

1420 Santa Domingo
Suarte, Calif. 26, S. A.
April 20 1964

Dear brother Norck, I found enclosed in my old files today. I know they are of no use to you now, but just as a record of the old days, in case you care to add them to your files. I certainly congratulate your Mission on the fine way it has developed, the work we began long ago, but we had more territory than we could work adequately.

From 1880 till 1900, a few of our missionaries visited Quitana, Sogamoso, Cicuta and El Coey occasionally and had friendly contacts and correspondence, but no permanent work.

In Coey, Dr Caldwell's Book on the 10 Commandments was sold to a man of some importance who consulted with the priest about what this book said against Sunday Markets. They both agreed & interested others, with the result that they decided to make Thursday Market Day, in Coey and so it has remained ever since. At least, that is the story just as it was told to me. I can't vouch for it personally, except that a few persons years ago said Thursday was their Market Day

Thanks for a good letter I got from you
 a while ago. I give you my new
 and permanent address. I live in
 a Home for Retired Presbyterian
 Missionaries. My health is good.
 The Lord bless richly your good
 work and the good work of your
 Mission.

Sincerely yours,
 Alexander M. Allan.

1420 Santo Domingo
Quarte, Calif. U.S.

June 24 - 1964

Dear Mr. North

These are hard to read
but I send them on in case you find
something of interest. Please don't trouble to
reply. I know you are busy.

Yours truly,

Alexander M. Allan

2.

Practical plans for territorial delimitation.

I. BASIC PRINCIPLES.

(I) The territory occupied by a Mission should correspond to its present personnel and the number of recruits it expects in future years. In such a big, needy world, we ought never to see the spectacle of a large mission occupying a small field, or a small mission occupying a large field. Time is too precious, the Lord's command too urgent, and the needs of men too great, for us to accept such a situation, willingly.

(II) Probably the best shape of a missionary territory, is a circle, modified, necessarily, by transport and geography. At the centre, there should be a town where new missionaries could be received, conferences held periodically and a training centre established. From the centre, the highways towards the circumference will be worked, and other towns will be occupied according to their importance. Though mountain ranges and valleys and transport will, in practice, prevent the circle from being round, nevertheless, the principle of the circle abides. The best examples in Colombia are the Gospel Missionary Union of Cali, the Alliance with centre in Armenia, and the World-Wide Crusade with centre in Bogotá. The main advantages of the circle principle are: a harness to the centre, reducing to a minimum the time spent on travelling, closer relationships between workers, and between members, and in general, greater homogeneity, economy and efficiency.

(3) In the Tropics, each Mission should try, if possible, to have all kinds of climates in its territory, since different missionaries, for health reasons, often require different climates, and since health is best conserved, in the Tropics, by climatic changes, either on holidays, or by periods of service in different climates. The same principle applies to national workers, though in a lesser degree. Some missionaries are temperamentally fitted for the work among the slower, stubborn, conservative peoples of the high altitudes; others do best amongst the more liberal people of the warmer zones.

(4) Just as in farming, it is customary to assign some hilly country to a valley farm, for the sake of variety, so it is good for a mission, to have in its territory, some easy parts and some difficult parts, in order that, as soon as possible, it may have a constituency from which to draw workers and also a needy territory in which to employ them when trained.

(5) It is extremely desirable that each Mission should cultivate the friendliest possible relations with missions adjoining its territory, in order to facilitate all adjustments, advance the evangelization of those who live on the border lines, and give the lie to those priests who teach their people that all the protestant sects are at war with each other.

(6) Lines of transport vitally affect the territorial delimitation of missions. A good railway line may convert a circle into an ellipse. A lofty intervening mountain range has led to Oucuta being evangelized from Venezuela, not from Bucaramanga. Yet these seeming exceptions are really seeking after the same objectives as the circle principle, they work along the lines of least resistance for the sake of the greatest effectiveness, inasmuch as missionary time, money and nervous force are very limited. The harvest truly is plenteous, but the labourers are few.

(7) Considering the disastrous effects of abandoning territory; that prevention is better than cure; that even the passage of territory from one Mission to another, is often attended with difficulties, all these considerations shew us the vital importance of a wise distribution of territory, made amicably, in the earliest possible stages of missionary occupation.

II. CONCRETE EXAMPLES AND PROPOSALS.

(1)

When the World-wide Evangelization Crusade withdrew from Bolivar, and sent two men back to the interior, it was applying the principle of the circle. When the Christian Alliance transferred its centre from Popayan to Armenia, it was applying the same principle. In both cases, the results have justified the actions taken. These missions have been consolidated by the close relationship of their stations to one centre.

(2) It must be borne in mind that to dot the map with stations, occupied nominally, yet getting nowhere, is not real occupation at all, in the true missionary sense of the phrase. It is simply marking time, if indeed it is not destroying the land it is meant to cultivate. A failure in the early stages is very hard to outlive. The restoring of confidence is a very slow progress. This does not mean that immediate results are always to be expected, or that some territory is not so hard that it will only yield slowly, but it does suggest that we be much more awake to the fact that mere residence in a place does not necessarily mean that that place is occupied. Indeed, some places without workers are far better occupied than others with them. Penetration, rather than occupation, should be our goal. Penetration is like leaven, leavening the whole lump; occupation may be like a single lonely raisin in the middle of a loaf of bread.

(3) Since last Cooperation meeting authorized Mr Wegner and Mr Allan to decide amongst themselves the future occupation of Nunchia, they agreed that as from April 1 1938, that town and vicinity be under the care of the Sogamoso mission, for the following reasons: Sogamoso is the market centre for Nunchia; the Sogamoso Mission has ~~an excellent worker there~~ is willing to locate a worker there; a good pack-trail has been built from Nunchia to El Morro, a point on the highway from Sogamoso to the llanos, and our worker from Tamara, Mr Aristomeno Porras, is prevented, in the rainy season, from reaching Nunchia, because of the dangerous ford of the Tecaria river.

(4) To the North of the Casanare river, lies a territory which no mission has ever claimed or occupied. It is impossible for Mr Porras to cross that river in the wet season, and he has as much as he can handle South of it, and North of the Tecaria river. Since that northern territory is directly east of Soata, and connected with it by the mail route, I suggest that this meeting request the Lutheran Mission to undertake the sole responsibility for that section, which we may call the Chita Tame Arauca route, stretching right to the Venezuelan border.

(5) I believe it would be a great help to the Lutheran Mission if this meeting would assist it to delimitate its territory now. Both the Lutheran Home Constituency and the Lutheran missionaries now in Colombia, would then know better how to plan for the future years. It would be a great encouragement to this young and growing mission to have a territory which would challenge it to go forward.

Evangelistic Report for the State of Boyacá .

for the Reporting year ending November 30th 1937 .

I. Paipa. This has been a convenient residence centre, but we have held no public meetings. In the first place, a paper and much travelling do not leave time for intensive work. Then we lack a hall. Also, we have felt it necessary to gain slowly the confidence of the people. Our work here has been largely one of penetration by friendship and personal contact, and in this great progress has been made.

II. LA PAZ, Ormesaque and Socha.

My wife and daughter and I spent five days of intensive cultivation in this Russellite centre, the only one now left in Colombia. We were very well received everywhere, and held good meetings, arranged by the Russellite leaders, who have circulated much literature in the district and who devote a few days monthly to itinerant preaching.

III. SOCOTÁ. Mr Alcibiades Leal is in charge here. The people have constructed a well-built chapel and cemetery. There are 19 members. Four baptisms and two marriages were celebrated this year. Mr Leal discontinued the school this year, because of scanty financial support, although there were sufficient children. Cottage meetings have been very numerous and successful. Sometimes three or four are held simultaneously on Thursday nights. The Sunday School is good. More unity is needed, to weld the people together, and more spiritual growth through obedience study and prayer. A spirit of division has somewhat marred the work.

The Presbytery has commissioned Mr Leal and myself to study the Socotá and La Aguada congregations, and organize them if they are ready, into churches with a consistory.

III. FLOR and SOMBREDERO. These two groups have held together. Sombredero has a school building where meetings are held also, on occasion but, as in Socotá, the closing of the school has not helped the work. There are here some members of the La Aguada congregation, who are quite active and offer their homes for meetings.

IV. LA AGUADA. Though this is also an Adventist centre, our work, under the direction of Mr Pascual Silva, has grown in interest. This is shown in the completion of the house destined for school and chapel, a substantial adobe and tile building, constructed largely by free labour. There are 14 members here. This is the centre of the work in the plains of Casanare. A Committee of five has been in charge, in order to promote and extend the work. As a result, a school has been founded in Llano de Pérez, in a modest way, and meetings are held in some surrounding points.

I expect to spend five weeks in the above territory in December and January, when rivers are fordable. On this annual visitation, depends greatly the success of the work for the year, and its adequate stimulation and organization.

Mr Aristomeno Ferras, a graduate of Medellín, has been appointed, at a salary of \$15 monthly, to work in La Aguada and Casanare. He goes with me. Another young man from Socotá, is studying satisfactorily at Medellín.

Where contributions are given in the form of labour, food, horses hospitality, etc, a financial statement must be necessarily inaccurate, nevertheless I shall attempt an approximation.

| | | | | |
|----------------------------------|--------------|----------------|-----------------|----------------|
| SOCOTÁ. | Contributed. | 100,00 | Spent variously | \$100,00 |
| For Building repairs | | 80,00 | Spent | 80,00 |
| Flor and Sombredero. | Contributed. | 160,00 | Spent | 80,00 |
| La Aguada. | Contributed. | 100,00 | Spent | 100,00 |
| New Building costs | | 600,00 | Spent | 600,00 |
| Llano de Pérez, including school | | 100,00 | Spent | 100,00 |
| | | <u>1040,00</u> | | <u>1040,00</u> |

Respectfully submitted.

Alexander W. Allan.

HISTORY of the Colombia Evangelical Lutheran Mission (1936-1945)

June, 1936, first meeting at home of the CELMOSA Board. Marie Thompson and Myrtle Nordeen were called.

Dec., 1936, Marie Thompson and Myrtle Nordeen arrived in Colombia. Went to Soatá.

