certain priorities and coordinative procedures. It was stressed that priority evaluation is a continuing process, of which this program of consultation should be considered only the beginning.

b. Though we have to study the strategy of the scholarship program in the light of the needs of the local churches more seriously in the future, some needs which have become apparent call for a widening of the scholarship budget already now in order to help the church in mission to the modern world:

i. Inter-disciplinary training for theologians and pastors.

ii. Inter-disciplinary training for laymen in theology.

iii. A more concentrated training of theologians of the developing countries.

c. It be recommended that it be understood that the role and function of the LWF Scholarship and Exchange Program be:

i. A center for information and referral on scholarship availabilities around the world; and

ii. an administrative office to administer programs for churches whose financial resources are such that they cannot handle their own scholarship program; and

iii. to administer programs from other churches who have the financial resources but who may wish to buy the services of the Scholarship and Exchange Program.

It be further recommended that boards, agencies and societies that serve in a supporting role to churches in the Third World be encouraged to give financial support to those churches with the intent that they handle their own scholarship programs, using such resources as may be available to them anywhere in the world, including of course that of LWF Scholarship and Exchange Program, thus enabling the churches to have decision-making authority in cases where they may have direct contact with institutions abroad and conceding of course such authority to such agencies as LWF Scholarship and Exchange Program that reserve any decision-making according to its own rules.

3. Scholarship Fund within the Country

The institution of a sizeable fund to help finance the study programs within the country was unanimously recommended as a sound and workable scheme. It was also suggested that the fund be built up through the contributions from the mission boards, other donor agencies and the LWF.

The following points referred to this Consultation by the Asmara Consultation of April 19, 1969 were discussed.

4. Possibilities in Africa and Asia to receive Candidates within the Scholarship and Exchange Program of the LWF

During the whole operation of this program most of the students have studied either in America or Europe. Asmara recommended that more emphasis be made by the LWF to encourage scholarship applicants to study also in Africa and Asia.

The discussion and the opinions expressed indicated that this matter received a general approval by the consultation.

5. Married Scholarship Holders

According to the present regulations an LWF scholarship does not include any provision for the family if the total study period of the scholarship holder under the sponsorship of the LWF is for one year or less. To students who have completed one year of study abroad may be given consideration for financial assistance, which is intended as support for their wives and children joining them.

Discussion revealed that a general concensus was expressed in favor of this existing policy of the LWF.

With regard to the age limit of children accompanying the mother when she joins her husband in the country of study no particular opinion was expressed.

With regard to the question of the possibility of sending the scholarship holder home for the summer months to stay with his family in his home country instead of bringing his family to the country of study there was no general approval or suggestion.

6. Studies in Home Country

The question concerning financial assistance for studies in the home country of the candidate was discussed.

The general concensus of the consultation was that the LWF Scholarship should be open to study programs which can be implemented in the home country.

The Rev. Oscar Rolander, Chairman Dr. B.H. Jackayya, Secretary

MINUTES

COMMISSION ON WORLD MISSION

The Lutheran World Federation

22nd Annual Meeting

St. Louis, Missouri, USA

Pre-CWM: June 29 - July 4

CWM: July 5 - 8, 1970

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CWM MINUTES 1970

I. INTRODUCTORY MATTERS *

The 22nd Annual Meeting of the Commission on World Mission was called to order at 5 p.m., Sunday, July 5, 1970, by the Chairman, Bishop Helge Fosseus.

A. Worship and Bible Study

A service of Holy Communion was held in the Bethel Church prior to the opening session. Bishop Helge Fosseus, South Africa, was the preacher; liturgist was the Rev. Judah Kiwovele, Tanzania; and lector Dr. Chitose Kishi, Japan.

Morning worship with Bible study and evening prayers were held according to schedule. CWM's appreciation is expressed to Dr. Arne Sovik who served as chaplain.

B. First Session of the Commission on World Mission

1. Chairman's Message

The Chairman gave his opening message. Concern was expressed by some participants on the first paragraph of the message and the wording "Missionary go home - missionary stay home".

The Chairman changed the first paragraph to read as follows:

"We do not deal with ourselves as CWM in this consultation. We did not do this in the past either. Now CWM shall disappear from the structure of LWF. Has CWM fulfilled its task? Has mission been recognized as the function of the whole church and is there no need any longer for the services of specialized groups to carry the responsibility for taking the Gospel to far away people? Is the Gospel preached everywhere and is the Christian Church founded all over the world? It is accepted in theology that Church is Mission. Is this also accepted practically by the churches?"

He added the following footnote to "Missionary go home - missionary stay home":

"This must not be interpreted as a proposal that the movement of sending out missionaries to other lands and cultures is to be abandoned. Rather it is meant to call attention to the critical need for mission in the increasingly secular societies, particularly in the West. What may be called for is a movement of missionaries from the 'younger churches' to the lands of the 'older churches'."

(Cf. Exhibit A for the original version of the Chairman's message)

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* In order to facilitate reference to the Agenda, items of business are presented in these Minutes in the same order as in the Agenda. Items of business not included in the Agenda are explained fully and are inserted at the proper place in the general outline.

2. Roll Call
(Cf. Exhibit B)

3. Remarks and Greetings
On behalf of the Commission on World Mission the Chairman thanked the Lutheran Church-Missouri Synod for the invitation to hold its meeting at Concordia Seminary.

He welcomed all participants, observers and visitors, particularly members of the Commission on Latin America, Lutheran World Federation; Dr. André Appel, LWF; Rev. Philip Potter and Dr. Walter Hollenweger of the World Council of Churches; Oberkirchenrat Walter Pabst, the representative from the United Evangelical Lutheran Church in the German Democratic Republic; Dr. Oswald Hoffman, President of the Lutheran Council in the USA; Dr. August Hasler and Dr. Josef Metzler of the Roman Catholic Church; representatives of the Missouri Conference, United Church of Christ; and the Disciples Council of Greater St. Louis Christian Churches (Disciples of Christ). Several of the visitors and special guests responded. Greetings were read from letters of Dr. Fredrik Schiotz and the Archdiocese of St. Louis.

Dr. Jacob A.O. Preus, President of the Lutheran Church-Missouri Synod, and Dr. William Kohn, Executive Secretary of its Board for Missions, greeted the participants on behalf of the host church.

The Chairman mentioned the death of Bishop Rajah B. Manikam, a member of the Executive Committee of the LWF; Mr. Joel Maeda, Executive Secretary, Evangelical Lutheran Church in Tanzania; Father Leo Volker, Secretariat for Promoting Christian Unity of the Vatican; and Mr. Thormod Vaagen, Director of the Norwegian Lutheran Mission, and gave thanks for their service to the Lutheran World Federation.

4. Approval of Asmara (1969) Minutes and Minutes of CWM Executive Committee, Geneva (1970)
The 1969 and 1970 Minutes were approved as circulated.

5. Acceptance of Agenda, Schedule and Committee Assignments
The Agenda, daily schedule and committee assignments were accepted, with the freedom for adjustments as necessary.

6. Director's Report
In his report Dr. Hellbrrg reflected on the theme for CWM 1970, "World Church in World Mission' and reported on the work of the Department since the Asmara meeting. It was received with gratitude by the plenary.
(Cf. Exhibit C)

7. Election of Resolutions Committee
Dr. Arne Sovik (Chairman), Bishop Carl Gustav Diehl, Oberkirchenrat Horst Becker, Dr. Alvaro Carino and Rev. Gudina Tumsa were elected members of the Committee. The Resolutions Committee report is found in Section IX of these Minutes.

II. LECTURES AND DISCUSSION GROUPS

The study program of CWM 1970 was under the theme WORLD CHURCH IN WORLD MISSION. Documents on 'Mission on Six Continents', 'Internationalization of Missions', and 'Together in Mission' were included in the Agenda as background material.

The following lectures were presented (they are available from DWM upon request):

I	'Mission on Six Continents':	Dr. Manas Buthelezi, South Africa
	Reactor:	The Rev. James Mayer, USA
II	'Internationalization of Missions':	Dr. Hans Florin, Germany
	Reactor:	The Rev. Karl Erik Wienberg, Denmark
III	'Together in Mission':	Dr. James Scherer, USA
	Reactor:	Dr. K. Rajaratnam, India

A summary of the findings from the Study Groups was presented to the plenary and is included in the Minutes, Exhibit D, as revised by plenary.

The following recommendations from the Study Groups were adopted by CWM for implementation by staff:

A. Study Group I

1. CWM staff should study and take up in consultations with churches in all regions how to speed up and effect as early as possible the combination of mission and church budgets, and the channelization of funds for missionaries through "younger churches" in (under) which they work.

2. CWM staff should explore ways of setting up ad hoc regional channels or regional priority setting machinery in all six continents where participating partners of that region form a coalition to interact with each other (as vis-à-vis the mission boards) and set priorities for mission in that region.

3. Such regional channels and the priority setting power they have, should be used by Commission on World Service development projects as well.

B. Study Group II

1. Missions should, with the assistance of DWM staff, seek to implement, to innovate and to experiment with internationalization during the next biennium.

2. DWM staff should prepare and present at the next consultation a comprehensive report of progress and experiences together with an account of the lessons to be learned from those experiences.

C. Study Group III

1. Group III suggests that CWM initiate a study to determine the importance of particular theological and non-theological factors in the expression or hindrance of joint action for mission on the level of local congregations of the Church on the six continents.

2. Group III suggests that the document entitled "Proposed Constitution for the Church of Christ in South India" be studied in the churches. Group III would ask that CWM make the document available to interested churches.

3. Verbalizing an exciting idea, Group III requests that CWM sponsor a study, by theologians and church leaders of Asia, Africa, and Latin America, of the mission of the church, particularly within an ecumenical context.

RESOLVED: That staff work through the recommendations of the Study Groups and prepare preliminary outlines of how to follow through on the suggestions for presentation to the new Commission on Church Cooperation at its first meeting.

III. MATTERS REFERRED TO CWM BY CWM EXECUTIVE COMMITTEE, MARCH 1970

A. General Policy and Projects

1. Study on Church Economy

Rev. Joëlson gave a progress report on the study. Following suggestions from the pre-CWM Studies Consultation, it was

RESOLVED: a. That US$ 5,000 be allocated for a team of five consultants to work with Rev. Joëlson;

b. that the study as outlined be kept in the Department of Church Cooperation and that it be suggested to the Commission on Studies that a second study be considered including a theological evaluation of Christian stewardship as is implied in the theology of justification by faith.

2. Africa Theological Journal

It was reported to plenary that the question of a possible distribution of the ATJ to Asia had been discussed by staff in Geneva with the result that instead of editing a new journal, contributions from African, Asian and Latin American writers should be included in Lutheran World / Lutherische Rundschau. It was strongly recommended that the editors of this journal invite writers from these countries, and that Afro-Asian as well as Latin American churches be represented among the associate editors.

Received as information.

3. Islamic Areas

After lengthy discussion on the reports given to the participants of the pre-CWMIslamic Areas Consultation (cf. CWM Agenda, 1970, P. 3, 3.a., b. and c.) the following recommendations were made and adopted:

a. Christian - Muslim Dialog

RESOLVED: That the Commission on Studies be requested to:

i. Assign one person to have responsibility for all matters related to the continuing Christian-Muslim dialog, to coordinate studies in this area and to share pertinent information with churches and agencies concerned;

ii. consult with DWME/WCC, IAP Council and Islamic study centers regarding the holding of a conference on the Christian - Muslim dialog not later than 1972 to concentrate on the nature of Christian witness in selected Islamic areas. Such a conference is suggested to be held in two phases:

(a) regional consultations of national church personnel engaged in Christian - Muslim dialog;

(b) international conference on people of other faiths to develop viable strategies for witness;

iii. consider the possibility of participation in the Supporting Committee, which replaces the former IAP Liaison Committee. The terms of reference from the proposed new constitution of IAP are as follows:

(a) to stimulate concern among the churches and mission boards for witness among Muslims throughout the world;

(b) to share strategic thinking with those organizations specifically devoted to this mission, for example, the Henry Martyn Institute of Islamic Studies and the Islam in Africa Council, and to assist them in obtaining resources in personnel and finance;

(c) to ensure that there is kept before the churches their Christian responsibility toward Muslims residing in their countries.

b. Service to Christian Arabs in Nigeria and Cameroun

RESOLVED: That the Director of the Department of Church Cooperation consult with the Evangelical Lutheran Church in Jordan regarding the possibility of service of Christian Arabs in the Lutheran Church of Christ in the Sudan (Nigeria) and the Evangelical Lutheran Church of Cameroun and the Central African Republic and to assist in supporting such work if requested.

c. Support for IAP

RESOLVED: That the support for IAP, originally US$ 2,800, be increased in 1971 by $ 1,200.

d. Concerns of pre-CWM Islamic Areas Consultation

RESOLVED: That concerns presently before the pre-CWM Islamic Areas Consultation be given special attention in future meetings held as successor to CWM meetings.

4. Selly Oak Colleges, Birmingham - Missionary Training

RESOLVED: That the conditions for LWF involvement in the Lutheran lectureship as reflected in the outlines of the terms of reference be accepted with the understanding that the present supporting agencies as from 1971 will channel their subsidies through the Department of Church Cooperation.

5. Committee on the Church and the Jews

RESOLVED: That the LWF Executive Committee be asked to give consideration to the possibility that the continuation of the LWF involvement in the dialog between the Church and the Jews be referred to the new Commission on Studies.

6. Ecumenical Involvement

Dr. Hellberg reported to plenary that the intention of the LWF support to Afro-Asian churches for their ecumenical involvement lies not so much in a participation in organizations like AACC and EACC, but is rather a strengthening of their ecumenical involvement on a local level.

RESOLVED: That the amount of US$ 10,000, provisionally approved by the CWM Executive in March, be included in the 1971 statement of needs.

7. Capital Revolving Loan Fund

Mr. Takane reported that staff had been in contact with the Secretary to the Ecumenical Church Loan Fund (ECLOF), who has written a memorandum about possible collaboration between ECLOF and Revolving Loan Funds for Lutheran church building in Africa and Asia. The mention in the memorandum on methods of possible cooperation is included in Exhibit E of these Minutes. A lengthy discussion by plenary resulted in the following resolutions:

RESOLVED: a. That mission agencies, boards and churches who have the necessary resources be encouraged to participate in ECLOF;

b. that DWM staff be requested to contact ECLOF in order to get more information about their promoting materials for Lutheran churches in Africa and Asia.

8. Effects of Structure Decisions on LWF/CWM

a. Structural Changes

Dr. Appel reported on the structural changes within the LWF and stated the reasons for such a change. He said that the decision for structural changes goes back to the Fourth Assembly of the LWF in Helsinki where the question 'on the role and future of the LWF' had been discussed. It has been found increasingly important to prevent that staff in Geneva

becomes too big and to control the financial needs resulting from such a rapid growth. With the present structure a number of activities have been running parallel in various departments. The new structure will help to set priorities.

He further informed that the directors of the new LWF departments will be:

Department of World Service:	Dr. Bruno Muetzelfeldt
Department of Studies:	Dr. Ulrich Duchrow
Department of Church Cooperation:	Dr. Carl-Johan Hellberg

He assured the delegates that for the sake of continuity and in view of the importance of the work of CWM, consultations to replace the present CWM will be held also in the future.

RESOLVED: That the Commission on World Mission recommend to the Commission on Church Cooperation that a consultation similar to the enlarged CWM meetings be arranged in 1971 and biennially thereafter.

b. Name of New Commission

Dr. Appel also gave an explanation on why the word 'mission' had been omitted in the name of the new Commission on Church Cooperation. It was felt that the whole of the LWF has the obligation to carry out mission and that therefore to limit this name to one branch of the work would be to narrow 'mission'. Another reason is that the Latin American and Minority Churches in the Eastern part of Europe which will be included in the work of the new commission question the use of the word 'mission'.

In the discussion following the General Secretary's explanations it was strongly felt by many participants that the word 'mission' should not be omitted in the name for the new commission. A majority of plenary therefore

RESOLVED: That the proposal from plenary to name the commission 'Commission on Church Cooperation in World Mission' be referred to the LWF Executive Committee at its meeting in Evian for consideration and action.

B. Africa

1. Ethiopia

a. Amharic Broadcasting

RESOLVED: That US$ 20,000, provisionally approved by CWM Executive, be put on the 1971 statement of needs.

b. Dodola Bible School

RESOLVED: That US$ 68,400, as provisionally approved by CWM Executive, be put on the 1971 statement of needs.

2. Kenya

a. Shauri Moyo

Against the recommendation of the East Africa pre-CWM Consultation that due to the unusual background of developemnts with regard to the Lutheran work in Kenya, CWM be requested to

i. grant to the Lutheran Church in Kenya US$ 10,500 for the building of a hall on the Shauri Moyo plot; and

ii. make an extraordinary grant totalling at least an equal amount to the ELCT-Kenya Synod for 1971 for the building of facilities on the Jericho plot,

it was

RESOLVED: That no grant be given to either group at this time with the understanding that from 1972 on the ELCT-Kenya Synod no longer be supported by CWM through the ELCT Evangelism budget.

3. South Africa

a. Academy Work, FELCSA

The South Africa pre-CWM Consultation recommended that a discussion on the role of the academy in the context of all Lutheran churches in South Africa be considered in a consultation on the occasion of a staff visit in the later part of this year. It was

RESOLVED: That US$ 11,250, provisionally approved by CWM Executive, be put on the 1971 statement of needs.

(Note that for this item $ 18,080 were put on the 1971 Statement of Needs, $ 11,250 being the LWF subsidy and $ 6,830 being an earmarked contribution of the Evangelische Arbeitsgemeinschaft for the third secretary.)

b. Congregational Extension Work, UELCSA
UELCSA had given the information that a plot was purchased through the assistance of the Hermannsburg Church. UELCSA is now applying for the amount of US$ 25,200 toward the erection of a church center on the plot.

RESOLVED: That, since the 1971 budget list was closed, action be deferred to the next commission meeting in 1971.

c. Resettlement Projects
Upon the recommendation of the South Africa pre-CWM Consultation it was

RESOLVED: i. That CWM, although stating its understanding of the needs to assist the South African churches with the work to establish new centers for congregations in resettlement areas, give support only on the basis of an overall ecumenically planned strategy;

ii. that staff be requested to prepare a comprehensive study on this matter;

iii. that, in order to secure the necessary funds for such a study and necessary consultations, US$ 15,000 be put on the 1971 statement of needs.

d. United Theological College, Cape Town
(Cf. CWM Executive Committee Minutes, 1970, P. 11, 6.k.)
Prior to the South Africa pre-CWM Consultation a special meeting was held with Commission members, representatives from the South African churches and DWM staff. Rev. Wittenberg of the UELCSA interpreted the changed application of the UELCSA and after the meeting offered two alternatives in a proposal of his own. The South Africa pre-CWM Consultation, having studied all aspects of the new material provided, recommended:

i. that the plans of UELCSA to meet the need for European pastors trained in Southern Africa through a program of theological education be noted with appreciation;

ii. that an appropriate amount be set aside on the CWM budget 1971 for the support of lectureships and the purchase of books for a library;

iii. that UELCSA be requested to investigate the feasibility of attaching this program of theological education to the University of Natal;

iv. that FELCSA be urgently requested with the help of the Departments of Church Cooperation and Studies to call in the very near future a consultation on theological education in Southern Africa which should begin to plan an overall strategy for theological education for all the churches and ethnic groups in the total ecumenical framework;

v. that final action on support for the UELCSA program of theological training be postponed until the outline of a common strategy becomes apparent.

CWM RESOLVED: (a) That funds be provided for two professors of Lutheran Theology to serve on the staff of a university in South Africa, being appointed by the university in cooperation with the Commission on Church Cooperation, it being understood that after three years the program be reviewed and its extension be considered by the Commission on Church Cooperation;

(b) that staff immediately get in contact with FELCSA to prepare for a consultation on theological education in the total ecumenical framework of Southern Africa, it being understood that this consultation initiate a comprehensive study, the result of which, if approved, be the basis of consideration as mentioned under (a);

(c) that US$ 25,000 be put on the 1971 statement of needs out of which $ 21,000 be used for personnel expenses for two professors and $ 4,000 for the purchase of books to improve an existing library.

4. Tanzania

a. Junior Seminary

RESOLVED: That, since the ELCT has finally decided to erect the Junior Seminary in Morogoro, US$ 50,198, as provisionally approved by CWM Executive, be included in the 1971 statement of needs.

b. Lutheran Center, Arusha
(Cf. CWM Executive Minutes, 1970, P. 12, 7.e.)
The implementation of the ELCT plan to erect the Lutheran Center in Arusha depends on a mortgage loan of shs. 600,000 from the National Bank of Commerce of Tanzania. This can, however, only be secured if the bank is given an assurance that other donor agencies who have pledged toward the costs, guarantee that the money will be forthcoming. The LCS-T therefore requested CWM to go on record granting the full amount of US$ 87,500 for the years 1971 and 1972 and that it be paid in two equal installments in two years. Since the German National Committee has guaranteed the amount needed for both years it was

RESOLVED: That CWM grant the amount of $ 87,500 to be paid in two equal installments in the years 1971 and 1972.

c. Urban Industrial Project in Dar-es-Salaam
(Cf. CWM Executive Minutes, 1970, P. 13, 7.g.)

RESOLVED: That the item in the amount of US$ 6,622 in the 1971 Contingencies be transferred to the 1971 A Budget.

C. Asia

1. China Study

RESOLVED: That US$ 20,000, as provisionally approved by CWM Executive, be put on the 1971 statement of needs with the understanding that the LWF Executive Committee be asked to authorize the referral of this amount to the Commission on Studies.

2. POPV Work and Witness in Asia
Received as information.

IV. SPECIAL FEATURES AND PROJECTS

A. Plans for the Follow-up on the LWF Assembly

This matter was discussed in the various pre-CWM consultations. It was stated that the local churches will make their own arrangements for this follow-up, but that any assistance that can be given by the LWF would be appreciated. It was further recommended from the consultations that the LWF Executive Committee make budgetary provisions for assistance to the churches for the follow-up work.

The India pre-CWM Consultation recommended to publish a popular version of the findings of the Assembly which could be translated into national and regional languages.

RESOLVED: That the concerns expressed by the consultations regarding the follow-up work on the LWF Assembly be communicated to the General Secretary of the LWF.

B. Theological Education in Africa and Asia

Received as information.

C. LWF Involvement in Urban Work

The Secretary for Africa gave a report on the importance of LWF involvement in urban work.

The rapid urbanization has developed into a challenge to the churches in Africa and Asia. So far they have hardly been able to meet this in the way and to the extent they would like to and feel obliged to do.

The Lutheran churches in East Asia therefore assigned to the Regional Conference in October, for which last year's CWM granted a subsidy, the Urban Work as objective for their studies. In Africa the LWF is involved in ongoing programs in the field of the churches' ministry in and to an urbanized society. The Coordinating Committee on the Rand in South Africa is conducting a research and is developing a pilot project for the churches involved in that area. CWM is sponsoring it by granting a substantial amount toward the expenses. An amount of similar size has been given for some years for an ecumenical undertaking in Dar-es-Salaam which has proved to be essential in the planning of the participating churches in that rapidly growing city.

By putting this item on the Agenda DWM staff invited the pre-CWM consultations to share aspects and findings, experiences and needs. The intention was to guide the Commission in case the expectation should be voiced for an increased involvement of the Commission on Church Cooperation in this field. Some of the consultations responded by taking up this matter and stressing the need for training national personnel for

an urban ministry. The churches are being urged to study this concern more carefully and to make use of facilities that world-wide or regional ecumenical organizations are already providing. The LWF will continue to be open to consider requests for assistance for this purpose.

Received as information.

D. New Trends in Mission

1. Leadership Training Program

RESOLVED: That this item be referred to the Commission on Studies with the request that in setting priorities the respective area secretary of the Department of Church Cooperation be consulted.

E. LWF Scholarship and Exchange Program
Rev. Immonen's report was gratefully received.

A special consultation on the LWF Scholarship and Exchange Program was held on July 4. The Minutes of this consultation are sent out together with the CWM Minutes, 1970.

F. Christian Education Curricula Program
Dr. Schaefer's report was gratefully received.

G. "Dialogue with Men of Other Faiths"
Rev. Potter reported that the World Council of Churches/Division of World Mission and Evangelism has now a staff person who is working on this subject. A consultation was held in Beirut this year where for the first time Christians, Hindus, Muslims and Buddhists were able to meet and discuss together. At the Central Committee meeting in Addis Ababa in 1971, the WCC's attitude toward men of other faiths and ideologies will be discussed, and the WCC will be asked to state some guidelines for possible cooperation with men of other faiths on various specific matters.

RESOLVED: That the new Department of Studies be asked to give serious consideration to the LWF involvement and that regular reports on this matter be given to the Commission on Church Cooperation.

H. "Salvation Today"
Dr. Hollenweger's report was gratefully received.

V. ITEMS FOR CWM AREA CONSULTATIONS

A. Africa

1. Pre-CWM Consultation - EAST AFRICA

a. CWM and LCS-T
The East Africa pre-CWM Consultation recommended that CWM be asked to request DWM staff to explore further what the restructuring of the LWF implies for the future coordination of assistance to Tanzania and report to the Hannover Consultation, it being understood that such exploration be done in concert with the church in Tanzania.

RESOLVED: That staff be asked to investigate the implementation, collect and study information from all over the world, and to make suggestions to the new Commission on Church Cooperation.

b. The Hannover Consultation
No action from CWM required.

c. Lutheran Work in Kenya
No action from CWM required.

2. Pre-CWM Consultation - ETHIOPIA
No action from CWM required.

3. Pre-CWM Consultation - MADAGASCAR AND CAMEROUN

a. La Fédération Luthérienne Mondiale en Afrique Francophone
Following the strong recommendation from the pre-CWM Consultation on Madagascar and Cameroun, it was

RESOLVED: That it be strongly recommended to the LWF Executive Committee

i. that French translations of selected documents of special importance be provided by the LWF;

ii. that the LWF be asked to consider the use of French as one of the official LWF languages.

b. Programmes d'Echange
No action from CWM required.

c. Instruction en Théologie
Following suggestions from the pre-CWM Consultation on Madagascar and Cameroun, it was

RESOLVED: i. That staff be asked to prepare for a review of the LWF support for a chair of Lutheran Theology at the faculty of Yaoundé and to report to the next meeting;

ii. that material be collected for the consideration of assistance from the LWF to the seminary of the Evangelical Lutheran Church of Cameroun at Meiganga.

d. L'Engagement de la CDS en Madagascar et en Cameroun
No action from CWM required.

e. "New Life for All" Movement, Cameroun (new item)
During the CWM meeting staff received a request from the "Bureau National d'Evangelisation" for financial assistance in the amount of US$ 2,200.00 in a country-wide campaign of all Protestant churches in Cameroum, the "New Life for All" movement. The request comprises a subsidy toward the bulletin of information - "En Marche/Onward",a subsidy to study booklets and tracts, to theological literature for church workers and toward travel expenses for guest speakers from abroad. The pre-CWM Consultation on Madagascar and Cameroun strongly recommended that CWM consider this request favorably although some questions are still open.