April, 1937, Myrtle Nordeen went home because of illness. Marie Thompson continued alone in Soatá.

nov Oct. 1937, Alma Monson, Mr. & Mrs. Gerhard Ostrem, Andrew Larson and Olger Qvanrud came to Soatá, our first work.

Jan., 1938, John Galdamez came from Costa Rica on a call from the Celmosa Board to teach the language to the missionaries, and ~~act~~^{work} as evangelist.

Feb., 1938, Sunday School and services were begun in Soatá.

March, 1938, Evangelistic trips were made out from Soatá.

May, 1938, Carol Ostrem was born in Bogotá.

May, 1938, the work in Boyacá was ceded to CELMOSA by the Presbyterian Mission.

Nov., 1938, Alvida Holmvik came from Minnesota.

March, 1939, Andrew Larson and Alma Monson were married.

April, 1939, the Larsons went to El Cocuy where they began a new work.

June, 1939, Alma Larson began a training school for girls in Cocuy (the beginning of our Institute).

June, 1939, Ostrems moved to Socha and began work in Socotá area.

1939, Alvida Holmvik had a part-time day school in Soatá.

Aug. & Sept., 1939, John Galdamez and Olger Qvanrud made first trip to the Plains and went as far as Tame by horseback.

Sept., 1939, Helen Danielson came from the States.

November, 1939, John Galdamez and Marie Thompson were married.

_____, 1940, Ostrem began a boy's school in Socha.

Feb., 1940, Trygve Salte came from Canada. *Beginning of Bible Institute for Boys.*
after having spent a yr + 1/2 in Norway in interest of the mission and its evangelistic work.

March or April, 1940, first full-time day school started in El Cocuy by Alma Larson.

May, 1940, first annual meeting on the field held in Cocuy.

Oct., 1940, Olger Qvanrud went home, on furlough.

Oct., 1940, child born to John and Marie Galdamez (still stationed in Soatá; child born in Socha).

Dec., 1940, Alvida Holmvik and Trygve Salte married.

March, ²⁰ 1941, Ruth Ostrem born in Socorro, *Santander*

April, ⁴ 1941, Naomi Larson born in Bogotá.

1941 - Girl's school moved to Soatá from Cocuy under direction of the Saltes.

July 1, 1941, ^(Juan) John and Marie Galdamez left us.

July, 1941, ^{Olger} Quanrud ^{Phoebe Engstrom} were married in Kansas. *Some word Phoebe who she was*

July, 1941, second annual meeting held in Soatá.

September, 1941, Quanrud returned to the field *together with his bride.*

November, ⁵ 1941, Ragnhild Salte born in Socorro.

December, 1941, Phoebe and ^{Quanrud} Olger opened work in Duitama. During this time there had been evangelistic trips made to various parts of our territory. Ostrem travelled in the Plains in 1940 and 1941 and Larson made trips out from Cocuy.

aug
Jan., 1942, Larsons left for furlough, Ostrems leaving Socha to take over the work in Cocuy (August, 1942) where the boy's ^{Institute} school was continued.

Feb., 1942, Helen Danielson went to Duitama to help with the work.

March, 1943, Heerde came to Duitama and joined the Quanrud and Danielson.

Elizabeth Heerde arrived in Col
May, 1943, mission home stoned in Duitama.

Aug., 1943, Helen Danielson and E. Heerde went to Medellín to study the language.

Oct., 1943, Quanrud was sick with typhoid.

Nov., 1943, Helen D. came back to Duitama from Medellín.

Feb., 1944, Quanrud's went to Bogotá. Helen D. carrying on work in Duitama.

March, ²⁰ 1944, Nathaniel Quanrud born in Bogotá.

April, 1944, Quanruds went back to Duitama.

May, 1944, Saltes came to Duitama and Helen D. went to Soatá. The boys' and girls' Institutes were consolidated and brought to Duitama. *where it was directed and carried on by the Saltes.*

May, 1944, Heerde came to Duitama from Medellín, to help in the Institute.

July, 1944, Quanruds spent the month in Soatá with Helen D. and went to Bogotá in August.

July, 1944, Ostrems went home on furlough.

Aug., 1944, Trygve Salte contracted typhoid fever and died in September, 1944, in Duitama.

Oct., 1944, Thoresens came to Colombia.

Dec 1 1944, monks came to Col

Dec., 1944, Larsons came back from furlough. *just before christmas*

April, 1945, Olsons arrived in Colombia.

Leo Eraso, Colombian, who had been a citizen of the U.S., was on the same boat as the five who came in October, 1937. He came as a Pentecostal missionary in an independent status. Whenever he became seasick and carsick along the way he would remark, "Oh, I'm sick, praise God!".

There were two other Pentecostal missionaries on the same boat, making a party of eight missionaries, the largest missionary group to come to Colombia at one time up until that date. They sailed from New York and landed in Buenaventura.

Mr. Allan met the group in Buenaventura. Then, they travelled in the WEC station wagon to Bogotá. Along the way they visited Presbyterian work in Girardot and Ibagué; Christian Missionary Alliance in Armenia, WEC work in Bogotá, and Presbyterian work in Paipa.

From the time Myrtle Nordeen went home in April, 1937, until the party of five arrived in October of the same year, ~~Marie Thompson~~ was alone in Soatá.

Marie Thompson

THE COLOMBIA EVANGELICAL LUTHERAN MISSION OF SOUTH AMERICA-----

(Incorporated 1936, under the laws of the state of Minn.)

"It is ^a faith mission, depending entirely upon God for the supplying of its needs through the prayers and free-will offerings of His people as the Holy Spirit moves them. It is intersynodical in character, having members on the Board of Directors from six Lutheran Synods."

It has at present nine missionaries and four mission stations. Its budget for the fiscal year of 1943 has been placed at approximately \$3,500.00

Though it is difficult to secure concrete data on all phases of so recent a project as the Columbia Mission, in response to several requests, a tentative historical sketon of this mission shall be attempted.

Its initial beginning is connected largely with the effort of Miss Myrtle Nordin, of Lake Lillian, Minnesota, who spent two years on the West Coast of Colombia under the Gospel Missionary Union, an inter-denominational Society. She was however forced to return home because of ill health. But even in this God's guidance seems evident, since she became instrumental in making known the spiritual need of Latin America ^{to many Lutheran people in North America.} Together with Alma Bratberg, who became the first secretary of the Mission, she visited many congregations and sought the advice of pastors. Considerable interest was awakened and many of those concerned for the evangelization of Latin America formed a prayer fellowship out of which grew the Columbia Mission. It was organized at Fergus Falls, Minnesota in June 1936, with Rev. M. H. Sand of Nokomis Heights Lutheran Church of Minneapolis as its first president.

In November 1936, the first two Missionaries, Miss Myrtle Nordin and Miss Marie Thompson, a nurse from Clearbrook, Minn., sailed for Colombia. With the valuable aid of Rev. and Mrs. M. H. Allan of the Presbyterian Mission, a field was located in the mountainous interior of Colombia,

Comprising the two "departamentos" (states) of Boyaca and Arauca. (However Arauca and the greater Southern part of Boyaca have not been reached by our Mission, yet. There is roughly a million souls within the territory reached at present).

On January 1, 1937, a rented house in Soatá, Boyacá became the home and mission station of these two plucky lady Missionaries. Busy days followed. Rough shipping boxes had to be converted into furniture, since such luxuries were not available in finished state. Beds with springs cannot be purchased in Colombia.

Since Miss Nordin already knew Spanish, work could begin at once. When many homes had been visited and the confidence of some won a mission day school for children was opened. After three months of strenuous labor, however, Miss Nordin's health broke down, and she was obliged to return to U. S. leaving Miss Thompson to carry on alone, until others could join her.

On October 23, 1937, five new missionaries sailed from New York. They were: Mr. and Mrs. Gerhard Ostrem, of the Norwegian Lutheran Church of Canada, Sister Alma Monson of the Lutheran Deaconess Hospital of Chicago, Pastor Andrew Larson of the Lutheran Brethren, and Mr. Olgar Guenrad of the Norwegian Lutheran Church. Upon their arrival to Soata on November 11th they "found Miss Thompson well and happy in Christ and in the work." Mr. Juan Galdamez of Guatemala, Central America, was employed as full time language teacher and evangelist.

The first missionary trip was made in the spring of 1938, by Rev. Larson and Mr. Galdamez for the purpose of preaching the Gospel, distributing Christian literature, and locating places where permanent stations might be opened. (Such a preaching tour is usually made about once a year during which about twenty-five cities may be visited. The

~~district~~

distribution of scriptures and tracts has proven effective in preparing the ground for permanent work.

Having learned the language the Missionaries were able to begin work on unoccupied places. In March 1939 Rev. Larsen and Sister Alma Monsen were united in marriage and on April 15 opened a new station at El Cocuy, about two days journey by horseback from Soata. El Cocuy has proven one of the most fruitful and successful stations. Many have come to evangelical faith in Christ in spite of bitter persecution. In a small mountain town some 15 to 20 miles from El Cocuy, is a group of believers who owe their origin as such to the purchase of a Bible from Colporteur, a few years ago. It was a young man who bought this Bible and through reading he became a Christian and a vital witness for Christ. Similar instances could be mentioned. This group of believers built a chapel which was dedicated on Easter Day, 1942. Such progress immediately becomes the object of Priest-investigated persecution. (There is a vast difference between the Roman Church of Latin America and that of U. S.) "One evening after Services stones of all sizes came pouring into the Chapel door just missing Rev. Larson. Several other attempted stonings have been experienced.

Mr. and Mrs. Ostrem began work at Sochá, some distance from Soata in June 1939. Though this place has been rather unreceptive and fanatically opposed to the Gospel, the work there has not been without fruit. Mr. Ostrem has also instructed a national worker at Socha. (The problem of securing and training National Christian workers is acute.)

The original station at Soatá is now maintained by Pastor and Mrs. Trygve Saite, later arrivals to the field than the above-mentioned five. Though work has been carried on in Soatá since 1936 it has perhaps been the most difficult place. "Everything seems barred against the Light", writes one missionary. Yet there is even in Soatá a small group of faithful believers.

In the fall of 1939, Miss Helen Danielson of Waupaca and Racine, Wisconsin, a member of United Danish Church sailed for Colombia, being commission at ^{Immanuel} ~~Our Saviors~~ Lutheran Church in Racine.