RESOLVED: That this item be referred back to the Evangelical Lutheran Church of Cameroun and the Central African Republic and no action be taken.

4. Pre-CWM Consultation - SOUTH AFRICA

a. LWF-JCSA-FELCSA Relations
No action from CWM required.

b. The Social-Ethical Responsibilities
No action from CWM required.

c. Theological Training
(Cf. CWM Minutes, 1970, P. 10, 3.d.)

d. Resettlement Projects
(Cf. CWM Minutes, 1970, P. 10, 3.c.)

e. Academy Work in South Africa
(Cf. CWM Minutes, 1970, P. 9, 3.a.)

f. Urban Work on the Rand
No action from CWM required.

g. Stewardship Concern (new item)
Following the suggestion of the pre-CWM Consultation on South Africa, it was

RESOLVED: That it be recommended to the LWF Executive Committee that stewardship programs and workshops in regional areas be taken care of in the new LWF structure.

5. Pre-CWM Consultation - WEST AFRICA

a. Cooperation of West African Lutheran Churches
No action from CWM required.

b. Internationalization of Missions
No action from CWM required.

c. Lutheran Work in West Cameroun
No action from CWM required.

d. The Lutheran Church in Post-war Nigeria
No action from CWM required.

e. Theological Training in West Africa (new item)
Following the suggestion from the pre-CWM Consultation on West Africa, it was

RESOLVED: That it be recommended to the LWF Executive Committee that the Department of Studies sponsor a consultation on ministry and theological training in West Africa.

B. Asia

1. Pre-CWM Consultation - EAST ASIA
No action from CWM required.

2. Pre-CWM Consultation - INDIA
No action from CWM required.

3. Pre-CWM Consultation - INDONESIA
No action from CWM required.

VI. DEPARTMENTAL STAFF AND OPERATIONS
Dealt with in closed session.

VII. ADDITIONAL ITEMS

A. Relationship to the Lutheran Council in Great Britain
A report by staff was received as information.

B. Lutheran Student Chaplaincy, London
The Lutheran Council of Great Britain submitted an application for a subsidy toward the erection of a new student hostel and chaplaincy center in London. A report was given by Rev. Ratz, explaining the request. Action was deferred, pending staff investigation.

C. "Here I Stand"
The Norwegian Israel Mission in Haifa had forwarded a request of the United Christian Council of Israel to the Commission for a subsidy toward the translation and publication of the book "Here I Stand". The available balance from the 1971 budget item "Committee on the Church and the Jews" was authorized to partially meet this request.

D. Continued Education for Pastor's Program in Liberia
The Lutheran Church in Liberia had applied for a subsidy in the amount of US$ 2,200.00 toward a new program for continued training of pastors. As this application had come too late no action was taken.

E. Area Representatives
The matter of creating offices for regional secretaries in regions of particular strategic importance was referred to the new Commission on Church Cooperation.

VIII. BUDGET AND FINANCES

A. Financial Report

Going through the uncovered "B" items on the 1970 statement of needs, the Commission decided:

1. That in case the "B" items for Indonesia were not covered by the end of the year the possibility of their being covered out of contingencies be considered;

2. that wherever possible development aid resources be sought for uncovered items.

B. Composite Statement of Needs

It was

RESOLVED: That the budget requests as presented by the Commissions on Latin America and World Service (Inter-Church Aid Programs) be forwarded to the LWF Executive Committee.

C. Items Approved for 1971

The listing was approved as amended.

GRANTS-IN-AID	A US$	B US$
Cameroun		
Yaoundé Faculty	6,000*	
Ethiopia		
Kambatta Evangelistic Program	6,500*	
Printing Revolving Fund for Yemissrach Dimts		20,000**
Dodola Bible School		68,400*
Reconstruction of Asmara Church Building		22,000*
Amharic Broadcasting		20,000**
Vehicles for the Evangelical Church of Eritrea		3,000*
Hong Kong		
LSEACECC	5,720*	
Publication of Christian Education Materials in Chinese		24,000**
India		
Gossner Evangelical Lutheran Church Operations	9,650*	
SALC Rural Chapels		15,387*
Curriculum Development in India	5,000*	
Japan		
POPV Work and Witness in Asia		2,500**

GRANTS-IN-AID (continued)	A	B
	US$	US$
Malaysia		
Church Building, Malaysia		20,000*
New Guinea		
LMNG Operating Subsidy	151,200*	
Martin Luther Seminary		35,000**
South Africa		
Student Christian Movement	1,500*	
Subsidies to South African Churches on behalf of Berlin Mission	44,924*	
Cape/Orange Region Church, Subsidy to Operational Budget	4,109*	
Consultation on Resettlement Program		15,000**
Cars for the Moravian Church, Eastern Province		10,000*
Pastor's Residence at Nkarapamwe Lutheran Center, Runtu		11,200*
Executive Secretary, FELCSA	9,551*	
Academy Work, FELCSA		18,080*
Congregational Extension Work, UELCSA	9,775*	
Urban Work on the Rand	6,000*	
Theological Education, South Africa		25,000**
Tanzania		
ELCT - Mission and Evangelism	21,420*	
ELCT Junior Seminary		50,198**
Audio-Visual Department		14,000**
Lutheran Center, Arusha		43,750**
Subsidy to ELCT - Southern Synod	54,000*	
Urban Industrial Project, Dar-es-Salaam	6,622*	
GENERAL SUBSIDIES		
Pastoral Institutes	10,000*	
Foreign Student Work in the U.K.	11,500*	
Islam in Africa Project, Consultation		3,000*
Islam in Africa Project	2,800*	
Africa Theological Journal	2,000*	
Near East School of Theology		15,000**
Evangelism Movement	2,500*	
Ecumenical Involvement		10,000*
New Projects in Process		10,000**
Selly Oak Colleges, Birmingham	8,000*	
China Study		20,000**
Joint Literature Production		5,000**
Consultation of Editors and Writers	3,000*	

DEPARTMENTAL OPERATION	A US$	B US$
LWF Broadcasting Service	771,220*	
Afro-Asian Representation at the meeting replacing CWM	20,000**	
Consultant on Family Counselling	8,000**	
LWF Committee on the Church and the Jews	4,000*	
Study on Church Economy	21,500**	
Addition to Reserves	40,000*	
Minor Commitments and Contingencies	70,000**	
Geneva Administration	191,200**	

IX. REPORT OF THE RESOLUTIONS COMMITTEE

The following report was adopted as the expression of the meeting:

For the twenty-second time an enlarged meeting of the LWF Commission on World Mission has brought together a congress of people - this year with representatives from every continent - to discuss God's mission among men. We are grateful to the Lord of the Nations, in whose service we are happy to be, for the sense of His presence among us, for His guiding, unifying and renewing power.

With the adoption of new organizational structure by the LWF the work of the present commission comes to an end. It is appropriate to register our recognition of the valuable service rendered by these commissions and by the many who have served us as their members and staff.

The Commission on World Mission comes first to mind. We place on record our gratitude to its commissioners, and especially to those who have served as chairmen: President F.A. Schiotz, Bishop Heinrich Meyer and Bishop Helge Fosseus. Credit for the valuable program carried on by the Commission is in large measure due to the staff, headed successively by Bishop Fridtjov Birkeli, Dr. Arne Sovik, Dr. Sigurd Aske, and Dr. Carl-Johan Hellberg.

In recognizing the service of CWM to the cause of the church's mission we express the hope and confidence that the new structure of the LWF will provide an equally good and even more comprehensive means to help the churches in their missionary task.

At the close of these days of concentrated work we want to state our thanks to the Lutheran Church - Missouri Synod for its hospitality to an organization of which it is not a member, and to its president and other officers who honored us by their presence and participation. We are grateful to Concordia Theological Seminary, to President John Tietjen and his co-workers, particularly to Mr. John Lindgren and to Mr. Geiselmann and his staff, for the genuine and efficient hospitality that has met us on this beautiful campus. And not least we thank our friends and colleagues of the Board for Missions, Dr. William H. Kohn, Mr. William Seeberg and the staff. Their presence at past meetings of CWM has always been appreciated; now they have made our visit to them in their home ground a happy experience. We acknowledge with gratitude the use of the facilities of Bethel Lutheran Church, Alfred H. Buls, pastor, for the opening communion service. We put on record our thanks to all who were our hosts on the Fourth of July outings and in other "extra-curricula" activities. We note with appreciation the Academic Convocation called by Concordia Seminary to honor several of our participants; it was an impressive symbol of the Seminary's concern for the church throughout the world.

Among us and part of us have been representatives of both the World Council of Churches and the Roman Catholic Church. We record with appreciation the presence and contributions of the Rev. Philip Potter, Director of the Division of World Mission and Evangelism of the WCC and of his colleague Dr. Walter Hollenweger, Secretary for Studies in Evangelism. It is gratifying to note the close cooperation at staff level between LWF/CWM and WCC/DWME. It has been a privilege again to have among us Father August Hasler of the Secretariat for the Promotion of Christian Unity and Father Josef Metzler of the Congregation for the Evangelization of Peoples. The promise of increasing assistance between Lutherans and Roman Catholics in their missionary efforts was given added reality through the warm greeting of Father Metzler on behalf of the Congregation and the Secretariat and by the useful participation of these brethren in our discussion, formal and informal. We were impressed by the capacity of Father Metzler and Father Hasler to retain an impeccable appearance even though their baggage never did catch up with them.

A special word of thanks must be said to the staff of DWM, secretarial as well as executive, for effective and good-humored management of the complex organization of the meeting. We have appreciated the participation of staff members who reported on aspects of their work related to our concerns,of other commissions and of the General Secretary. To Mr. Masao Takane, who will soon be leaving his post as Administrative Secretary to return to Japan, we say "Sayonara", and to the Dr. Günter Schulze, who attended his first meeting as staff member this year, "Willkommen". We note our gratification at the election of Dr. Hellberg to head the department which will succeed DWM, and pray for him God's blessings as he undertakes enlarged responsibilities.

Our thanks go to Dr. Manas Buthelezi, Dr. Hans Florin and Professor James Scherer for their perceptive and scholarly study papers,and to the reactors, whose responses initiated our discussion of these essays: Rev. James Mayer, Rev. Karl Erik Wienberg and Dr. K. Rajaratnam.

Our thanks, finally, go to Dr. Arne Sovik, for acting as conference chaplain, especially for his bold and thought-provoking messages during morning prayers.

X. CLOSING WORSHIP

The Chairman led the meeting in prayer and gave the Blessing.

XI. ADJOURNMENT

The meeting was adjourned in the afternoon, Wednesday, July 8, 1970.

Respectfully submitted,

Carl-J. Hellberg
Recording Secretary

Helge Fosseus
Chairman

E X H I B I T S

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CHAIRMAN's MESSAGE

World Church in World Mission

We do not deal with ourselves as CWM in this consultation. We did not do this in the past either. Now CWM shall disappear from the structure of LWF. We hope this happens because CWM has fulfilled its task. Mission has been recognized as the function of the whole church and there is no need any longer for the services of specialized groups to carry the responsibility for taking the Gospel to far away people. It was not always so. But now the Gospel is preached everywhere and the Christian Church has been founded all over the world. It is also accepted in theology that church is mission. We do hope that it shall be accepted by the churches also in practice!

The theme for this the last CWM meeting is under the circumstances very proper: the world church active in world mission.

The word mission will, however, in the process change something of its meaning, or at least there will be a shift of emphasis. Mission has to most of us of the old generation meant "foreign mission". It remains as such in the structure of most churches and in the constitution of all mission societies. In addition to "foreign mission" the churches usually have had their "home mission" programs. But mission meant sending, and mostly sending of missionaries far away from home to people of foreign nations. The history of mission is the most important and inspiring part of church history, where the confrontation with new cultures and situations was the most stimulating challenge to the Christian faith.

The Gospel is now known in most parts of the world. The Bible is read in more languages than any other book ever written. We therefore are in duty bound to ask ourselves where the fruit is and what the fruit is like, because the fruit is the test and by the fruit we shall know the value of our labor.

The churches in the world are not the same as the world church. There is no organic link joining them together as branches of one tree. Each one lives its life in its part of the world and the Christians there are involved in all the aspects of life of the nations where they are citizens. With them their church is also involved and exists as a part of that community.

Mission should mean to the churches that they also be involved in the life of the society bringing the Gospel to man in every situation of that community.

The community is as a rule involved in the affairs of the church, telling the church about the conditions under which it can exist and work in the community. In this involvement the working conditions for a foreign missionary have become more and more difficult indeed. In some countries there is hardly any space for him at all.

This mutual involvement in the church-state relationships are now about to create a nationalization of missions, counteracting the international character of the Gospel and the super-national status of the church, making it even more impossible to speak of a world church.

It is true, of course, that missionaries from overseas cannot be expected any longer to be considered experts as in former times or even to be of any help at all in the internal affairs of the churches in their relationships with their nations. There might be a few missionaries of long experience, who are gifted with the love that can ignite the imagination and intellect of people to penetrate the potentials of a culture to serve the Gospel of Jesus Christ. But it looks as if the missionaries of tomorrow will rather be the Christians who can witness to their own people and show them the way where God is to be found and what He is like. The missionaries will be the theologians who can explain the Christian truth to the young people who are trained in secular education and are estranged from God. The missionaries are all pastors who can take care of lost people and bring them into a fellowship where they can find God. The missionary is not necessarily a long distance traveller with a message from God. He may just as well be sent to his next door neighbor. Be it the one way or the other, his church will be involved in mission by his witness.