In 1940, Mr. Olgar Quanrud returned home on furlough and before his return to the field married Miss Phoebe Engstrom of the Augustans Synod. Shortly after their arrival they opened a new station at Duitama in December 1941. They were joined a little later by Miss Danielson. Duitama is a promising station in spite of the mud and stone fusillades and boycotts experienced by the missionaries and converts.

In addition to these four mission stations there are four places served by national workers and visited occasionally by one of the missionaries. Two of these are organized congregations with a membership of about 25 each, turned over to the Lutheran Mission by the Presbyterian since they could be served much more conveniently by our mission. They are at present without a national worker.

Four other towns close to the stations are also served once or twice a month by our missionaries.

Four schools have been opened, three of which are served by Colombian teachers. Teachers training courses are also given. The training of men for Gospel work has been mentioned. Sunday schools, daily vacation Bible schools and Bible classes for women are conducted by the lady missionaries. Another Missionary, Miss Heerde of Moline, Illinois sailed for Colombia in February, 1943.

The spiritual and moral conditions of Latin America have not been discussed here since information regarding this is available. W. Stanley Hycroft's book "On This Foundation" (1942) is a unique work on the Evangelical (protestant) church in Latin America. B. H. Pearson's "The Monk Who Lived Again" (1940) is a fascinating and authentic story of Dr. Montaña, a great Christian leader and editor in Lima, Peru. Both books can be secured from the Luther Publishing House at Blair.

Some general facts:

The following figures indicate to some extent the progress made by the 16 Protestant missionary organizations now working in Colombia, between the years 1929 and 1938.

| | 1929 | 1938 |
|-----------------------------|-------|-------|
| Number of Missionaries----- | 59 | 164 |
| " " <i>Stations</i> ----- | 13 | 60 |
| " National Workers----- | 46 | 87 |
| " Communicants----- | 1,167 | 1,996 |
| " Christian Community----- | 1,676 | 5,000 |

Recent reports of the general missionary conference in Colombia January, 1943, state that there are now 20 organizations at work and 200 missionaries.

| | |
|-----------------------------|----------------------|
| Population of Colombia----- | 9,305,995 |
| Area----- | 439,997 |
| Chief Exports----- | coffee and petroleum |

The Liberal Government of Colombia (since 1936) favors Protestant Missions. "The state guarantees liberty of conscience. No one shall be persecuted because of his religious opinions-----Liberty of worship is guaranteed to all provided that it be not contrary to Christian morals nor to the laws-----Liberty of teaching is guaranteed."

"Colombia still remains the Republic of South America where less progress has been made in definite church growth."

"It is clear that progress in the next decade will depend largely on these factors:

1. The attitude of the Government in power.
2. Further occupation by missions
3. Church development, including preparation of workers."

(Kenneth G. Grubb, "The Northern Republics of South America)

The largest unevangelized territory in the world lies in the Northern interior of South America.

Letras from
which were
spoken
for [unclear]

Boyaca, Colombia Noviembre 24 de 1944

Señor Don
Gerardo Ostrea
E. Urdorob N.

Recordado y muy apreciado Sr. y hermano en Cristo
Ayer tuve la satisfacción de recibir su muy apreciable
carta de fecha 10 del presente. Muchísimas gracias por ello.
Contestando los diversos puntos e informes, la escuela de
niños el 18 con examen público en el día y velada por la
noche. Partieron en el día varias personas entre ellas el
alcalde y secretaris a quienes imbuete. ellos calificaron
el examen; por la noche asistieron tambien y una gran
número de empuerados como de 500 personas de todas
las clases de la sociedad. En el examen, algunos
niños sabieron bien otros regular. En la velada as
tis muy bien todos; el publico quedo muy satisfecho.
El Alcalde al terminar desijó un discurso felicita
tando a la escuela; animando a los padres a seguir
sosteniendo los niños en el plantel; desijó la labor
evangelica en todo el pais; nos animo a continuar
considerandonos esclavos apóstoles y entis al de
se de su actitud insultante y calumniosa con que
nos trata. El Alcalde es un doctor de Bogota
co; se llama Gerardo Jimenez; nos ha prestado
mucho apoyo en todo. Estoy muy agradecido con él
por su trato con respeto y deferencia.

Ja scuola de Santa pua clausura desde el 29 de octu-
 bre; los niños allí salieron muy bien en todo. Vier-
 ta e y xabel marcharon por Casanare el 17; tras
 volcados tuvieron que viajar porque los reparos
 en los caminos en Bohabeta desde hacia unos seis dias.
 En relacion con la preparacion de los niños aqui por be-
 neficencia, lo estaba haciendo, pero estubo aqui en mis-
 mis seis dias llegados quin mis de cuenta y quin según di-
 se se establecen en Quintana e despues el establecimiento se
 hizo intant; (talavia permanecio en Bogota por algun
 tiempo con la Anissa) e el consueño de esto del bantia-
 mo y dice que no es necesario que ya estan bautiza-
 dos en la Iglesia Romana; me dejó un catecismo he-
 torado y por lo que él me dejó y por lo que me me dió
 catecismo, me abstuve de aqui en adelante en dar
 tal instruccion, no sea que esto con esto, contradiciendo
 sus principios doctrinarios y esto no me conviene he-
 cerlo. Me estoy preparando para entregar. Hecho según
 sea, el Folio de nuevo. He visto cuando permanecer
 en Bogota con el fin de agendar algo en la obra, pe-
 ro comprendo que no hay ocupacion para mi y no
 por tener pronto lleguen mis reemplazos
 Simberg, tengo un pensamiento que solo voy a
 revelar al Excmo. si y, consiguiera que la cuestion
 o los que me van a reemplazar me permitieran que mi

esposa se quedara en la casa con los niños y que nos de
 jaran una de las cocinas de atraz y la pieza del degen
 los deponis aqui con el fin de sostener los niños en la
 escuela el año entrante. Pues en El Folio, quedan muy
 lejos los escuelas del lugar en donde vivan & mis
 si se fueran tan benévolo y me permitieran esto,
 iria yo solo a El Folio a trabajar y ellos (los niños)
 quedarian aqui con la madre para que los asistie
 ra con el fin de sostenerlos en la escuela. Pido a Vd
 Sr. Oñem me ayude a solicitar este favor; es que pa
 ra aprender para apartar me queda muy poco de tiempo
 capaz de sostener toda esa carga. Mi esposa ha a
 judado aqui en la obra en lo que pudiese. Considere
 mi proposición y le agradezco su ayuda en esto.
 Quisiera que llegara aqui la Srta. Clara de Soato
 a diez por dos semanas escuela vacaciona
 les aqui y en Santa Ana; la estamos espe
 rando

Las cartas para Vicenta, hoy las despachare por cor
 res para Coahuila

Mi esposa y niños se unen conmigo para enviar a
 Vd. Srta. Clara y niños nuestros sinceros y hu
 mildes saludos y que opala' entre de mi salud a
 pita otros suyo.

Como siempre suyo en el bien

Alebrades Jca. D.

THE LARSONS REMINISCE *on a visit from the Morcks
at their home in St. Petersburg, Florida (in 1970).*

On Oct. 30, 1937 Alma Monson, Andrew Larson, Olger Quanrud and the Ostrems landed in Buenaventura. Myrtle Nordin and Marie Thompson went to Soatá about a year before (they landed in Buenaventura December, 1936 - Myrtle returned to States in April, 1937). The first-mentioned group landed in Soatá November 11, 1937. The missionaries dedicated themselves to study the language under tutorship of Juan Galdámez (who came to Soatá from Costa Rica in January '38). Galdámez was graduate of Strachen's school in C. Rica; gifted speaker, poet & singer. Marie and Alma did a lot of nursing in Soatá and in that way helped win confidence of people and break down fanaticism.

Missionaries made their own furniture. Andrew went to buy nails shortly after arrival. Looked up the word in Spanish for "nails" and found several English terms, one of them being "uñas". With that term in mind, he went to the hardware store and asked to buy "un libro de uñas". The clerk was puzzled and Andrew couldn't make him understand what he wanted. Upon returning home to check further on proper terms, he found that he had asked to buy a book of fingernails.

Asked the congregation to take turns reading Scripture (Andrew) and said: "Vamos a dar la vuelta a la congregación" (in Cocuy). So the man who began to read started to walk around the room while reading.

A great evangelistic impact was made on Soatá by the missionaries but no permanent foundations were laid. No property was bought. No money with which to buy. The Galdámez affair contributed a lot to failure of work in Soatá.

Antonio Ariza, Pedro Rodríguez (and families) were first believers in Soatá who later moved to other places and became firm believers.

First contact and visit in Parpa - February, 1938 - by Olger Q. & Juan Galdámez. *(Alcibiades Leal had begun work in Parpa June 23, 1923)*
Carol Ostrem was born in Bogotá in May, 1938. Ostrems returned to Soatá in June.

Andrew L. and Juan G. visited Málaga and Cocuy in September, 1938. In December, 1938, Olger and Juan visited El Cocuy, Chita and Chiscas.

Andrew and Alma were married in Soatá on March 29, 1939 (first civil marriage in that city) - with an abundance of orchids. In April, '39 they went to start work in El Cocuy. The Ostrems went to Socha (June '39 to '42). Juan Galdámez and Marie Thompson were married in Soatá in November, 1939, and stayed in Soatá in charge of the work until the Saltes came to take over the work in 1940.

Alvida arrived in Colombia November, 1938; Helen Danielson in September, 1939.

Juan Galdámez and Andrew Larson had held evangelistic services in the Cocuy and Chiscas areas in 1938. Pablo Herrera and Antonio Navarro, Bible colporteurs, also travelled through that area distributing Bibles and Christian literature. Gabriel Wilches bought portions of Bible when in the Army. His mother burned them when he brought them home. But Gabriel persisted in reading Scripture and received

assurance of salvation from Ephesians 2:8 in 1939 after having bought a Bible from Andrew. Nestor Wilches opened his house for meetings in Santa Ana in 1940.

Olger Quanrud accompanied the Larsons on their trip to Cocuy from Soatá in April, 1939. Truck to Chapetón - from there by mule thru Guacamaya to Cocuy.

No one would rent them a house in Cocuy. But there was a "haunted house" that no one would live in: Sr. Fonegra's house. This was obtained for \$27.00 pesos a month (exchange - \$1.75). The floors were either tamped earth (mostly) or crude brick. Full of fleas and "farras". It had been used as barracks for soldiers in former years and rumors circulated to the effect that as the result of political killings many people lay buried within the house. In addition to "farras", bats occupied the attic. During the first six weeks the Larsons spent their time cleaning up the place and making furniture. Then, in order to get the attention of the people and win their confidence (the priest had warned his parishioners against these "foreign devils"), the missionaries played the folding organ and sang hymns on market day. This was done in the "saguán" (large entrance or hallway) which opened on to the sidewalk. Pantaleón Meneses was one of the first in the crowd that gathered to listen. A day school was started and Andrew & Alma were the first teachers. Then Fredesbinda Cristiano came in 1941 and was their first Colombian day school teacher. Isabel Díaz de Wilches was tutored (normal training) by Mrs. Larson in 1940. The two girls collaborated in the work by visitation also. Juan Galdámez and Andrew canvassed the whole town in house-to-house visitation, inviting the people to come to hear the Gospel.

Fredesbinda and Isabel had a scare one night when there was so much noise in the attic. They were sure someone was coming in to attack the members of the household. Andrew assured them that all was well and no one could enter the house. He had set poisoned meat in the attic to kill the "farras" and this was beginning to affect the animals. Also snared the farras (see picture).

There was improvised running water in Cocuy, but as yet no one had an indoor "flush" toilet. The owner of the house sent one up to Cocuy from Bogotá (by mule part way) to be installed by Andrew, so the missionary family was the first family in Cocuy to have that "luxury".

In August, 1939, the road to Cocuy was finished and inaugurated. President Eduardo Santos was present for the event. The mission house displayed both the American and Colombian flags for the occasion.

When the town of Cocuy was making plans for receiving the president, it was decided that he should stay in the Hotel. However, it was felt that there should be a modern toilet at his disposal, so workmen were sent over to the mission house for instruction on how to install toilet fixtures.

Missionaries occupied said house from 1939 to 1945. Larsons were on furlough Oct. '42 - December '44, and the Ostrems replaced them. The Larsons then came back and were there in 1945 and 1946 when they moved to Duitama for a year before going to the States (Andrew took a trip to Norway during 1947 and Alma taught in the Institute). The Olsons replaced the Larsons in Cocuy in 1946.

PALOMO. A horse dealer bought him from the priest during the fair in El Cocuy in 1939. The horse dealer got drunk and mistreated the horse, spurring him so badly that he was bleeding. Larson went out and asked him if he wanted to sell it to him. He got it for \$75 pesos (exchange \$1.75). The Liberals got such a "kick" out of this incident because the horse knew all the trails around there and was now carrying the Protestant missionary with his Bibles, tracts, and "Good News". Palomo was with the Lutherans for at least seven years.

FURNITURE. Chairs and benches were made to seat about 50 people. Work began with evangelistic meetings, then Sunday School and DVBS, day school, mid-week services, etc. Conferences were held with people from neighboring "veredas" attending.

SANTA ANA. A revival meeting in Nestor Wilches' home resulted in open doors for visitation in homes. People asked questions, bought Bibles, wanted services, chapel, school - and so the work grew. Also went to Cocuy to visit the services there.

In both Santa Ana and Carrizal the people built their own chapel without a cent of help from the Mission.

COCUY. Pantaleón Meneses, first-fruit of their labors, cried to the Lord in the fields to forgive his sins. Meetings held on the "mesa" - picnics, melcochas; played ball and people from all around peeked over the "mesa" to watch but didn't dare come play. Pantaleón invited them to come play. Gradually they came. In this way much of the fanaticism was broken down.

July 20, 1941. 80-100 people at the "Mesa". Many came from Carrizal, Santa Ana, Primavera, Cocuy. That night about 30 stayed over night with the Larsons before returning to their homes. A meeting was held at the Mission Home that night. After service several men entered (See Alma's writeup in "The Clarion" on it).

Colombian young men in the Cocuy area distributed literature, invited to services, preached the Gospel.

1952

SPADING FOR CHRIST IN COLOMBIA

While the spade is among the humblest of tools, it has always been surrounded in my thinking by a certain nobility. Perhaps this is mostly due to the influence which a ditch-digging missionary had upon the early formative years of my life. It was the venerable Jens Dixen (the handle of whose spade is said to have been grooved by the grip of his bony fingers) whom God used to interest me in foreign missions. While modern equipment has largely replaced the spade in the earth-moving business, nothing has been found to replace the difficult and often unnoticed digging which goes into the building and planting of God's Kingdom on earth.

* * * * *

A decade and a half ago a small group of valiant, free-lancing Lutherans began to dig themselves into the mountains of Boyacá, in the northeastern part of Colombia. Bravely they wielded the Sword of the Spirit and generously sowed the Good Seed, suffering hardship, sickness and death. One of these consecrated pioneers lies buried in the historic soil of Boyacá; soil that silently keeps the secrets and guards the bones of the ancient Chibchas and is still trodden by the feet of their descendants; soil claimed by the sword of the proud Spanish conquistadores; soil that drank the blood of the heroic liberators of five free nations.

It is in this soil that we are still digging the trenches, the foundations and the fields of God's Kingdom in this beautiful land so blighted by that perversion of the Gospel which was imposed upon the indigenous peoples here by the Jesuits under the thrust of the Spanish conquest.

When the first missionaries called by the ELC and the UELC arrived on the field in 1944, the above-mentioned independent Lutheran mission had already founded eight or nine congregations or groups of believers and a Bible School during the years when Evangelical work could be done with considerable liberty in Boyacá. These faithful brethren had begun an enormous task and were struggling ahead under great handicaps and shortage of workers. With reinforcements from our mission it was possible to place resident missionaries in four strategic towns, staff the Bible School, and open a new mission station in the capital of Boyacá. Scattered groups of believers were asking for regular services and resident missionaries, national pastors and teachers. These latter were being trained in the Bible School. Four rustic chapels had been built by national Christians. (Three of these were built before Lutherans came to Boyacá, while itinerant Presbyterian missionaries and Bible colporteurs traversed this region.) Vast areas, where the Gospel was practically unknown, lay open before us. It was a time which promised progress.

Then began the time of reverses and bitter persecution which has taken a heavy toll in the work so well begun. Even before our Mission assumed responsibility for the field in 1946, another of our missionaries had laid down her life for Christ in Colombia. A change in government took place in that same year which led to the ensuing desperate politico-religious struggle which still prevails in the country.

Nevertheless, God granted us a short time of fruitful work before the storm of persecution broke upon us in full force. A missionary was able to establish residence with his family in our main center on the Plains and thus supervise the work all through the lowlands extending northeast to Venezuela along the Arauca river. Working with the missionary were two national evangelists and two teachers. A promising new station was also opened in a small mountain town where property was bought which served as home for the missionary as well as chapel. Lutheran work was also begun in Bogotá, the national capital. The latter, though contemplated for years, came as a direct result of the persecution which forced us out of our main center in Boyacá where the mission had acquired its own property for Bible School, residences and church.

Counting all Protestant denominations here, we are still but a mere handful of "salt" sprinkled throughout the land. Yet Roman priests everywhere found it their duty to preach incessantly against us as though we were the black plague itself. The most

absurd and scandalous stories were invented by these "holy fathers". As a result, friendly neighbors now avoided us. Open-mouthed children (some of whom used to play with ours) stared at us. One ventured to ask, "Is it really true that you eat children?" Groups of peasants on the street corners hissed and spat and growled out threats of burning and stoning as we passed. We became the object of the most infamous slander and occasionally of stone-hurling in the streets. Anonymously written threats of violence were received. The persecution which had been sporadic now became general and organized. Repeated stonings of our homes, schools and meeting places became common. Several believers were imprisoned; others killed. One of our missionaries was imprisoned upon passing through a fanatical town on the way to his home, and shamefully treated in a manner not fitting to describe here. (There are members of other missions who have suffered worse affronts than we.) Three of our rural chapels and two missionary homes have been destroyed, and all of our primary schools. Entire congregations were routed and scattered by priest-incited mobs who left in their wake the smoldering ruins of many a peace-loving country home where we had often enjoyed Christian fellowship and the friendly "coffee-time". Local authorities proved indifferent or powerless against the subtle pressure of ecclesiastical demagogues.

It has not been easy to adjust ourselves to these discouraging circumstances. Yet, the believers have proved staunch through it all. Some have been able to return to their communities. Others have settled in new areas, and thus the Gospel has been spread. To one of these new groups a teacher has been sent this year. In another community where it has been impossible to conduct a school openly, a clandestine school has been carried on in six different homes, the teacher (a local farmer) visiting one home each day.

Missionaries have tried through letters to encourage believers in these communities where visits from them would only mean renewed persecution.

A little over a year ago an assault was made before daybreak on two homes of one of our most outstanding Christian families. Two brothers were dragged from their beds, brutally treated and imprisoned. A third, attempting to escape, fell under rifle fire. The funeral service was conducted by a fourth brother, a graduate of our Bible School, who arrived at his home a few hours after the tragedy. Over two hundred people were present, including members of the armed forces. Neighbors who had formerly been hostile were deeply impressed by the powerful demonstration of calm faith in the hope of eternal life, and by the sincerity with which these brethren prayed, even for their enemies. A humble believer whose home had earlier been demolished and whose life was sought, came out of hiding that day to give an ardent message of victorious Christian faith and comfort.

Even though it has been impossible for these Christians to gather for services or even an occasional prayer meeting, their lives have preached the Living Word. Enemies have become friends; persecutors Christian witnesses.

Meanwhile, the missionaries have concentrated their efforts in the cities. Groups of Christians gather in various parts of the capital for Bible classes and Sunday School. A fine piece of property has been purchased in a good location and plans are under way for the construction of a central church in Bogotá. Two of our Evangelists are now beginning their second year of theological study in Buenos Aires, Argentina. One of them, Pausanias Wilches, is supported by the Luther League of the UELC. Their vacation months were given to evangelistic work on the Lutheran field in Bolivia. A third evangelist, one of the above-mentioned brothers, was to have entered seminary this year, but could not leave partly for lack of an important document which was stolen when he was imprisoned a year ago.