The slogan "missionary go home", can therefore in this time be transformed into a call "missionary stay home", because you are needed at home, do the witnessing at home. At the same time as the foreign missions lose their mission fields in distant continents, the whole world is turned into a mission field as never before and the churches in America and Europe could now learn from the so-called young churches in Africa and Asia what mission can do and how mission is to be done. That could be the fruit which is being sent back home to the so-called mother churches that once sent missionaries overseas. This could also bring the churches closer together in the Christian fellowship in joint action in mission.

There has been a misunderstanding of the meaning of integration in mission. Some seem to have thought that it meant just to hand over responsibility for mission from overseas mission agencies to national or regional churches. We who know something about the dangers of bringing "regio" and "religio" in too close relationship with each other should be on our guard here. If integration is being interpreted as just a kind of handing over responsibilities in this way, then the field is open for the misunderstanding that the national or regional church has a monopoly in all matters of religion and that the church has a territory to defend! The geographical territory could then be made a closed and isolated area, where freedom is refused and nothing can be done except for what this very church does. Such integration could be a retarding factor in mission. What must be integrated into the communities of man is nothing less than the Gospel itself and here the world church has a responsibility <u>together with</u> the regional church.

There is also the danger of having the national church too closely connected with the secular state. The state will very soon try to give orders to the church. Religious liberty is therefore one of the foremost aims we shall have to fight toward in the world today.

I feel that if there is to be a world mission, there must be a strong global fellowship between the churches. This fellowship must be closer than the LWF has been up to now. We hope that the new LWF structure will be of great assistance toward this end. Church cooperation must be cooperation in mission and the main reason for having LWF and its commissions at all is the joint responsibility to proclaim and to teach God's Gospel to God's world.

I also feel that the annual consultations of CWM have been more than just another commission meeting in the LWF structure. The change in structure should therefore be understood so that the commitment to mission for the whole of LWF is now more clearly emphasized than before. This meeting of CWM in 1970 should therefore not be considered as the end of CWM, but rather the beginning to a more brave action in joint mission within the whole of LWF. Our theme this year is also forward looking and so we should forget what is behind and look forward to what we together can do for the Kingdom of God in the world today.

Helge Fosseus

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DIRECTOR's REPORT

With 1970 we have crossed the artificial boarder-line that marks a new decennium. Like at the stroke of midnight on New Year's eve, one feels inclined to look back in the past and at the same time penetrate the mist of the future. There is a tendency in human nature to pretend that the time in which we happen to live, more than any other time in the past, is the new time either filled with risks and dangers or confronting us with new opportunities and chances. In our particular context we have surely reached a crucial stage in the history of Lutheran fellowship. We must therefore prepare ourselves afresh to live up to our obligation as a world-wide confessional organization.

The theme of our meeting at St. Louis was partly chosen in expectation of an LWF Assembly to be held in the Third World. Now this will not be the case. Besides many other questions to which this change gives rise, it confronts us with a very basic one: Are we really sincere in our service to the World Church in World Mission? While we talk of the unity of the church -- and of our readiness to make a united witness to the world -- are we not nevertheless reacting behind the fences of our own confessional, national and cultural boundaries, looking at the world -- and our task in the world -- from such a narrow perspective? Throughout its history CWM has been challenged to bring the Mission mandate of the church universal down to grassroot-level, to implant in us wherever we stand in our service to the mission a deepening sense of responsibility not only to the local situation but also to the World Church in World Mission.

So where do we put the emphasis in the theme chosen for our meeting? Are we prepared to live up to the obligation to be Christians in the world -- or are we content with just being Christians in a world as reflected in a specific national, cultural or confessional setting? This brings us to the basic question? Why is it that so much of the thought and energy of the churches at present seem to be dominated by a confrontation with the world -- or rather the question of the presence of the church in the world? Has the world changed so much that the confrontation between the world and the message is more difficult, and more crucial now than it was in the past? The task of the Church is to be faithful to its mission, i.e. to translate the Gospel into intelligible and relevant terms in every society, in every historical situation and in every generation. To say that mission in the past was devoid of an understanding of confronting the Gospel with the actual situation in the world would be wrong. The need for a translation of the Gospel into any actual, given situation has always been recognized and generally met. But what has happened is that now we all must be ready to take part in this process of translation and to adapt ourselves to whatever this translation may involve for us in our traditional concept of Christianity. We can no longer just hand over the job to small groups of specialists. Mission -- and therefore the process of translation -- is something that now takes place in our own midst. It has nothing to do with any geographically definable areas. The field of mission is nothing in a far distance, it cuts right through the border between belief and unbelief in our own societies -- and

even within our own churches as placed in these societies. This task may not be so much one of translation as one of re-interpretation in terms relevant to a fast-growing concept of a "world society".

To do this without losing the kernel of the Gospel message is no doubt our greatest challenge. For our days here at St. Louis we have tried to summarize this by launching the term, "World Church in World Mission". It sounds like a program for the future. But a program can never determine a goal; it is itself always determined by a goal. The goal of Christian proclamation in the world is to bear witness to the presence of Christ, sent into the world, to die for the world and raised again for the love of God to the world. The basic form of proclamation is to be present with Christ in any given situation with a deep sense of understanding, love and responsibility toward men in it and with the constant intention of giving witness to the Christ-event within it.

So much for my own reflections on the theme around which we have gathered here at St. Louis. This is a report and not a lecture. It is therefore my task to highlight some of the work done by DWM since we last met at Asmara. In doing this let me take as a starting point one aspect:

The resolution of CWM 1969 on the Unity of the Church in Mission became the key for our work in the past months. Against this background it was somewhat disturbing when the Assistant Secretary for Africa, Mr. September, reported a serious lack of Lutheran participation in the Assembly of the All-Africa Christian Conference at Abidjan last fall. It prompted us to give some thoughts to our obligation as stated in the LWF constitution, namely "to foster Lutheran participation in ecumenical movements". Regular joint staff meetings with colleagues in the World Council of Churches / Division of World Mission and Evangelism had helped us in Geneva to a better understanding of the necessity for cooperation and coordination between DWM and its counterpart in the WCC. The same was true of our intensified participation in the various regional task forces organized by the WCC for staff in the Ecumenical Center. But unity of the church in mission means unity and mutual concern on the field, in the local situation, and not just in Geneva. The matter will no doubt be subject to careful consideration by you during these days here at St. Louis. As a sort of background let me just enumerate some new initiatives taken by staff either on its own or on the request of its constituencies in order to strengthen Lutheran participation in the Unity of the Church in Mission.

1. Some weeks ago a consultation on South Africa, organized by DWM, was held in Frankfurt -- with participants from all the agencies in Germany engaged in Southern Africa. Hopefully, this consultation will lead to a breakthrough in establishing a more coordinated strategy and policy for a realistic Christian witness, particularly from the Lutheran side, in the difficult situation in that part of the world. The presence of Evangelische Arbeitsgemeinschaft für Weltmission and Deutscher Evangelischer Missions-Rat brought into the consultation important wider ecumenical aspects in our discussion. We saw ourselves as partners with others in the One Mission. It was recommended that regular consultations with all agencies involved in South Africa be held in the future, including also representative delegations from South Africa. A similar

consultation will be held in Hannover this fall on Tanzania, hopefully with similar results.

2. In October last year an All-India Conference on Theological Education was held in Madras with some 50 representatives of nine Lutheran churches and their seven theological seminaries together with several visitors from other churches in India as well as from abroad. The conference was sponsored by the Federation of Evangelical Lutheran Churches in India in cooperation with DWM and the Department of Theology. Its recommendation led to the interesting decision that Lutherans in India will participate in a merger of facilities with other evangelical churches in English B.D. and M.Th. programs. This will no doubt assist the Lutheran churches to participate more fully in the ongoing ecumenical dialogues in India and thereby strengthen the Lutheran voice in a more united witness of the Church in its mission to India.

3. While we meet here at St. Louis we share this campus with the Summer Institute for Missionary Training, a pre-service orientation course for missionaries arranged jointly by the Lutheran Church in America, the American Lutheran Church and our host church -- the Lutheran Church-Missouri Synod. This reminds us of our ongoing concern for missionary training, a concern that may well in the future have to play a more important part in our work than in the past. But does not the ecumenical situation of the Afro-Asian churches call for a missionary training in widest possible cooperation with other churches, preferably in a milieu where missionary candidates are confronted with the ecumencial context of the churches they are going to serve? I know that these aspects are taken into account in the Summer Institute, held here at St. Louis. By making reference to it, however, it gives me the opportunity to mention a challenging new feature in our program for 1971, namely our involvement in missionary training at Selly Oak Colleges in Birmingham. By actively supporting a Lutheran lectureship at Selly Oak it is our hope that mission agencies will more and more make use of this important ecumenical training institute for missionary personnel of various ecclesiastical backgrounds. This is all the more important since several Afro-Asian scholarship students are residing in the Birmingham university for specialized studies. Here the unity of the Church in Mission can be visualized already in the pre-service training of missionary staff.

4. Some years ago CWM initiated the Christian Education curricula program. This has now developed into a number of promising projects run by the churches themselves, sometimes with substantial financial support from CWM. A progress report on this work will be given at this meeting. Let me here just refer to the fact that this work has become a pioneer, ecumenical project, where Lutherans have taken an initiative in involving other churches as the work develops. It is therefore a practical example of Lutheran involvement in the unity of the Church in Mission on the grassroot-level of Christian Education.

Many other examples could be given of areas where we face new openings for widening ecumenical involvement, or of fields of services where we as Lutherans have a special obligation to fulfill as we are confronted with new opportunities for a more active role in the unity of the church in Mission. But in our particular context unity certainly first and foremost means unity between ourselves as Lutherans. Staff has as usual been travelling widely since we met at Asmara. Our travelling has to a great extent been in the interest of promoting Lutheran unity. Let me just share with you some general observations:

Everywhere in Africa and Asia there are tendencies toward the consolidation of church structure. This process contains elements both of strength and weakness. No one can deny the need for centralization of power and strength in ever larger structures. Throughout the years the LWF has played a decisive part in this development as it has pursued its mandate to further Lutheran unity. In a world of increasingly complex societies both central planning and the development of units that are large enough to be viable is a must. But at the same time this development could become a weakness in the life of a church. Any church, if it is to be true to its nature, must find its strength first of all in the local congregations. Whatever tends to diminish the responsibility of the local congregations in the society in which they are placed is destructive to the whole church. Through our visits to the churches, we in staff have tried to keep this double aspect in mind. We come as the servants of the churches, prepared to assist in their efforts to consolidate their strength but at the same time being aware of the urgent needs of the local congregations in their efforts to carry out the proclamation to the society in which they are placed -- but always with the horizon open toward a world-wide fellowship of believers. This is indeed a delicate, urgent, hard to define task. Sometimes we have been working under the impression that time is running out. I know that many of you share this sense of urgency. This might be accentuated by the impending change of structure of the LWF through which our present CWM becomes the core of the new Commission on Church Cooperation.

Let me therefore conclude with some remarks about this change of structure. We are all convinced of the importance of the annual meeting of CWM being a forum for representatives of churches and mission agencies. The meeting has developed naturally in response to changing circumstances. It has been flexible; new things have been added and old things have fallen away when no longer useful. But what will now come after CWM? In the agenda you find reference to the new structure of the LWF. You will here in St. Louis get the opportunity to reflect on what this will mean with regard to our ongoing work in the present CWM. In an effort to try to take away some sense of uneasiness in our minds, let me point out some important positive elements that will be preserved in the COCC:

1. Representatives of the churches in Africa and Asia will increasingly have an opportunity to realize their identity in an international setting. COCC will provide for continued discussion of mutual problems related both to the implications of theological positions as well as practical programs of work.

2. COCC will, like CWM, provide the site for the study of "mission" as well as for the discussion of "mission business" between partners in mission on a face-to-face basis.

3. Even more than in the present CWM the new commission will, with its global context, help us to a better understanding of the meaning of "church cooperation" where every church, however small it might be, will be accepted on an equal basis with all others. This will hopefully lead us to mutual encouragement to mission and to a better understanding of the needs of mission on six continents. Let us therefore not make this meeting a "memorial service" to a glorious past but look forward to new opportunities of growing together in the task of the Unity of the Church in Mission. We have every reason to be optimistic with regard to our future in the context of the new Commission on Church Cooperation.

Finally, just some few words of thanks: The Administrative Secretary of DWM, Mr. Masao Takane, will leave us at the close of his term in October this year. We have come to hold him in high esteem and affection as colleague and friend and wish him God's blessing when he now returns to his home country. I want also to express publicly my gratitude and appreciation to all my colleagues in the Department. Due to your willingness to cooperate and your devotion to the work we have been able to form a team in which everyone has shared responsibilities and daily tasks. May I also extend a word of thanks to the Commissioners for the work they have carried since 1963. Your passion, care and wisdom is evident to all of us. A special word of thanks is due to Bishop Meyer and Bishop Fosseus who during the term of this commission since Helsinki have served as the CWM chairmen.

It is the continuing prayer of staff, and I am sure of all of you, that we may be allowed to carry on our work without any particular concern for structural change in the LWF but rather with constant concern for the task which Christ has commissioned to His Church and a desire to serve as He may lead! Only thus can the Unity of the Church in Mission become not only a theme for a meeting but a challenge for an optimistic faith in the future.