A new mission station was opened a year ago in Medellín, the second city of Colombia. Translation of Christian literature from Scandinavian and English into Spanish is done by the missionaries in charge, together with Colombian translators. They are now also in charge of the Youth Center which was managed by a Lutheran layman whom God has effectively used to found an important work among the university students of this city. A group of them come to the Center for bi-weekly Bible classes, ping pong and fellowship. Six of them are receiving catechetical instruction. Two were recently confirmed in the Lutheran faith. One of these is now studying at our Bible School in Bogotá and teaching secular subjects part-time at that school. The other has been awarded a university scholarship and will specialize in language study which will improve his ability as a translator.

In Tunja we also have a student center in connection with our mission, and one is to be opened in Bogotá. Not a little interest in the Protestant message has been awakened in Colombia during this time of persecution. Articles by leading Colombian thinkers frequently appear in the daily papers defending the Protestant cause. They are in turn usually answered by Roman priests who seem to be more concerned about the presence of a few Protestants than about the fact that Communism is thriving especially well under the conditions which the Roman Church has created here. They have apparently overlooked the fact that it is in nations largely Protestant where Communism has had the least success.

As we write, a new phase of this debate bursts out in the headlines: Certain Roman Catholics have presented a petition to the American Ambassador in Bogotá (who, incidentally, is a Presbyterian), asking him to intervene against the "Protestant propaganda" which is termed an "insult to the Catholic faith". Under a good deal of apple-polishing appears what amounts to a threat - "Have them quit it, or else...." It is difficult to predict the outcome. Persecution of Protestants may be intensified. But there is at the same time clear evidence of a strong and wholesome under-current of reaction on the part of thinking Colombian Catholics and non-Catholics against this Roman bigotry. The Gospel offers them salvation by faith, liberty of conscience and freedom from an oppressive clerical system. God give us wisdom, patience and love as we continue quietly to make known this glorious truth of liberty from sin in Christ Jesus!

Pray for us! Pray for Colombia!

--Arnfeld C. Morck

Retrospective
1947-1953

CONFERENCE DEVOTIONAL TOPICS

January, 1947: Individual topics by various missionaries.

July, 1947: " " " "

January, 1948: "The Race Which is Set Before Us"

1. Introduction, The Race, by Arnfeld Morck
2. The Witnesses by Gerhard Ostrem
3. Running with Patience, by Irene Thoresen
4. The Sin Which Doth so Easily Beset Us by Roy Malde
5. Looking Unto Jesus by Virginia Antonsen

January, 1949: "The Christian Combat", Eph. 6:10-20

1. Introduction to theme, Quanrud
2. The Enemy (vs.11-12), Mendenhall
3. The Armour (vs.13-17), Johan Bergh
4. The Weapon (v. 17), Helen Danielson
5. How to Wage the Battle (v. 18-20), Joe Walla.

January, 1950: "Have Faith in God", Mark 11:22

1. Intro.: "What is Faith?", Roy Malde
2. The Faith that Saves, Elizabeth Heerde
3. Faith, the Word and Prayer, Joseph Walla
4. Faith in Service, Helen Danielson
5. Faith and Praise, Belva Nerlien
6. Faith and Patience, Johan Bergh
7. Victorious Faith, Valborg Torkelson
8. Faith til Jesus Comes Theo. Mendenhall

January, 1951: Colossians

- Chapter 1, Quanrud
Chapter 2, Morck
Chapter 3, Olson
Chapter 4, Danielson

January, 1952: I Timothy

- Ch. 1:1-17 & 5:3-16 - Intro., Müller
Ch. 1:18-2:15 & 5:3-16, Torkelson
Ch. 3:1-13, 4:1-16 & 5:1,2,17-25 - Ostrem
Ch. 6 - Joyce Bergh

January, 1953: "Chapters from Jeremiah"

- Chapter 1 - Olger Quanrud
- Chapter 2 - Belva Nerlien
- Chapter 8 - G. Ostrem
- Chapter 26 - E. Heerde
- Chapter 36 - H. Olson

CONFERENCE COMMITTEES

| <u>Year</u> | <u>Meals</u> | <u>Lodging</u> | <u>Outings</u> |
|-------------|--|----------------------------------|--------------------------------------|
| 1947 | Alma Larsen) Irene Thoresen) January Elizabeth Heerde) | | |
| 1947 | Virginia Antonsen) July Ella Morck) | | Alma Larsen Hildur Morck |
| 1948 | Opal Olson Helen Danielson | Virginia Antonsen | Joyce Bergh Helene Ostrem |
| 1948 | <i>Joyce B. Helen D. (July)</i> | | |
| 1949 | Selma Malde Belva Nerlien | The Morcks | Phoebe Quanrud Delores Mendenhall |
| 1950 | Alice Walla Joyce Bergh | Belva Nerlien Helen Danielson | Anita Bergh Valborg Torkelson |
| 1951 | Phoebe Quanrud Valborg Torkelson | None | Elizabeth Heerde Alice Walla |
| 1952 | Helene Ostrem Elizabeth Heerde | None | None |
| 1953 | Hildur Morck Helen Danielson | None | Opal Olson Joyce Bergh |
| | | | |
| | | | |
| | | | |
| | | | |

ELECTIONS

January, 1950

Superintendent - Roy Malde
Vice, superintendent - Joseph Walla
Secretary - Johan Bergh
Treasurer - Theo. Mendenhall

Quanrud - Ex. Committee for 3-year term
Ostrem - " " " 1-year term

July, 1951

Olger Quanrud replaces John Bergh as Secretary

January, 1951

Vice-Superintendent - Morck
Treasurer - Olson
Ex. Committee, 3-year term - Olson

January, 1952

Vice Superintendent - Ostrem (3-year term)
Executive Committee - Ostrem (3-year term)

January, 1953

Superintendent - Morck
Vice-Superintendent - Ostrem
Secretary - Olger Quanrud
Treasurer - Harold Olson
Executive Committee - Helen Danielson (to replace Quanrud)

COLOMBIA, SOUTH AMERICA

by Rolf A. Syrdal
Executive Secretary
Division of World Mission
Evangelical Lutheran Church

Mission work by our Church was begun in South America as awakened interest toward this country was manifested within the Church. At the General Convention of the ELC in 1942 a resolution was passed that investigation be made toward the possible beginning of such work and in the Spring of 1943 two representatives, Dr. J.E. Gronli and Dr. A.S. Burgess made an extensive tour of the continent in an attempt to locate a field. Various possibilities were presented to the Board of Foreign Missions and on their recommendation the Board of Trustees of the Church authorized the beginning of the enterprise.

Agreement was reached with the United Evangelical Lutheran Church, who had also been interested in South America, that we unite our efforts. Calls were issued to Pastors Hans Thoresen and H.L. Olson of our Mission, and Arnfeld Morck of the UELC. They proceeded to Mexico for language study and observation in the fall of 1943 in anticipation of entering our new field as soon as arrangements could be completed. The original thought was to begin work in Northern Argentina, but government regulations precluded the entrance of any new mission organizations. At that time an independent Lutheran mission called the Celmosa Mission, at work in Colombia, found themselves to be short of personnel and in financial straits. At their request it was agreed that the missionaries proceed to Colombia and assist in the work for one year with the understanding that during this time Celmosa would be able to build up its personnel in order to properly care for the field. Our missionaries entered Colombia in the fall of 1944 and at the end of the year when the Celmosa staff was found to be decreased by one worker, rather than increased, the suggestion was made that the churches take over the entire field.

Negotiations with the Celmosa Mission Organization in America came to no agreement. The Executive Committee approved but the special business meeting of the entire Celmosa Association defeated the proposition, even though a resolution was drawn up by the missionaries November 27, 1945, requesting that the field be turned over to the two church bodies concerned. Finding it inadvisable to have two competing missions in the same country, our missionaries were instructed to find a new field in another country. While they were on a tour of investigation it became increasingly evident to the Celmosa missionaries in the Celmosa Association that they were unable to bear the full responsibilities of their mission field. At the annual meeting of the Mission, September 3-5, 1946, it was decided by them to offer the entire field to the two churches for their joint mission. This offer was placed before the Board of Foreign Missions October 1, 1946, and official transfer of the mission was made as of that date.

The ELC and UELC Mission Boards offered to accept all missionaries on the field as members of the respective churches so they might continue as missionaries on the field. This was accomplished, with the exception of one family, and the work continued unhampered. Additional missionaries were sent and an immediate effort was made to extend the work.

The field of the joint mission lies in the provinces of Boyacá and Arauca, north and northeast of the capital city of Bogotá. Boyacá is a mountainous area of our mission stations, lying at altitudes varying from 8,500 to 10,000 feet. Arauca is the large plains area, averaging around 1,000 feet altitude and stretching out

towards Venezuela. There are about 750,000 people for which we are responsible, all nominally Catholic but many of them unchurched and without regular contact with the priests. This is especially true of the Arauca area, where there is also little opportunity for education of the children.

Our main mission centers were Tunja, Duitama, Soatá, El Cocuy, and La Aguada. Besides these centers where missionary personnel were located, other strong Protestant communities sprang up that in turn became centers for their particular area.

The work in Colombia was originally begun in 1936 by Miss Myrtle Nordin and Miss Marie Thompson under the Celmosa Mission. Additional missionaries were sent, including the Rev. and Mrs. Gerhard Ostrem, and the Rev. and Mrs. Olger Quanrud who are still active on the new mission field. Most of the stations were begun by the Celmosa Mission, some of them being transferred to this group by the Presbyterian Mission. There has, however, been a shifting of mission stations and centers because of the rabid anti-Protestant agitation carried on by the Catholic church and exercised by its influence through the government. Soatá was the first of the mission stations to be closed but general persecution soon broke forth against all Protestants in the country. After a very promising beginning marking rapid growth, our missions found it necessary to withdraw missionaries from the interior area and to be regrouped in the city of Bogotá.