Carl-J. Hellberg

MISSION ON SIX CONTINENTS

Study Group I

Since Mexico 1963 the concept of "Mission on Six Continents" has challenged churches and mission boards to reconsider their role in the Mission of the Church Universal. At this extended CWM meeting of the LWF this concept has been grappled with anew. It has proved to contain new insights on the basis of mission. It has also opened up new perspectives when pondering "the missionary structure of the church". First of all it has drawn our attention to the inter-relationship of "sentness" and sharing in the mission of the church.

Mission as "Sentness" and Sharing

It has been argued that in the history of the Christian mission missionary zeal has been informed more by obedience to the missionary command than by love for the neighbor and that at the present moment the aspect of sharing should come into focus in missionary theology. The "sentness" in mission is derived primarily from an awareness of the unity of the church with Jesus Christ. As the Father sent the Son, so the Son sent the community of His disciples, commissioning them to become involved in a mission to the whole world. Obedience to the missionary command is a primary missionary motive, for today's church also.

There easily emerges, however, a one sided view of this "sentness" of the church, when witness is emphasized as opposite to service, and when we forget that mission aims at such relationships with our fellow men that makes the Christian share with his neighbor, what is precious and dear to himself. Such a sharing is the very essence of Christian living as it implies that being possessed by the Christ who justifies sinners, the Christian has become coworker with God in His mission. Christian mission, therefore, establishes relationships "where one beggar tells another beggar where bread can be found" (D.T. Niles). Churches, therefore, because they are beggars, are not permitted to assume the gift for themselves only. It is a "Mission on Six Continents" as a life of sharing belongs to any Christian. Furthermore in God's mission we are called to share one with the other all gifts we receive from God as a necessary fulfilment of the Gospel.

Mission as Witness and Service

In an era when missionary involvement and Christian concern in development aid tend to move apart, the call to "Mission on Six Continents" draws attention to the necessary inter-relationship between witness and service. Service without witness is one-dimensional. Witness without service is without mercy. A false dichotomy between service and mission can split up man. In deciding his responsibilities, therefore, the Christian cannot programmatically distinguish between primary and secondary needs, but be aware of what his mission implies in terms of witness and service in any given situation.

In our context this emphasis has two immediate implications. In the first place it provides a perspective on the problem of institutions which in the course of history were established as means of service to the community, but which tend to become burdens on the Church. Embarking upon development programs, churches should decide their priorities with reference to the pioneering responsibility of the church in the world. Churches should be equally prepared to flexibility when faced with situations, where governments take over functions previously lying with the church, such as educational institutions, hospitals, etc.

Secondly the inter-relationship of witness to service within the "Mission on Six Continents" demands a review of the structural relationships within the LWF. Fully appreciating the administrative problems involved, this emphasis on the inter-relationship of witness to service makes us inclined to recommend a future reconsideration of the relationship and functions of the Commissions on World Mission and World Service.

Mission as Partnership

Pursuing "Mission on Six Continents", however, we should not overlook some hard facts. When comparing trends for the population growth and the development of national income and resources, we realize a seriously increasing rift between the Northern and the Southern Hemisphere. A far reaching financial and social inequality between highly industrialized countries in the North and developing nations in the South is today the alarming framework of the "Mission on Six Continents".

Furthermore, we are made aware of how this inequality is reflected within the church. Financial and social differences between missionaries from Europe and America and indigenous church workers are causes for concern in "younger churches". Lack of congruence in European and African congregations in e.g. Southern Africa as regards the attitude to African pastors and missionaries from the West proves disgraceful. Within this framework of inequality the concept of "Mission on Six Continents" contains an urgent call to partnership on a new basis, where sharing is performed in such a way that the integrity of the partners is enhanced.

With reference to the relationship of foreign missions to indigenous churches this call should in the first place be spelled out in terms of realizing full integration of the functions of the missions into the indigenous church, including the recruitment, training and placement of expatriate missionary personnel. In the present situation this integration refers specifically to the transfer of the decision-making and administrative responsibility for the financial resources involved in the church - mission cooperation. It should be added, however, that to overcome the dimension of "power" attached to money is not a mere administrative problem but implies a spiritual aspect. Even so the European and American missions should be requested to make it clear that their financial cooperation with churches "in the third world" is not bound to the presence of foreign missionaries in these churches.

Furthermore, it should be emphasized that representatives of Afro-Asian churches should not be treated merely as "receivers" in their relationship to churches in Europe and America. The vision of "Mission on Six Continents" contains significant aspects on the potential contribution which churchmen and theologians from "the third world" can render to the reassessment of the missionary structures of European and American churches. The urgent need for such reassessment is felt, both with regard to the responsibilities of mission agencies vis-à-vis the churches concerned and with regard to the established ecclesiastical structures in a period of far reaching transition in Western Society.

Such a reassessment should, thus, be carried out in awareness of the fact that in this relationship of sharing and partnership mission agencies from the West as well as Euro-American churches also are at the receiving end. In this connection references were made to such churches in the Congo and Brazil, who expand at present without applying traditional missionary roles, and to signs of a charismatic revival in established churches - and on the fringe of them - in order to further illustrate this point.

CWM was asked to include the reassessment of missionary structures of the churches in the West among its primary concerns.

Perspectives Ahead

"Mission on Six Continents" contains a program for the future. Even so we would emphasize the following points:

1. We should speak not merely of geography as much as ideology and the actual situation of a changed world - no longer of Mission on Six Continents, but of mission in three worlds (which are present on all six continents).

2. CWM staff should study and take up in consultations with churches in all regions how to speed up and effect as early as possible the combination of mission and church budgets, and the channelization of funds for missionaries through "younger churches" in (under) which they work.

3. CWM staff should explore ways of setting up ad hoc regional channels or regional priority setting machinery in all six continents where participating partners of that region form a coalition to interact with each other (as vis-à-vis the mission boards) and set priorities for mission in that region.

4. Such regional channels and the priority setting power they have, should be used by Commission on World Service development projects as well.

Furthermore, applying the global outlook contained in the "Mission on Six Continents" concept we are also reminded of the strategic role of the church in Monsoon-Asia surrounded by Mainland China and Muslim States. In a period of mass communication there is an urgent call to reconsider the missionary concern in China, as well as the evangelistic commitments to Asian majorities, which so far

have not been reached. The study group unanimously endorses CWM's decision to become involved in current studies on developments in China.

As the problem of partnership and sharing in Mission is particularly acute in specific areas, the study group finally recommends that within the context of the regional follow-up work of the LWF Assembly, related questions be studied.

The Rt. Rev. H. Meyer, Chairman The Rev. C. Hallencreutz, Secretary

INTERNATIONALIZATION OF MISSIONS

Study Group II

This study group was assigned the task of considering the paper of Hans W. Florin against the background of Baden, Hillerød and Asmara. The paper itself made this procedure unavoidable with the result that the discussion, while using the paper as a point of departure, was only occasionally specifically directed toward particular statements in the paper. The discussion ranged widely on the subject of "Internationalization of Missions". It did not follow the sequence noted below but did include certain commonly held conclusions in each of the areas.

I. Goal:

Our concern for internationalization of missions grows out of our need -

TO GIVE A MORE MEANINGFUL EXPRESSION TO OUR SENSE OF ONENESS AS THE CHURCH IN MISSION TODAY.

Repeated reference was made to what is presently being done toward achieving that goal but acknowledgment was also given to its inadequate fulfilment. It was seen as a goal that still calls us to study and action.

II. Definition:

The modern meaning of the term internationalization of missions was examined and variations on its definition were considered. The essential elements were identified and then translated into the following definition:

INTERNATIONALIZATION OF MISSIONS IS A PROCESS WHEREBY NATIONAL CHURCHES AND AGENCIES CAN FOCUS ON THE WHOLE WORLD IN RESPONSE TO LOCALLY GENERATED CONCERNS THROUGH INTERNATIONALIZED CHANNELS THAT ARE OPEN TO A FLOW OF IDEAS, PERSONNEL AND FINANCIAL SUPPORT WITHIN A MECHANISM OR MECHANISMS DEVELOPED TOGETHER FOR THAT PURPOSE.

III. Points of Contact:

An effort was made to identify points of contact that have the potential for either implementing or hindering the development of internationalization of missions. The following were identified:

A. National Churches
B. Mission Boards of the Churches
C. Mission Societies
D. National Coordinating Agencies (e.g. TAC, LC-USA, etc.)
E. Regional Coordinating Agencies (e.g. AAC, EACC, etc.)
F. LWF - whole and parts
G. WCC - whole and parts
H. Other Denominations
I. Secular Agencies

IV. The Objectives of Internationalization of Missions

1. TO FOSTER A CLIMATE OF ACCEPTANCE AND MUTUAL RESPONSIBILITY FOR PERSONNEL AND FINANCES FROM DIFFERENT COUNTRIES AND CHURCHES.

   Responsibility for achieving this goal is a primary responsibility of National Churches, Mission Boards of the Churches and Mission Agencies. The LWF has a major responsibility to provide guidance, encouragement and materials in the development of this climate. Coordinating agencies have a supportive role to play.

2. TO DEVELOP EFFECTIVE WAYS FOR MUTUALLY SHARING PERSONNEL AND FINANCIAL SUPPORT IN MUTUALLY SHARED RESPONSIBILITY.

   The LWF is seen in the role of initiator under this responsibility. The basic responsibility, however, rests upon the National Churches, their Boards and the Mission Societies. The coordinating agencies are seen as agents through whom this objective may be partially fulfilled.

3. TO MAINTAIN A SENSITIVITY FOR THE INTERDENOMINALIZATION DIMENSION OF INTERNATIONALIZATION.

   Prime responsibility for maintaining this sensitivity rests upon all points of contact for internationalization of missions.

4. TO ENRICH THE LOCAL CHURCH HERITAGE IN PARTICULAR AREAS THROUGH SHARING A MULTIPLICITY OF CHRISTIAN TRADITIONS.

   Responsibility for this enrichment rests upon all points of contact.

5. TO ENCOURAGE GOOD STEWARDSHIP AND TO AVOID OVERLAPPING IN THE MISSION ENTERPRISE.

   Responsibility for this rests upon all points of contact.

The study group recognized that the objectives it had identified could move toward fulfilment only as the points of contact it had identified become involved in seeking to fulfil the objectives. A variety of opinions quickly became apparent and the following alternatives were identified:

1. Each national church could accept responsibility for developing the objectives through a process of church addressing church and, at the church's option, addressing mission societies.

2. The LWF could serve as catalyst, enabler or inovator in developing a process for the stimulation of the churches' involvement in the objectives.

3. The LWF could develop a mechanism through which personnel and funds could flow in fulfilment of the objectives.

4. Coordinating agencies in existence or to be formed could be the enablers and the mechanism for the flow of ideas, personnel and funds in line with the objectives.

While personnel was the chief item under discussion, the third alternative of a mechanism developed by LWF, was favored by many. When finances were the chief item under discussion many expressed a strong preference for the first alternative of church addressing church. When finances and personnel were under discussion a combination of the first and second alternatives came into focus in which church would address church under the stimulation of LWF and with its assistance in fulfilling the objectives. The group concluded that:

LWF SHOULD DEFINE ITS ROLE AND FURTHER DEVELOP PROCEDURES FOR THE INTERNATIONALIZATION OF PERSONNEL BY PROVIDING A MECHANISM FOR THE EXCHANGE OF IDEAS, PERSONNEL AND FUNDS BETWEEN CHURCHES AND/OR MISSION AGENCIES.

The question must be asked "Does this change anything?". And the answer is, it does not, but it might through development and further action.

It should be reported that the Hillerød model was discussed at various points and it appeared that some representatives of the younger churches would very much like the model to be implemented. Others feel no need for its implementation.

The problem of the internationalization of missions remains. If Baden set down judgments and hopes and Hillerød presented a model that was rejected, St. Louis concluded to maintain past practices in the internationalization and to look to the LWF to improve these practices without setting out in new directions.

The problems in internationalization of missions may be summarized in the following way:

The wider cooperation will mean that new doctrines, traditions and mission methods are introduced. How will the new people and their ideas be received in the church? What will be the reaction among the national Christians? among the missionaries? in the agencies to which the church is traditionally related? How are the new people going to behave and to react to the present life and work and leadership of the church? Who is to pay for accommodation and the new work? How are the present missionaries going to react to new colleagues who may get a different salary, speak another language and in many other ways be different from themselves? How are all the parts concerned going to work out an administrative structure which is not too complicated and costly and which does not weaken the existing bonds more than necessary?

St. Louis did not solve these problems but called for further study.

Dr. Samuel E. Kidd, Chairman Dr. Andrew Hsiao, Secretary

TOGETHER IN MISSION

Study Group III

Group III concerned itself with the issues introduced to us by Dr. James Scherer in his paper, entitled "Together in Mission".

Our group was characterized by a greater skill in the delineation of issues and the statement of questions than in the resolution of issues and the answering of questions. But, possibly, that was our task. For if we are able to delineate issues and ask the right questions, we might be helpful in equipping one another for the confrontation of issues and the consideration of questions in the particular places where God has called us to serve and where, ultimately, answers must be found and solutions implemented.

Though the group recognized the essential harmony of the Church's confessional and ecumenical responsibilities, the group gave primary attention to the issues growing out of the apparent practical tension between the traditional Lutheran confessional stance and the Church's contemporary and often terribly practical ecumenical obligation.

One speaker illustrated these apparent tensions by describing his confessional position and his ecumenicl responsibility as parallel concern rather than concerns which were properly meshed. His comments revealed a frustration attendant to the difficulty of practically relating confessional and ecumenical emphases.

I. Within the context of "Together in Mission", the nature of the Lutheran confession commanded considerable discussion.

   A. Do the Confessions restrict or do they liberate? It was suggested that they are not to "box us in", but, rather, to provide a "platform" on which to stand.

   B. Our group asked that attention be given to contemporary confessional expression within the context of the historical Lutheran Confession. We recognized that when the Word of God confronts contemporary society, inevitably, contemporary confession results.

   * Group III would emphasize the need for clear confession within a contemporary context. We would encourage local groups to develop contemporary confessional statements which are both relevant and Biblically sound.

II. A second issue which was considered by the group centered in the meaning of "it is enough ..." in Augustana VII.

A. What is doctrinal consensus? Interestingly, it was suggested that the Gospel informs relationships, between Christians across denominational lines and that the Confessions inform relationships between Churches.

B. At this point, our group gave attention to the relationship between doctrinal consensus and ecumenical obligation. Though it was suggested that doctrinal agreement is a purely human production, the assertion did not go unchallenged.

C. Frustration was expressed from several quarters over the bewilderment which seems to follow the recognition of a reasonable unity in faith. Such bewilderment, it was observed, grows out of the question "what is the next step?".

As a part of this consideration, attention was given to theological and non-theological factors which contribute to action or non-action. As an illustration, the place of liturgical form was described in relationship to the Lutheran communications with the Church of South India.

Out of the consideration, Group III would make two specific suggestions:

* Group III suggests that CWM initiate a study to determine the importance of particular theological and non-theological factors in the expression or hindrance of joint action for mission on the level of local congregations of the Church on the six continents.

* Secondly, Group III suggests that the document entitled "Proposed Constitution for the Church of Christ in South India" be studied in the churches. Group III would ask that CWM make the document available to interested churches.

It would seem as if this point might be summarized by asking if there is unity of faith, can structural separatism be justified?

III. Within our discussion, repeated reference was made to world confessional organizations -- their function and justification. Is there a place for world confessional organizations, particularly within the context of "Together in Mission"?

IV. Finally, and rightly so, the place of mission within the entire discussion was recognized. Is Mission the dynamic which effectively relates the Church's Confessions and ecumenical obligation?

A. The survey which was conducted by CWM reveals that something is happening, ecumenically, particularly at two important points in mission, namely, evangelism and theological education.

B. Believing that mission is this dynamic, emphasis was placed on the necessity for missiological study.

* Verbalizing an exciting idea, Group III requests that CWM sponsor a study, by theologians and church leaders of Asia, Africa, and Latin America, of the mission of the church, particularly within an ecumenical context.

The emphasis in this request is on the participants in the study; namely, theologians and church leaders of Asia, Africa and Latin America. The suggestion is purposely rather vague because it is the intent of the group that these persons be brought together, establish an agenda, and address themselves to the issues which they consider to be most critical.

Group III believes this study to be of first priority.

V. Concluding their discussion, Group III gave its attention to a 1969 resolution of the LWF Executive Committee wherein united churches, with former Lutheran constituents, are to be invited to participate in the world body. Group III would ask for the implementation of this recommendation.

This is the report of Group III. At times our discussion was exciting. At other times it was not that vital. But we have made several specific suggestions to which we would solicit your attention and the action of CWM.

S.A.E. Nababan, Chairman M.A. Sorensen, Jr., Secretary

CAPITAL REVOLVING LOAN FUND

(Excerpt from a Memorandum written by the Secretary to ECLOF.)

"With careful preparation at the National level, I feel that full joint working and joint participation in a common loan fund would be possible. This implies a joint pooling of the general capital funds of ECLOF and of the funds contributed by the LWF or from other sources in response to the need for Lutheran church building. Under this full joint working scheme Lutheran representation on National ECLOF-Committees and on the ECLOF-Council, would be strengthened where necessary, there would be one common fund from which the National ECLOF-Committees would allocate loans to projects. This would have the advantages of:

a. Promoting increased ecumenical planning of mission and worship presence; and

b. Lutheran churches would, as they already do in some countries, participate in the larger total fund, rather than being restricted to a denominational fund.

ECLOF strongly encourages National Committees to raise gift or loan money to supplement National revolving loan fund capital. I hope that this locally-raised capital might be treated in the same way.

I think we would agree that the above is the ideal but that in some countries careful preparation and some considerable work will be needed to improve inter-denominational relations. In these (hopefully few) situations perhaps we could operate for a pre-determined number of years, publishing in advance the termination date, a special Lutheran fund within the ECLOF National revolving loan fund, with a National Lutheran advisory committee deciding on projects. This is not a fully satisfactory situation, but would be better than completely independent denominational loan funds. ECLOF has seen over the years the tremendous value of ecumenical planning sessions and full awareness of the plans of other denominations. This scheme could not continue indefinitely and would be acceptable to the full ecumenical trust principle of ECLOF only if it were clearly seen as an interim step towards fuller cooperation."

3. Juli 1970

851 30 61
xxxxxxxxxxxxxxx

The Lutheran World Federation
Route de Ferney 150
1211 Geneva/Switzerland

psb/e

H. Berg
z. Kt.

Betrifft: CDS 234 - Ausbau einer Oberschule und Neubau zweier Schülerwohnheime in Kinkel, Indien.

Liebe Frau Held!

Ihr Brief vom 25. 5. 1970 ist noch nicht beantwortet worden. Wir bitten die Verzögerung entschuldigen zu wollen.

Wir haben den Brief unseres Mitarbeiters Hertel vom 15. 5. - der Durchschlag ging uns erst vor einigen Tagen zu - gelesen. Wir haben Verständnis für seinen Standpunkt und hätten an seiner Stelle nicht anders votiert. Vikas Maitri - A Christian Association for the Development of Health and Socio-Economic Projects - ist ja noch recht jung und müht sich gerade, die ersten Schritte zu wagen; im Februar 1970 ist Vikas Maitri als eingetragener Verein registriert worden, wesentlich eine Arbeitsgemeinschaft von Katholiken, Lutheranern und Anglikanern für Entwicklung in Chotanagpur. Dies ist die erste oekumenische Aktion in dieser Gegend, und deshalb ist der Enthusiasmus begründet und verständlich. Man hat sich bei den bisherigen Konferenzen darauf beschränkt, eine Analyse der Situation zu geben und sich gegenseitig zu informieren. Einige - darunter vor allem unsere deutschen Mitarbeiter Hertel und Bruns - drängen sehr, daß Vikas Maitri exekutiv tätig wird. Bis das soweit ist, müssen die indischen Kirchenführer (alle!) noch viel Hemmungen überwinden. Diese Hemmungen sind natürlich besonders groß auf dem Sektor Schularbeit, weil hier nicht nur Service, sondern auch Witness eine große Rolle spielt. Zu einem gemeinsamen missionarischen Zeugnis sind die verschiedenen Kirchen natürlich nicht in der Lage. Es dürfte also noch eine ziemlich lange Zeit vergehen, bis Vikas Maitri die Strategie der Schularbeit übernehmen kann. Wenn die Zentralstelle darauf besteht, kann das Projekt in den nächsten Jahren nicht durchgeführt werden. Das wäre für die Antragsteller traurig.

Noch trauriger aber ist es, wenn die einzelnen Kirchen weiterhin ohne eine Gesamtplanung für den Bezirk arbeiten und jede ihr eigenes Süppchen kocht. Die Kooperation muß kommen, und da man sich durch Vikas Maitri zu ersten vorsichtigen Schritten entschlossen hat, darf man hoffen, - und wenn wir in Europa darauf drängen, dann leisten wir einen vernünftigen Beitrag zur Entwicklung des Betriebs in Chotanagpur, selbst wenn ein Einzelprojekt darunter leidet.

Mit herzlichen Grüßen

Ihr

Sg.

1/208

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

The Rev. André Appel, D. D., General Secretary
The Rev. Carl H. Mau, Jr., Associate General Secretary

Community Development Liaison and Validation Service

A Joint Agency of the LWF Commissions on World Mission, World Service and Latin America

Staff Committee:
The Rev. Carl H. Mau, Jr. Chairman
The Rev. Arno Dreher
The Rev. Carl-J. Hellberg Th. D.
The Rev. Bruno Muetzelfeldt, D. D.
The Rev. Eugene Ries

Secretary: Miss Christa Held

Eingegangen
- 6. JUL. 1970
Erledigt:

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
Cables: LUTHERWORLD GENEVA

2. Juli 1970

P. Jeckeln
z.d.A. Sg 10.7.

Herrn Professor Dr. Hans Grotehaus

239 Flensburg
Alsterbogen 16/18

Sehr geehrter Herr Professor,

Mit bestem Dank bestätigen wir den Eingang Ihres Schreibens vom 10. Juni, mit dem Sie ausführlich auf Ihre Eindrücke und Erfahrungen anlässlich eines Besuches im Gebiet der indischen Gossnerkirche eingehen. Wir haben Ihre Ausführungen mit Interesse gelesen und sind sicher, dass diese auch für die Verantwortlichen in Indien und Berlin sehr wichtig sind. Von einem Bericht über die Schulsituation der Gossnerkirche, selbst in einem begrenzten Rahmen, versprechen wir uns wertvolle Hinweise. Vielleicht kommen Sie doch noch dazu, eine solche Studie zu verfassen. In diesem Fall würden wir Sie um eine Kopie bitten.

Die Finanzierung einer ausführlichen Studienreise, so wie Sie sie in Ihrem Brief vorschlagen, ist im Rahmen unseres Programmes leider nicht möglich. Vielleicht könnte aber die Gossnermissionsgesellschaft als "Hauptinteressent" eine solche Reise finanzieren.

Mit nochmaligem Dank für Ihr freundliches Entgegenkommen auf unsere Anfrage verbleibe ich mit

herzlichen Grüssen

Eugene Ries

Kopie: Herrn Dr. Berg

GI:goe

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

The Rev. André Appel, D. D., General Secretary — The Rev. Carl H. Mau, Jr., Associate General Secretary

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The Rev. Eugene Ries

Secretary: Miss Christa Held

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
Cables: LUTHERWORLD-GENEVA

July 1, 1970

204

Eingegangen
- 6. JUL. 1970
Erledigt:

Mr. P.S. Lakra, B.A.-Dip.-Ed.
G.E.L. Church Gumla
P.O. Gumla, Dt. Ranchi
Bihar / INDIA

P Secretary
G.E.L.
Sg 10-/7

Re: CDS 289 - Gumla College Hostel

Dear Mr. Lakra,

since our letter of November 6, copy of which you will find enclosed, we have been trying to receive an answer from you to the questions contained in the above letter. Before we can approach a donor agency for assistance to the Gumla Hostel project we need to have the exact information requested in our above letter.

If we do not have a reply from you by August 15 we assume that you are not longer interested in the realization of this project and would cancel it from our project list.

Sincerely yours,

Heidi Giesele
for Christa Held
- travelling -

cc: Dr. Berg
Rev. Minz

Encl.
GI:goe

Mr. P.S. Lalua, B.A. (B.), Sdn.
G.E.L. Church Ranchi
P.O. Ranchi, Dt. Ranchi
B i h a r / INDIA

Ref: CUS 280 - Ranchi College Hostel

Dear Mr. Lalua,

Since our letter of November 6, copy of which you will find enclosed, we have been trying to receive an answer from you to the questions contained in the above letter. Before we can propose a donor agency for assistance to the Ranchi Hostel project we need to have the exact information requested in our above letter.

If we do not have a reply from you by August 15 we assume that you are not longer interested in the realization of this project and would cancel it from our project list.

Sincerely yours,

Rev. Christian
- Travelling -

cc: Dr. Berg
Rev. Ruda

Encl.
DT:sce

November 6, 1969

Mr. P.S. Lakra, B.A.,Dip-Ed.
G.E.L. Church Gumla
P.O. Gumla
Dt. Ranchi
Bihar / India

Subject: CDS P 5 - Gumla College Hostel

Dear Mr. Lakra,

On the basis of the material that you have sent us we have now prepared a Project Request for a Hostel for Gumla and submitted this request to our Staff Committee at its last meeting. The Committee raised a number of questions which you should please answer as soon as possible:

1. May we please have a map of Gumla town and some photos,

2. We should have a site plan indicating where on the premises of the G.E.L. Church the hostel is to be built,

3. We also need endorsements from the authorities,

4. You mention in the application that a college was recently opened and the name of the project reads: Gumla College Hostel. Is this college owned and run by the G.E.L. Church? If so how was it financed and what is its curriculum? Is it a technical college?

5. Is the hostel to serve exclusively students from the college?

6. You say in your letter that Mr. Hertel has been asked to prepare the cost plan for electrification and sanitary arrangements. May we please have these estimates as soon as possible.

7. Under operating costs you list an amount of Rs. 2,000 per annum. We assume that these are not the total costs but the subsidy that is to be paid by the church. Please send us a complete estimated operating budget showing how much the students have to pay and all other income and expenditures.

8. In the application you also state that no personnel is needed. We have seen on the drawing, however, that a caretakers flat is to be built with kitchen, dining room, two bedrooms, etc.

9. The hostel also includes a kitchen and a dining hall and we understand that there must be some personnel there too.

10. We have one more basic question: you state that the surroundings are inhabited by tribal people who are living from farming on small holdings and have very modest crops and very little income. Would there be no possibility to assist these people - the parents of the children who then go to school or even college and probably want to live in cities afterwards - in some way so that their standard of living could be raised a little? Or is this not within the aims and possibilities of the church? Please excuse this question but we are told again and again that there are just not enough jobs in India and we are quite concerned about what will happen to all the young people now attending schools and colleges once they have finished their education. We would be very grateful to get your opinion about this.