During six years of persecution the Protestant church in Colombia has grown by fifty-one per cent. Most of the evangelicals (Protestants) have suffered severe testing of their faith. Many have been killed. Great numbers have lost all property as they have been attacked by mobs directed by priests and police. Most of our property and the property of the Colombian Lutheran Church has been destroyed. The only mission buildings saved intact and where periodic visits of missionaries have been possible is Duitama. New work was begun in Bogotá and in Medellín. Most of the work in Medellín has been the production of Christian literature and work among the students of the universities. In Bogotá we have gathered together the refugees entering the city from the rural areas as a nucleus for developing a congregation. It is now worshipping in a well situated church building.

Recent agreements between the government and the Vatican exclude all Protestant schools and mission activity in the "mission territories". This ruling applies to three-fourths of our mission field and is applicable especially to Arauca. With this agreement in force, the rest of the country is theoretically open again to Protestant occupation. Practically, however, there are continued incidents of active persecution wherein Protestants are attacked and Protestant property destroyed.

In spite of the difficulties, there has been a great deal of encouragement in the work in Colombia because of the splendid attitude of the young evangelicals as they have gone through their trials. There has been practically no loss of membership because of hardship and danger. There has, on the other hand, been a strengthening of the faith and a growing persistence in witness for the Christ. Christian leaders are being prepared for Colombia in the Bible Institute conducted by our mission. First located in Duitama, it is now located in its own buildings in Bogotá. Here teachers and evangelists are trained and three graduates have gone from this institute to a theological seminary to be trained for the Holy Ministry. This school continues to gather young evangelicals together for study in the Word of God and for training as leaders in the indigenous church.

Geographic and ethnic features

Colombia lies to the extreme northwest of South America, and touches Panama, Venezuela, Brazil, Peru and Ecuador. The only country of this continent whose shores are washed by two oceans, it has 1,109 miles of coastline, 641 on the Caribbean Sea and 468 on the Pacific Ocean. Its principal seaports are Cartagena, Barranquilla and Buenaventura. Bogotá, its capital of 650,000 people, sprawls on an inland plateau a mile and three-quarters above sea level.

The fourth largest of South America's ten republics, Colombia has an estimated area of 439,928 square miles - somewhat larger than the total area of the States of California, Oregon, Washington and Nevada.

With a total population of nearly 12,000,000, about 27 people live on each square mile. However, for a truer picture of the density of population, it should be remembered that 11,357,618 live in the 16 "departamentos" (states) which comprise less than half of Colombia's total area, while only an estimated 283,968 people live in the vast tropical expanses of the unincorporated "intendencias" and "comisarias". Most densely populated are the valleys and plateaus of the three Andean mountain ranges that ^(run) sprawl through the west central part, rising to heights of 10,000 to 14,000 feet. Of Colombia's population, an estimated seven per cent are pure Indians from 398 tribes, five per cent are pure negroes, twenty per cent are pure whites, and 68 per cent are a mixture of these races. Colombia has no race problem.

The Magdalena River (Colombia's Mississippi), fed by 500 tributaries, winds northward for over 1,000 miles to the Caribbean and is navigable for 825 miles. Other great rivers flow into the Orinoco and Amazon systems.

Climate throughout Colombia varies, according to altitude, from tropical on the coasts and interior lowlands to temperate and cold in the mountains.

Natural resources and industry

Colombia is the second largest coffee producer in the world. Other important products are: bananas, sugar, cattle, petroleum, textiles, emeralds, gold and iron. The vast mineral wealth of Colombia has only begun to be exploited. The steel industry springing up at the recently opened mines of Paz de Río has caused that

area to boom and will bring about significant changes in the department (state) of Boyacá.

Religious features

The most important indigenous culture of Colombia was that of the sun-worshipping Chibchas upon the ruins of which was superimposed, in the Spanish colonization, a Roman Catholic culture which had not so much as felt the impact of the Reformation. Thus, the religious environment is quite different from that of North America, whose colonizers brought with them from northern Europe the open Bible, the cleansing fires of the Reformation and a personal faith in the Risen Christ.

Excepting a small number of Protestants and Jews, and the uncivilized tribes, most of which live along the Colombian headwaters of the Amazon, it can be said that nearly all Colombians are nominal Roman Catholics. However, it would be fairly safe to say that only about ⁸3% are active in the practice of that religion, the percentage of men being lower than this, and that of women higher.

Nearly a century ago the Presbyterians made their first beginnings of missionary work in Colombia. Today 23 different Protestant mission organizations are working here, in nearly all parts of the country.

The CEDEC (Evangelical Federation of Colombia) census committee reports a Protestant communicant membership of 12,000 which represents an increase of 51% during the persecution years of 1948 to 1953. During this period, 43 Protestant churches were destroyed and 52 Protestant church members died as martyrs. 110 Protestant primary schools were closed, despite the fact that over half of the Colombian children between 7 and 14 years are not in school. Today over 50,000 Colombians and about 750 foreigners attend ^(Protestant) religious services each week. The total Protestant constituency is estimated at over 100,000 people. These figures do not include the Colombian islands of San Andrés and Providencia whose 7,500 people are nearly all Protestant.

Should be in the statistics of the ...

Lutheran beginnings

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Then began the time of reverses and bitter persecution which has taken a heavy toll in the work so well begun. Even before our Mission assumed responsibility for the field in 1946, another of our missionaries had laid down her life for Christ in Colombia. A change in government took place in that same year which led to desperate politico-religious struggle which still prevails in the country.

Nevertheless, God granted us a short time of fruitful work before the storm of persecution broke upon us in full force. A missionary was able to establish residence with his family in our main center on the Plains and thus supervise the work all through the lowlands extending northeast to Venezuela along the Arauca River. Working with the missionary were two national evangelists and two teachers. A promising new station was also opened in a small mountain town where property was bought which served as home for the missionary as well as chapel. Lutheran work was also begun in Bogotá, the national capital. The latter, though contemplated for years, came as a direct result of the persecution which forced us out of our main center in Boyacá (where the mission had acquired its own property for Bible School, residences and church.)

Then the persecution which had been sporadic became general and organized. Repeated stonings of our homes, schools and meeting places became common. Several believers were imprisoned; others killed. ~~Three~~^{four} of our rural chapels and two missionary homes have been destroyed and all our primary schools closed. Entire congregations were routed and scattered by priest-incited mobs who left in their wake the smoldering ruins of many a peace-loving country home, ~~where missionaries had often enjoyed Christian fellowship and the friendly "coffee time"~~. Local authorities proved indifferent or powerless against the subtle pressure of ecclesiastical demagogues.

It has not been easy to adjust to these discouraging circumstances. Yet, the believers have proved staunch through it all. Some have been able to return to their communities. Others have settled in new areas, and thus the Gospel has been spread. Though unable to meet for worship, their lives have ^{preached} the Living Word. Enemies have become friends; persecutors Christian witnesses.

Missionaries have tried through letters to encourage believers in these communities where visits from them would only mean renewed persecution. Meanwhile, they have concentrated their efforts in the cities, gathering the refugees from the country and making new contacts.

Now a growing congregation worships in our beautiful and strategically located church in Bogotá.

Our Instituto Bíblico-Cultural continues its important work of training teachers

and evangelists.

Two young men who were recently graduated from Concordia Seminary in Buenos Aires have returned to their native Colombia and are preaching the Word to their countrymen. Five more aspirants to the ministry are now either studying or doing practical work in education or evangelism. Another young man is employed as translator. Some of these are a direct fruit of our student work.

Much emphasis is placed on producing Spanish-Lutheran literature, for evangelism and Christian education. Several important works have been published or are about to be. Others are being translated.

Field staff

Our present staff consists of 14 foreign missionaries (counting missionary wives), six Colombian pastors and evangelists, and _____ Colombian teachers.

Hopes of tomorrow

The time of persecution has proved a means of testing and purging. New life is evident in some of the places where indifference and factions had retarded the work. Eager listeners crowd into the patios of country homes to hear the preaching of the Word after four years of interruption; some are hearing the Gospel for the first time. Believers are eager to rebuild destroyed chapels and schools.

Even though the present government has not shown itself favorable to Protestant activity, it has put a stop to the civil war and is striving to bring the country back to normal conditions. This has lessened tension and facilitates our work. There are many believers in Casanare which is part of the so-called "Mission territories", where the Roman Church has been able to implement a government prohibition of Protestant public worship and primary schools. Nevertheless, we are hopeful of furthering the work there by home visitation and personal evangelism. These hopes also include the rebuilding of devastated areas and the opening of new work in industrial cities and country places.

We have been made more than ever aware of the fact that the progress of God's Kingdom does not depend upon man but upon the power of His Word.

"And were the world with devils filled all watching to devour us, our souls to fear we need not yield, they cannot overpower us: Their dreaded prince no more can harm us as of yore; his rage we can endure, for lo! his doom is sure, a word shall overthrow him."

*Obvious
written before
Vatican II*

OUR LUTHERAN WITNESS TO LATIN AMERICANS

*(Paper presented by H.C. Morck at the
Second Lutheran Congress, Petropolis, Brazil)*

Having often been asked why we should carry on missionary work in predominantly Roman Catholic countries, I have purposely stated the theme in this way, for I believe that we have a witness not only in Latin America but also to Latin Americans. Thus stated, the theme involves a missionary challenge.

The Great Commission of Matthew 28:18-20 knows no boundaries. But there are those who sincerely fear that by doing direct missionary work in a "Catholic" country we are in conflict with the principle expressed by the first great Christian world missionary: "Thus making it my ambition to preach the Gospel, not where Christ has been named, lest I build on another man's foundation" (Rom. 15:20).

Let me say at the outset that it depends on what we understand by the phrase "where Christ has been named". It also depends greatly upon the nature of the local approach, be it among Protestants or Catholics.

Notwithstanding its lamentable distortion of the Gospel, we recognize Roman Catholicism as a part of Christendom and hence do not rebaptize converts who come to us from that faith. We discard only that which is in open conflict with the Word of God and all that tends to focus the devotion of the believer on things and persons other than Christ. While we regard the Roman system as antichristian, we do not necessarily infer that Roman Catholic believers are not Christians.

While we confess that the church exists where the Gospel is rightly taught and the sacraments are rightly administered, we also admit its existence in the midst of error and apathy throughout Christendom. The church's true manifestation is seen in direct proportion to the fidelity with which the great commission of Christ is carried out.