11. How many inhabitants live in Gumla?

The next meeting of our Staff Committee takes place on November 26 and we should, therefore, have your reply by November 22 if at all possible. Many thanks in advance.

With kind regards,

Sincerely yours,

Christa Held

cc: Rev. Aind
Dr. Berg
CH:bk

GOSSNER EVANGELICAL LUTHERAN CHURCH

(Rgd. under Societies Registration Act XXI of 1860)

PRAMUKH ADHYAKSH : REV. C. B. MINZ
UP-PRAMUKH ADHYAKSH : REV. J. TOPNO
SECRETARY : MR. C. A. TIRKEY
TREASURER : REV. DR. M. BAGE

HEAD OFFICE
G. E. L. Church, Ranchi
Bihar/India
Phone : 510

No.361/70/KSS-4-M Ranchi Dated 27th June '70.

To
Anden Deutschen Hauptausschuss
des Luthernischen Weltdienst
c/oHerrn Kirchenrat Dr.Eberhard
7-Stuttgart-O
Diemershalden-Str.45
West Germany.

Sub:- Support for High School at Khutitoli/Gossner Church in 1971.

Respected Sir, Dear Dr.Eberhard,

I believe you might have received my letter memo No.279/70/KSS-2 VII dated May 9,70. Also you might have received from the headmaster Mr.A.Lakra the financial statement of income and expenditure of 1969 and the budget of the school for 1970, and you could see the financial position of the school. The total budget for the year 1970 is of Rs.57,138=40, whereas the high school expects to get local income including Government grant is of Rs.34,557=03 only. Thus the school was to find out means to meet the deficit of Rs.22,581=37, which will be now met by the subsidy so generously sent by you for the school for the year 1970. Now the school can be run efficiently till March 1971.

According to budget and your subsidy of Rs.30,000/- there is a balance of Rs.7,418=63 which may be used for the year 1971. Will you please advise me for the use of this balance money .

In anticipation of your advice in affirmative may I further request you to be kind enough to help the school in 1971 also by arranging Rs.20,000=00 (DM 10000). I think together with the balance of Rs.7418=63, your help of Rs.20000=00 will be quite sufficient to run the school efficiently in 1971 also. On behalf of the school I shall ever remain grateful to you for your generosity. Thanking you in anticipation,

Yours in the service of the Lord,

Yours Sincerely,
27/6/70
Pramukh Adhyaksh
GELChurch Ranchi.

cc; Rev.M.Seeberg, Berlin.

Headmaster Khutitoli High School.

1/208

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

The Rev. André Appel, D. D., General Secretary
The Rev. Carl H. Mau, Jr., Associate General Secretary

Community Development Liaison and Validation Service

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The Rev. Eugene Ries

Secretary: Miss Christa Held

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
Cables: LUTHERWORLD GENEVA

25. Mai 1970

Herrn Dr. Christian Berg
Direktor - Gossner Mission

1 B e r l i n 41 (Friedenau)
Handjerystrasse 19 - 20

DEUTSCHLAND

Eingegangen
28. MAI 1970
Erledigt:.....

Betr.: CDS 234 - Ausbau einer Oberschule und Neubau zweier Schülerwohnheime in Kinkel, Indien

Lieber Herr Dr. Berg!

Vielen herzlichen Dank für Ihr freundliches Schreiben vom 14. Mai, mit dem Sie uns die Anschrift von Professor Dr. Grothaus bekannt gaben. Wie Sie aus dem beiliegenden Durchschlag sehen, haben wir an ihn geschrieben.

Darf ich Sie noch um einen weiteren Rat bitten. Sie haben ja einen Durchschlag des Briefes von Herrn Hertel vom 15. Mai bekommen, in dem er ziemlich klar darlegt, dass die Gossner Kirche nicht geneigt ist, den Antrag für Kinkel der "Vikas Maitri" vorzulegen. Die Evangelische Zentralstelle hält dies für unbedingt notwendig. Meinen Sie, dass es im Interesse der Gossner Kirche gut wäre, wenn wir darauf drängen, dass eine Einrichtung wie "Vikas Maitri" benutzt und unterstützt wird? Wer genau ist der Verantwortliche und wie beurteilen Sie die Arbeit, die diese Organisation bis jetzt getan hat?

Wir wären Ihnen sehr dankbar, wenn Sie uns Ihre Meinung wissen lassen könnten.
Mit herzlichem Dank in voraus und freundlichen Grüssen

Ihre
Christa Held
Christa Held

CH:fe

nach meiner Sicht der Dinge:
den Antrag auf keinen Fall befürworten, denn nicht
(1) Priority List (+ Gesamtplanung) von Vikas Maitri für das gesamte Schulwesen
im Advaniget vorliegt, und (2) denn nicht ein Schulfester Haushaltsplan erstellt wird

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

The Rev. André Appel, D. D., General Secretary — The Rev. Carl H. Mau, Jr., Associate General Secretary

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The Rev. Eugene Ries

Secretary: Miss Christa Held

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
Telegrams LUTHERWORLD-GENEVA

22. Mai 1970

Herrn Professor
Dr. Grothaus

Flensburg
Alsterbogen 16/18

DEUTSCHLAND

Eingegangen
28. MAI 1970
Erledigt:.....

Sehr geehrter Herr Professor!

Ihre Anschrift verdanken wir Herrn Dr. Christian Berg von der Gossner Mission in Berlin. Unser Büro ist eine Vermittlungsstelle für Entwicklungshilfeprojekte der Dritten Welt, die wir hier prüfen und nach Annahme durch unseren Leitenden Ausschuss Spendern vorlegen.

Vor einiger Zeit wurde bei uns ein Antrag eingereicht für den Ausbau einer Oberschule in Kinkel und den Neubau zweier Schülerheime. Der Spender, bei dem wir dieses Projekt vorgelegt haben, schrieb uns "wir hörten, dass ein deutscher Professor eine Studie über das Schulwesen im Adivasigebiet erstellt hat, wobei er auch die Schulen der Gossner Kirche mit einbezogen haben soll. Dürfen wir Sie bitten, diese Untersuchung ausfindig zu machen, da sie wahrscheinlich am ausführlichsten Antwort auf verschiedene Fragen gibt".

Sowohl von Herrn Dr. Berg wie auch von unseren Freunden aus Indien haben wir erfahren, dass Sie, als Sie als Delegierter der westfälischen Kirche bei den Jubiläumsfeierlichkeiten der Gossner Kirche im vergangenen Herbst in Indien waren, eine Reihe von Schulen besucht haben und vorhatten, nach Ihrer Rückkehr einen Bericht über das Schulwesen der Gossner Kirche zu verfassen. Falls dieser Bericht inzwischen erstellte wurde, wären wir ausserordentlich dankbar, wenn Sie uns diesen

Eingegangen
20. MAI 1970
Erledigt

Sehr geehrter Herr Professor!

Ihre Eingabe vom 22. Mai 1970 an Herrn Dr. Kristian Berg von der Gossner Mission in Berlin, Unser Dorf 1a, eine Vermittlungsstelle für Entwicklungshilfe, der Petition mit, die wir hier prüfen und nach Kräften durch unseren Leitenden Ausschuß bearbeiten werden.

Vor einiger Zeit wurde bei uns ein Antrag eingereicht, in den Arbeiten einer Gemeinde in Kitwi und der Nomadi zweier Seelsorgerinnen. Der Sponsor, bei dem wir diesen Antrag vorgelegt haben, schrieb uns "ein Mann, über ein deutscher Professor einschließlich über die Schwierigkeiten in Afrika eingehend erzählt hat, wobei er auch die Sorgen der Gossner Mission mit einbezogen haben soll. Dürfen wir Sie bitten, diese Bearbeitung zurückzustellen zu dürfen, da wir [illegible] zwischenzeitlich an einer [illegible] Antwort auf verschiedene Fragen hat".

Sowohl von Herrn Dr. Berg als auch von anderen Freunden aus Indien haben wir erfahren, daß Sie, als ein Beauftragter der [illegible] Kirche bei den Multinationalunternehmen der Gossner Kirche in vergangenen Monat in Indien waren, eine Zahl von Kontakten knüpfen haben und [illegible], nach Ihrer Rückkehr einen Bericht über das Schulwesen der Gossner Kirche zu verfassen. Falls dieser Bericht inzwischen erstellt wurde, wären wir außerordentlich dankbar, wenn Sie uns diesen

zugänglich machen könnten. Sollte kein Bericht vorliegen, Sie aber die Kinkel-Schule aus eigener Anschauung kennen, würden wir es sehr begrüssen, wenn Sie uns wissen lassen könnten, was Sie von dieser Schule halten.

Vielleicht dürfen wir uns erlauben, Ihnen eine Kopie unseres Antrages beizulegen mit der höflichen Bitte um Ihre Beurteilung aufgrund Ihrer Erfahrungen.

Mit bestem Dank im voraus und freundlichen Grüssen

Ihre Ch. Reed
Eugene Ries

Anlagen

CH:fe

bc: Herrn Dr. Berg ✓

ausgeglichen machen können. Sollte kein Bericht vorliegen, bis aber die Kinder-Schule aus eigener Anschauung kennen, würden wir es sehr begrüssen, wenn Sie uns wissen lassen könnten, was die von dieser Schule halten.

Vielleicht dürfen wir uns erlauben, Ihnen eine Kopie unseres Schreibens betreffend mit der beiliegenden Bitte um Ihre Bestätigung aufgrund Ihrer Erfahrungen.

Mit bestem Dank im voraus und freundlichen Grüssen

Ihre

Eugene Nida

Anlagen

CN:ts

bc: Herrn Dr. Berg

1/208

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND · LUTHERSKA VÄRLDSFÖRBUNDET · FÉDÉRATION LUTHÉRIENNE MONDIALE

The Rev. André Appel, D. D., General Secretary
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Community Development Liaison and Validation Service

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The Rev. Eugene Ries

Secretary: Miss Christa Held

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
Telegrams LUTHERWORLD-GENEVA

May 5, 1970

Mr. C.M. Theophil Ekka
Headmaster, Augustus High School
P.O. Kinkel, Dt. Ranchi

Bihar / INDIA

Re: CDS 234 - Augustus High School Kinkel, India

Dear Mr. Ekka,

With our letter of June 25, 1969, we informed you that we were trying to locate a donor agency for your request to build new secondary school classes as well as two hostels. The Evangelical Central Agency which is considering accepting a possible sponsorship for your project has asked for more information on the project. We just received the following letter (translation):

"Examining your application for an extension of the High School project in Kinkel, India, we would like to mention a few points which should be clarified.

During a visit in India we heard by chance that a German professor made a study of the schools in the Adivasi area, including the schools of the Gossner Church. May we ask you to find out about this study and, if possible, to send a copy to us? It will probably answer our questions regarding this project in detail.

In addition we learnt about a regional church union called "Vikas Maitri" which coordinates the work of different church institutions in the Ranchi District. In order to receive information on which priority this project is given by our Indian counter parts, we think it imperative that this body sees the application.

As can be seen from the budget enclosed to the application, the school in Kinkel as well as the school in Chainpur are financially very weak. "Vikas Maitri" should, therefore, by all means find out whether the young Gossner Church will not be overburdened by two projects being implemented one shortly after the other.

THE LUTHERAN WORLD FEDERATION

LUTHERSTICH NETTBUNDNIS · ALIANZA LUTERANA MUNDIAL · FEDERACION LUTERANA MUNDIAL
The Rev. André Appel, D.D., General Secretary — The Rev. Carl H. Mau, Jr., General Secretary

Community Development Division
and Validation Service

In Joint Approach of the LWF
Commission on World Mission
World Service and Lay Academy

Send Communications:
The Rev. Carl H. Mau, Jr.
Chairman
The Rev. Alfred Fischer
The Rev. Carl J. Hinke & Ted D.
The Rev. Bruno Mast-Moehl, D.D.
The Rev. Franco Mulo

Secretary: Miss Christa Meis

Rue de Lausanne 150
1211 Geneva 20, Switzerland
Telephone 31 [illegible] 31 [illegible] 31 [illegible]
Telegrams: LUTHERWORLD GENEVA

E
8. MAI 1970

May 5, 1970

Mr. C.K. Theophil Mrs.
Headmaster, Angelus High School
P.O. Kinnal, Dt. Raichi

Kinnal / Kerala

Re: CDS 434 - Angelus High School Kinnal, India

Dear Mr. Mrs.

With our letter of June 25, 1969, we informed you that we were trying to locate a donor agency for your request to build new secondary school classes as well as two hostels. The Evangelical Central Agency which is consulting according a possible sponsorship for your project has asked for more information on the project. We just received the following letter (translation):

"Examining your application for an extension of the high school project in Kinnal, India, we would like to mention a few points which should be clarified.

During a visit in India we heard by chance that a German professor made a study of the schools in the Adivasi area, including the schools of the Gossner Church. May we ask you to find out about this study and, if possible, to send a copy to us? It will probably answer our questions regarding this project in detail.

In addition we learnt about a regional church which called "Kinnal Matter" which coordinates the work of different church institutions in the Raichi District. In order to receive information on which priority this project is given by our Indian counter parts, we think it imperative that this body see the application.

As can be seen from the budget enclosed to the application, the school in Kinnal as well as the school in Dhalgaon are financially very weak. "Kinnal Matter" should therefore, by all means find out whether the young Gossner Church will not be overburdened by two projects being implemented one shortly after the other.