No Lutheran will deny that this true manifestation of the church exists in so limited a form within the pale of Romanism as to make it extremely difficult for the individual to come to the true faith in Christ as the only and all-sufficient Savior of man. We need only think of the difficult and tempestuous struggle through which Luther passed before finding rest in the assurance of justification by faith. In that struggle the Reformation has its origin.

The reason for the Reformation is the same reason which necessitates the Evangelical missionary witness in Latin America today. To deny this need and our responsibility for the Roman Catholic world is to deny that the Reformation has justifiability. We need not apologize for the historical aspect of our existence. We trace our origin clearly and directly back through the ecumenical creeds to the apostolic church and its Divine Founder. And even in speaking of denominations or the existing divisions within present-day Christendom, we are about a generation older than the Roman Catholic Church. As a denomination, we date from Augsburg, 1530; the Roman Catholic Church from Trent, 1545-63. If the reformation was justifiable in the 16th century, its message is not only justifiable but urgently needed in the twentieth century when we face not only the errors so tenaciously defended at Trent, but also those of the subsequent dogmas, each one of which militates against some important phase of our faith in Christ as Savior and Lord, and consistently diverts the devotion of the individual from Christ to Mary. Since Trent, Romanism has increasingly become less Christian and more Marian. This trend is obvious even to the casual observer of Latin American Romanism. Even in the observance of Ascension Day, Corpus Christi, and the Sacred Heart, when one would expect that Christ should be the object of honor and devotion, it is Mary who "steals the thunder".

Not only in the spiritual but in the social application of the Gospel has Romanism proved inadequate in Latin America. Illiteracy, intolerance and injustice exist in proportions that are a too eloquent commentary on the four centuries of unimpeded Roman Catholic sway in this continent. Let me refer to a few practical aspects of this problem as seen in Colombia:

With Colombia's population at about 12,000,000, 2,800,000 Colombian adults are illiterate, and 1,400,000 of Colombia's 2,331,286 children between the ages of 7 and 14 years are not in school for lack of facilities to educate them. Only one out of every 100 children in the rural areas who start primary school reaches the fourth year of instruction. In spite of these figures (taken from the May 21, 1954, issue of "El Tiempo", Colombia's leading daily), 110 Protestant schools remain closed on the Colombian mainland. Contrasted with this are the Islands of San Andrés and Providencia (Colombian territory in the Caribbean) with almost complete literacy in spite of more adverse economic circumstances. The inhabitants are at least 85% Protestant.

While the Catholic hierarchy here insists that Colombia is not a "mission field" (for Protestants), the Colombian government signs a concordat with the Vatican in which nearly 3/4 of the country's area is designated as "Mission Territory" where the Roman Catholic Church enjoys the exclusive right to educate and where severe restrictions are placed upon Protestant worship. This, in spite of the scarcity of Roman priests in this area. "For this vast region, 331,000 square miles, containing 1,064,000 people, there are 200 Roman Catholic missionary priests. This means that each priest must oversee an area of 1,660 square miles of difficult terrain in which there lives an average of 5,323 persons" (CEDTEC Bulletin Nº 12, Nov. 30, 1953).

It should be borne in mind that the concordat and the clerical formula on religious tolerance, as accepted by a vote of 8 against 6 in the committee on constitutional studies, stand in sharp conflict with the declarations of religious liberty of the United Nations and the Organization of American States, both of which are subscribed to by Colombia. This discrepancy is explained by the official Roman Catholic position on religious liberty; namely, that of accepting religious liberty according to Protestant principles where Catholics are a minority and of denying the same freedom according to Catholic principles where Protestants are a minority.

While Lutherans in Germany open their churches and homes to Catholic pilgrims at a religious rally, 43 Protestant churches and chapels in Colombia are laid in ruins by priest-incited mobs, and 52 Colombian Protestants die as martyrs.

Luis E. Nieto Caballero, outstanding Colombian writer, concludes his recent powerful appeal for religious liberty with the following words: "Twenty thousand Protestants in a country of 12 million Catholics ask to be allowed to live in peace, to worship the Creator as they understand Him, with the singing of their psalms, with the reading of the New Testament, with the preaching of works of mercy, with the recital of the Beatitudes, with something equal to and at times superior to that which is said from the pulpits of Catholic Churches.

"Why don't we let them? We ought to feel like brothers to them, in a Christian sense; or like friends, in a republican and human sense. How frequently, and in how many ways are they not better than we!" (El Tiempo, April 20, 1954).

Let it be said once for all that our message is a positive preaching of the Word. We do not attack the Catholic faith from our pulpits, nor do we directly proselyte faithful, practicing Catholics. The great majority of Colombians, even though nominal Catholics, are not active in the voluntary practice of that faith. Some are definitely anti-Roman. It is especially toward this indifferent or anti-clerical majority that the Evangelical message has been directed.

Nearly a century ago the Presbyterians made their first beginnings of missionary work in Colombia. Today 23 different Protestant mission organizations are working here, in nearly all parts of the country.

The CEDEC (Evangelical Federation of Colombia) Census Committee reports a Protestant communicant membership of 12,000, a weekly attendance at religious services of over 50,000 Colombians and about 750 foreigners. It estimates the total Protestant constituency at over 100,000 people.

Lutheran Work had its beginning with a small group of independent Lutheran missionaries who came to Colombia a decade and a half ago. They had gathered eight or nine groups of believers and opened a Bible School when the present mission of the ELC and the UELC became responsible for the field in September of 1946. A change in government took place that same year, which led to the desperate politico-religious struggle which still prevails in the country. In the persecution and civil war which swept the country during the years of 1948 to 1953, most of these rural groups of Christians were scattered and their chapels destroyed, before they could be formally organized into congregations. This fact, together with our insistence upon thorough instruction for membership, explains in part the small number (about 300) of actual members on record. (The number of "sympathizers" would be several times this number). It meant starting over again. In 1949 our Bible Institute was moved to Bogotá where our first service was held on Easter Sunday of that year. Now a beautiful new church has been built in the capital. The congregation has a confirmed membership of over 60 and an average attendance of 100 at Sunday worship. *Throughout the country, not only has the number of believers increased but the life of the church has*

Our present staff consists of 14 foreign missionaries (counting missionary wives), four Colombian pastors and evangelists, and five Colombian teachers. The Colombian workers have been trained in our "Instituto Bíblico-Cultural". Two of them have completed seminary training at Concordia Seminary in Buenos Aires. A third, our delegate to this convention, is in his second year of theology at the same seminary. Another prospective candidate for the ministry is studying in the United States;

A literature committee operates on our field which has translated and published a number of important works. Much emphasis is put on this program.

We believe that the Lutheran Church with its solid foundation in the Word of God, its biblical position on the sacraments, and its rich heritage of liturgy and hymnology is better equipped to meet the needs of Latin America than any other Protestant church. As Lutherans we feel conscience-bound not only to serve Lutherans of foreign extraction in Latin America, but also to witness to the Latins themselves. I am not sure, however, that our direct missionary approach will prove the most effective in the long run. When the congregations of European origin outgrow their present existence as foreign islands in Latin America and become an integral part of the life of this continent, they will become a most powerful missionary force. This hope is borne out by the history of Lutheranism in North America, where it is no longer a "foreign church" and is now receiving into its congregations, by the thousands, the unchurched from all national backgrounds. Incidentally, there is an approximate gain of 4 Catholics to our ranks; over against one Lutheran lost to the Roman Church. We do not seek them out. They come to us. *It is* not to be expected that the gains in Latin America would be greater if our door is open and if the young people are ministered to in the language of the land?

We are here to join hands from sea to sea, from north to south, in the common cause of an imperishable faith. May God fire our souls with the undying fervor of His love.

Arnfeld C. Morck.

been perceived during the persecution.

EL TESTIMONIO EVANGELICO LUTERANO EN LA AMERICA LATINA.
(Resúmen de las ideas expresadas en el congreso luterano de Petrópolis)

Ya se han publicado noticias sobre el congreso luterano que se celebró en julio del año en curso, en la ciudad de Petrópolis, Brasil, o sea la segunda asamblea general que se ha llevado a cabo en este continente bajo los auspicios de la Federación Interana Mundial. Asistieron representantes de todos los cuerpos eclesíasticos luteranos que operan en todos los países del continente, menos la Guayana Francesa, más algunos dignatarios de nuestra iglesia en Europa, los Estados Unidos y el Canadá. Entre estos figuraban el Sr. Obispo Håms Låjfe, de Alemania, Presidente de la Federación Luterana Mundial, el Sr. Obispo Elis Malmström, de Suecia, el Dr. Carl E. Lund Quist, secretario ejecutivo de la F. L. M. y el Dr. Steward W. Herman, secretario ejecutivo del comité para América Latina de la F. L. M., a cuyo cargo estaba la dirección del congreso.

Tomando el punto de vista del misionero, traté de formar una idea de lo que puede significar para el futuro la presencia de 750.000 luteranos en este continente, hasta donde es posible ~~mejorar~~ evaluar las fuerzas inherentes de esta fe ligreña, basándose en los informes presentados por sus dirigentes en dicho congreso.

En términos de evangelización continental, qué importancia tiene el testimonio de estos fieles entre una población de 180 millones de llamados cristianos, de los cuales apenas 4 millones son evangélicos? Dice el Dr. Steward W. Herman en su informe: "De estas cifras es evidente que la iglesia luterana ocupa un lugar algo peculiar en la América Latina. Por una parte da la idea de una pequeña isla en el vasto océano católico-romano. La isla se siente temerosa del océano; pero al mismo tiempo no deja de sentirse superior a él. La calidad, decimos, importa más que la cantidad. Por otra parte, el hecho de ser la más grande de las islas protestantes, ~~los~~ proporciona cierta satisfacción como iglesia si se toma el tamaño físico como indicio de fuerza espiritual. Qué paradoja, que tanto el ser grande como el ser pequeño (en circunstancias diferentes) queremos usar uno u otro como indicio de la justicia! Pero desgraciadamente, el problema del cristianismo nominal entre nuestros 750.000 miembros ~~numerosos~~ es casi tan serio como lo es dentro del romanismo. Celosos misioneros

de otras iglesias aunado consideran ambos grupos como campos listos para la ciega."