Up to now neither of the school budgets includes any items with regard to depreciation, repairs, maintenance of buildings or smaller investments, a fact which could not be justified after an extension program.

May we ask you to check these questions in detail before we proceed with this application."

We would be grateful if you were to prepare an answer to this letter and if possible would procure the above mentioned study, as well as an endorsement of "Vikas Maitri". We are looking forward to hearing from you.

Sincerely yours,

Ch. Held

Christa Held

cc: Dr. ~~Bage~~ Aind
Rev. Seeberg
Mr. Hertel

:gi

Up to now matter of the school budgets includes any items with regard to depreciation, repairs, maintenance of buildings or small investments, a fact which could not be justified after an extension program.

May we ask you to check these questions in detail before we proceed with this application."

We would be grateful if you were to prepare an answer to this letter and if possible would procure the above mentioned study, as well as an endorsement of "Vihna Matri". We are looking forward to hearing from you.

Sincerely yours,

Ulrich Hahn

cc: Dr. Berg
Rev. Seeberg
Mr. Hertel

:gl

1/208

GOSSNER EVANGELICAL LUTHERAN CHURCH RANCHI.

No.246/70/KSS-171 Ranchi Dated 24th April'70.

To
The Secretary LWF
C.D.Liaison and Validation Service
Route de Ferney 150,1211 Geneva-20
Switzerland.

Reference:- Your letter dt.18.2.70 & Mr.H.Samad's letter of 7.4.70

Dear Madam,

With reference to your letter cited above I think you must have received Mr.H.Samad's letter also cited above.I have to indicate to you only on the question of priority as you have got two projects from one church.In this connection I would like to write the following:-

1.Gelel Ras Lutheran High School Govindpur:- About the importance and development of the school Mr.Samad has clearly stated in his letter that the said school is going to be established as the second Girls High School in the church.For many reasons we like to have some more High schools for girls and to stop co-education.There are altogether 10 High schools fully recognised by the Government but only one High school is purely for boys and one for girls and all others are for boys and girls together.Attempt is being made to have a second High school for girls.Therefore this High school at its place has its own importance and it needs support to get it full fledged High school with nice buildings.

2. Gumla College Hostel:-

Gumla is one of the Sub.divisional headquarters of Bihar State.It has very good communication.At and around Gumla town there are several Government,private and church High schools and therefore there is rush of college students.Gumla college is the only college in the whole sub-division and therefore all Christian and non-Christian students come to Gumla college.Gumla sub.division,being Christian area,there is vast majority of Christian college students including boys and girls.Unfortunately there is no college hostel except one run by the college itself.Therefore a nice college hostel in the church compound is very urgent.Therefore Gumla college hostel at its place has its own importance and needfull support to build a college hostel building.Gumla college is run by the Government but the hostel will be run by the church.Its full name will be the Gumla College Hostel.

Now which of the two projects would be given priority ? To this question I would suggest that you please yourself decide according to the date of receipt of the application in your office or according to serial number of the list of projects if both the applications were received on one date in your office.But I must plead that both the projects be taken into consideration and be helped for the welfare of young boys and girls.

Gumla and Govindpur are situated at the distance of about 60 Kilometers, but as there is no direct road connecting these the round about distance is about 145 Kilometers.Both places are very good educational centres.Therefore please find out ways and means to help both projects.

In this connection the resolution of the KSS Samiti(Executive of the Church Council) meeting dated April 9-10,1970 item No.29 is appended below for your information.

Item No.29.:-C.D.S.Project:-
Govindpur Girls' High School and Gumla College Hostel.

Two projects ie Govindpur Girls High School and Gumla College Hostel are lying with CDS Geneva.

CDS has asked the Gossner Church about the priority of the project,to be taken up.

It was decided that Pramukh Adhyaksh be authorised to write the CDS about the position and importance of both the projects requesting to give top priority to both the projects as both are must for the church".

Yours Sincerely
24/4/70
Pramukh Adhyaksh (President)
GELC Church Ranchi.

CC: Dr.C.Berg Berlin
Mr.H.Samad Khunti
Mr.P.D.Lakra,Gumla

1/208

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE
The Rev. André Appel, D. D., General Secretary
The Rev. Carl H. Mau, Jr., Associate General Secretary

Community Development Liaison and Validation Service

A Joint Agency of the LWF Commissions on World Mission, World Service and Latin America

Staff Committee:
The Rev. Carl H. Mau, Jr. Chairman
The Rev. Arno Dreher
The Rev. Carl-J. Hellberg Th. D.
The Rev. Bruno Muetzelfeldt, D.D.
The Rev. Eugene Ries

Secretary: Miss Christa Held

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
Telegrams LUTHERWORLD-GENEVA

April 30, 1970

E.I. - 4. MAI 1970

Mr. P.S. Lakra, B.A.-Dip.-Ed.
E.E.L. Church Gumla
P.O. Gumla, Dt. Ranchi

Bihar / INDIA

Re: CDS 289 - Gumla College Hostel

Dear Mr. Lakra,

The last news from you dates back to early October 1969 and since then all our letters to you have remained unsanswered. On February 2 we have informed you that the CDS Governing Committee had approved your request for submission to a donor agency under the condition that the questions raised in our letter of December 6 are answered satisfactorily.

I am afraid that we have to inform you that unless we have your reply to these questions by June 1 this approval will be cancelled.

Kind regards,

Sincerely yours

Christa Held

cc: Rev. Aind
Dr. Berg

CH:fe

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND · LUTHERSKI SVJETSKI SAVEZ · FEDERATION MONDIALE LUTHERIENNE

The Rev. Dr. Carl H. Mau, Jr., General Secretary — The Rev. Carl H. Mau, Jr., Associate General Secretary

Community Development Liaison
and Validation Service

A Joint Agency of the LWF
Commissions on World Mission,
World Service and Churchmen

Advisory Committee:
The Rev. Carl H. Mau, Jr.
Chairman
The Rev. Alfred Dubs
The Rev. Carl J. Mellhaven, Th.D.
The Rev. Emmo Sheppard, Ph.D.
The Rev. Eugene Rice

Secretary: Claus Mueller
Dr. F.A. Lakos, B.A., Dip.-Ed.
S.S.J.E. Church Study
T.G. Gunle, Dr. Theol.

D i k a r / INDIA

Rev. Carl H. Mau, Jr.
Chairman
Rev. Alfred Dubs
Rev. Carl J. Mellhaven, Th.D.
Rev. Emmo Sheppard, Ph.D.

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THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

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The Rev. Eugene Ries

Secretary: Miss Christa Held

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
Cables: LUTHERWORLD GENEVA

April 17, 1970

Mr. Heran Samad
School Supervisor
South East Anchal, GEL Church
Kadma, P.O. Khunti
Ranchi, Bihar / INDIA

Re: CDS P 40 - Gelel Ras Lutheran Girls' High School, Govindpur

Dear Mr. Samad,

We like to refer to our letter of February 18, 1970 in which we raised several questions concerning the above project. It is somewhat embarrassing for us not to have heard from you, as we already had some preliminary discussion with our Committee and with a donor agency. Our Governing Committee meets again in June and until then we would need all information requested in order to get on with the request. If we do not hear from you by May 10, there is nothing we can do.

Kind regards,

Sincerely yours

Ch. Held

Christa Held

cc: Dr. Berg
Rev. Aind

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Schul Amt Kirchl. Amt
Kirche, P.O. Kimwili
Embakasi, Nairobi / KENYA

Re: CWS P 40 - Ogilvie Lutheran Girls' High School, Gwitambuni

Dear Mr. Kamau,

We like to refer to our letter of January 12, 1970 in which we raised several questions concerning the above project. We have meanwhile meanwhile for us not to have heard from you, as we already had some preliminary discussion with our Committee and with a donor agency. Our Governing Committee meets again in June and until then we would need all information requested in order to get on with the request. If we do not hear from you by May 10, there is nothing we can do.

With regards,

Sincerely yours

Dorothea Gerber

cc: Rev. Gerber
Rev. Kiro

:fa

1/208

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE
The Rev. André Appel, D.D., General Secretary
The Rev. Carl H. Mau, Jr., Associate General Secretary

DEPARTMENT OF WORLD MISSION

The Rev. Carl-Johan Hellberg, Th. D., Director
The Rev. Won Yong Ji, Th. D., Secretary for Asia
The Rev. Günter Schulze, Th. D., Secretary for Africa
McDonald September, Assistant Secretary for Africa
Masao Takane, Administrative Secretary
The Rev. Martin L. Kretzmann, D. D., Consultant on Studies
The Rev. Olof Joelson, Consultant on Study on Church Economy

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
Telegrams: LUTHERWORLD
GENEVA

April 16, 1970

The Rev. H.J. Lazarus
Treasurer (FELCI)
Danielson Memorial High School
Chhindwara, M.P.
INDIA

3.5 Vorgänge

Dear Pastor Lazarus:

This is to notify you that we have credited the FELCI account with National and Grindlays Bank, No. 3, Beach Road, Madras 1, India, for the amount of US$ 4,098.36, which represents a grant made by Lutherischer Weltdienst - Deutscher Hauptausschuss, der Beauftragte, Stuttgart O, to Gossner Evangelical Lutheran Church for the support of Khuntitoli High School.

With kind regards,

Sincerely,

Masao Takane

cc: Dr. Eberhard
Dr. Berg
Rev. Minz
Frau E. Urbig
OKR Becker/Klapper
Mr. Krogmann

MT:el

THE LUTHERAN WORLD FEDERATION

LUTHERISCHE WELTBUND · LUTHERSKA VÄRLDSFÖRBUNDET · FÉDÉRATION LUTHÉRIENNE MONDIALE

The Rev. Andre Appel, D.D., General Secretary · The Rev. Carl H. Mau, Jr., Associate General Secretary

DEPARTMENT OF WORLD MISSION

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The Rev. Gunter Schulze, Th.D., Secretary for Africa
McDonald Sepamba, Assistant Secretary for Africa
Masao Takane, Administrative Secretary
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The Rev. Olof Jonson, Consultant on Study on Church Economy

Route de Ferney 150
1211 Geneva 20, Switzerland
Telephone 33 24 00 Telex 23423 OIK CH
Telegrams: LUTHERWORLD
GENEVA

April 16, 1970

The Rev. M.V. Jacarus
Treasurer (FELCI)
Tarielson Memorial High School
Chhindwara, M.P.
INDIA

Dear Father Jacarus:

This is to notify you that we have credited the FELCI account with National and Grindlays Bank, No. 3, Bank Road, Nagpur 1, India, for the amount of US$ 4,050.36, which represents a grant made by Lutherischer Weltdienst - Deutscher Hauptausschuss, der Bayerwaldstr. 9, to Gossner Evangelical Lutheran Church for the support of Mundithali High School.

With kind regards,

Sincerely,

Masao Takane

cc: Dr. Eberhard
~~Dr. Berg~~
Rev. Nibe
Frau E. Urbig
OKR Becker/Klapper
Mr. Kroymann

MTak:

7/208

Dr.P.N.Mathew.

Personal Wohn Haus
B/1505
Lazarettegase 14.
Wien.1X.

Brot für die Welt
Stuttgart.1
Gerokstr

24th March 70

Dear Sirs,

This is to remind you of my application to you dtd 14th Feb 70 for a grant to the St.Barnabas Hospital Church Road, Ranchi Bihar India, Since I could not have any reply I am writing this letter to you.

I wish to request to you to arrange a interview for me at your earliest conveniecce when I could be able to explain to you fully regarding this project. If help is forth-coming it is necessary to make a list of ~~equipment~~ equipment and instruments urgently required, and I very much wish to select them before I leave Europe. This may take some time and hence I shall be very thankeful if you could arrange an interview for me preferably early next month (10th to 13th not free)

Thanking you

Yours sincerly

P.N. Mathew

Copy to. Dr. C. Bürg.

Schreiben Dr. Mathew.
für Situation in Stuttgart
(ca 70 pending India-requests)
wird wegen Kürzung Jahres-
31./März

THE LUTHERAN WORLD FEDERATION

LUTHERISCHER WELTBUND - LUTHERSKA VÄRLDSFÖRBUNDET - FÉDÉRATION LUTHÉRIENNE MONDIALE

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1211 Geneva 20, Switzerland
Telephone 33 34 00 Telex 23 423 OIK CH
Cables: LUTHERWORLD GENEVA

Eingegangen
23. MRZ. 1970

March 19, 1970

3 ✓ A.
24/3

Mr. P.S. Lakra, B.A.,Dip.-Ed.
G.E.L. Church Gumla
P.O. Gumla, Dt. Ranchi

Bihar / INDIA

Re: CDS 289 - Gumla College Hostel

Dear Mr. Lakra,

We are wondering whether you have received our letters of November 6, December 17 and February 2. In case they have gone lost in the mail please find enclosed photocopies.

If we do not hear from you very shortly we are not in a position to prepare a request and this project would have to wait to be presented to a donor agency until fall.

Hoping to hear from you soon, we remain,

sincerely yours

Ch. Held

Christa Held

cc: Rev. Aind
Dr. Berg

:fe

Mr. P.S. Lakra, B.A., Dip.-Ed.
G.E.L. Church Gumla
P.O. Gumla, Dt. Ranchi

Dear Mr. Lakra,

We are wondering whether you have received our letters of November 5, December 17 and February 7. In case they have gone lost in the mail please find enclosed photocopies.

If we do not hear from you very shortly we are not this possible to prepare a feasibe and this project would have to wait to be presented to a donor agency until fall.

Hoping to hear from you soon, we remain,

Sincerely yours

Charles Ryd

cc: Rev. Alex
Dr. Berg

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