Respecto a esto cabe decir que el luteranismo en la América Latina presenta tres aspectos, con sus respectivas características distintas. En primer lugar, el humilde programa misionero (en verdad una semilla de mostaza) que se esfuerza para hacer llegar el Evangelio a la muchedumbre de gentes indiferentes de este continente, usando en su labor los propios idiomas de tales gentes. En segundo lugar, los sínodos de origen europeo, que se han preocupado mayormente por guardar la fe de la Reforma luterana entre los de su respectiva procedencia, sea esta alemana o escandinava. Poco se han preocupado estos sínodos por hacer labor misionera, aunque ahora en el Brasil se está usando más el portugués en los cultos y existen seminarios en que se ~~imparte~~ imparte la enseñanza en tal idioma, preparando así más eficientemente a los futuros pastores para el campo latino americano. En tercer lugar, tenemos la recién establecida obra de la Federación Mundial Luterana, que tiene por objeto el de ayudar a los luteranos europeos en la organización de congregaciones multilingües, al mismo tiempo que procura injertar a los nuevos inmigrantes (muchos de ellos refugiados) en el tronco de las ya existentes iglesias. Varias de estas congregaciones se componen de fieles de una multitud de nacionalidades que celebran por los general sus respectivos cultos en los idiomas que sus hábiles pastores han logrado dominar. Pero también se da el caso nada raro de que en un mismo culto se usen hasta cinco distintos idiomas.

Es de notar que sólo en Puerto Rico, Brasil y la Argentina se inició obra misionera hace cosa de cincuenta años, mucho después de que la empezaron varias otras denominaciones protestantes y cuando algunas estaban ya celebrando sus cincuentenarios. En México, Centro América, Colombia, Ecuador, ^Bolivia y Uruguay nuestra obra misionera no alcanza a tener 20 años de fundada. La mayor parte cabe dentro de la última década. Tal vez esto explica en parte el hecho que el número de verdaderos latinos entre nuestros $3/4$ de millón de fieles no pasa de más de 20.000.

^Lelementos luteranos llegaron a los puertos de Suramérica casi un siglo antes de que los "peregrinos" de Inglaterra arribaran a Plymouth Rock. Los luteranos formaron parte del primer sínodo evangélico que se organizó en el Brasil en el año de

1.630 y que se reunió por varios años en Pernambuco. Este sínodo quedó diezmado con la retirada de los holandeses en 1.640 cuando Portugal se separó de España ~~prohíbe~~ e insistió en el derecho exclusivo sobre esa su gran colonia.

Hace poco más de un siglo empezó una ola de inmigración de Europa hacia el Brasil y la Argentina, o sea un poco antes de que se iniciara la labor misionera por parte de los presbiterianos, metodistas y otros. Desde entonces ha habido un aumento de protestantes más o menos regular; entre los luteranos más por la inmigración y el nacimiento, y entre los demás evangélicos más mayormente debido a su actividad misionera.

En resumen, se puede decir que la labor misionera de nuestra iglesia hasta el presente no ha presentado un aspecto muy alagador. No obstante creo que estos sínodos de origen europeo constituirán, Dios mediante, uno de los más importantes y más sólidos factores en el futuro evangelismo latinoamericano. Esto puede suceder cuando pasen de su estado actual de islas extranjeras (aunque la gran mayoría de sus miembros ya son nativos, algunos de cuarta y quinta generación) y se ^{integran} ~~entregan~~ más completamente ^{en} la vida nacional, cuando ^{su} cultura europea, que les ha servido como una especie de muralla, sea absorbida—no perdida—en la vida nacional, y cuando todos nosotros seamos movidos por el Espíritu Santo a una mayor consagración a la causa de Cristo.

El Dr. Herman termina su excelente análisis con las siguientes palabras: "Tomados en conjunto estos tres aspectos de nuestra obra en la América Latina (todos esenciales y que se complementan entre sí) son promisorios de un crecimiento sin paralelo. Esto exige, sin embargo, que formen un frente unido de modo que (1) a cada uno le sea infundido un ^{más ardiente} celo misionero, (2) que cada uno tenga presente su gran herencia europea y (3) que cada uno en su labor y ~~entre~~ culto cristianos tome en cuenta la comunión más amplia basada en la Biblia, el catecismo luterano y la Confesión de Augsburgo más bien que en las lealtades políticas y culturales de raza y de idioma. Estas también tienen su importancia en la vida; pero la ^{función} ~~distinción~~ distintiva de los discípulos de Cristo es la de ir por todo el mundo y predicar el Evangelio a toda criatura".

Unos pasos prácticos ya se dieron hacia ese fin, entre los cuales se puede mencionar el establecimiento de un seminario teológico a cargo de la Federación Luterana Mundial y que iniciará sus labores en el año entrante y una más amplia cooperación en la producción y difusión de literatura cristiana, inclusive la proyectada publicación de una revista luterana para toda la América Latina.

Arnfeld G. Morck

1955

BACK TO THE BATTLE FRONT

(Missionary returning to Colombia for third term writes impressions)

The invitation to share with friends at home certain impressions upon returning to the field is welcomed. So is the opportunity to wish our readers a Joyous Christmas and to thank each of you who, by your thoughtfulness and interest in our work made our furlough a time of refreshing fellowship and strengthening in Christ. It also helped us catch up to some extent with the progress and trends in the work of our church in North America.

Significant changes have taken place since we first set foot on Colombian soil in 1944. Her growing cities appear more modern every day, automatic appliances and T.V. are evident, new industries flourish, more railroads and highways facilitate commerce and travel. The evidence of an important "middle class" decreases the contrast between the rich and the poor. Yet, grinding poverty and malnutrition are evident on every hand as the cost of living soars to four or five times what it was in 1944.

In the realms of public education, government and human rights the clock has been turned back, not to say dashed to pieces by the tragic events (and their contributing factors) which reached a grim climax between 1948 and 1953. We doubt whether the horrors of this period have their parallel anywhere in modern history.

In 1944 anyone could go nearly everywhere and express his opinion in almost any way without being molested. Today the glum silence of the masses, the restricted and (in the case of the nation's most important paper) closed press, the destroyed or scaled Protestant schools and places of worship, the majority of children between 7 and 14 years without school facilities, the discrimination against non-Roman Catholics even in higher education and employment, and the practical absence of religious liberty are all tragic but eloquent commentaries on the paralyzing effect of ecclesiastical control of a nation's life.

Nevertheless, so far as our Lutheran Church in Colombia is concerned, we humbly praise God for significant progress.

In 1944, notwithstanding greater freedom to work, all of our congregations, or groups of believers, were pastored by foreign missionaries. Today only two are entirely under the direction of foreigners. God has called to the ranks of service staunch and

... 2

consecrated Colombian pastors, evangelists and teachers. Two men were ordained this year, one completed his seminary training in Argentina as this is being written, one continues his studies there and another will begin early in 1956. One, whose work has been mainly in the field of literature, is taking a special course at Luther Seminary in St. Paul. Another will begin work at the University here to specialize in education. Others are in college and Bible school.

In 1944 we did not own an inch of property in Colombia. Today we have property in eight important cities, towns and communities. In spite of serious disruptions and uprooted congregations, self-support is much nearer than it was a decade ago. Our people are deeply appreciative of your prayerful interest and generous support of the work here. A Colombian pastor edits the field paper or bulletin. The teaching staff of the Bible Institute is 50% Colombian. Colombian pastors and laymen take active part in the direction of the work of our church. We are encouraged by the solid, doctrinal and inspiring preaching of our national pastors.

Your investment in our work has not been in vain, nor have your prayers been unanswered. Determined we press on. Tomorrow promises greater fruits.

--Arnfeld C. Wörck

TWENTY YEARS OF BEGINNINGS

1937 - 1957

Missionary Gerhard Ostrem, veteran Missionary for the CELMOSA, went to his eternal reward in 1958. This is a good review of the "Beginnings" of the work in Colombia.

Gerhard Ostrem

Lutheran work in Colombia has a history of twenty years, and they have been twenty years of testing. In spite of all the adversities, there are many visible results for which to thank God. Some are known only to Him.

Actually, the work dates back farther, for it was born in the hearts of interested individuals from various Lutheran synods (Lutheran Free Church, Lutheran Brethren, Augustana Synod, United Evangelical Lutheran Church and the Norwegian Lutheran Church, now the ELC) who gathered in the United States to pray and plan for a work in South America, and then went forward in faith that God had a work for them to begin and support.

After studying the need in Colombia, they organized as the Colombia Evangelical Lutheran Mission of South America (abbreviated CELMOSA), a name which we still use, and in the fall of 1936 sent the first representatives to the field: Misses Marie Thompson and Myrtle Nordin. The latter had to return after only a few months due to ill health. In October, 1937, the next group of missionaries arrived: Andrew Larson, Alma Monson, Olger Quanrud and Gerhard and Helene Ostrem. Their first year on the field was spent in language study at the small town of Soata. Here Andrew and Alma were married in March, 1939, this being the first civil marriage in Soata and, of course, the first evangelical wedding as well.

In April of 1939 the Larsons went to El Cocuy to establish evangelical work. God led and blessed and there were good results. In June of the same year, the Ostrems went to carry on the work in the Socota (Parpa) area, making their home in the town of Socha. There, too, God's working was seen. The same year Helen Danielson and Alvida Holmviik arrived. The latter's fiance, Trygve Salte, arrived in 1940 after having spent a year in Norway in the interest of the Mission, and the two were married in December of that year. In 1941 Elizabeth Heerde and Pastor Quanrud returned from furlough bringing his bride, Phoebe. They began work at the time in Duitama.

Since 1940 a Lutheran work has been carried on in the Plains of Casanare, the Ostrems serving as resident missionaries there from 1947 to 1950.

The Bible Institute had its beginnings in 1940 when the Larsons took in the first student in El Cocuy. She was Isabel Diaz, now the wife of Pastor Gerardo

Wilches. In the men's division, opened in Socha a year later under the direction of the Ostrems, Juanito Montoya, who is a capable worker today, was the first student. Thus, from the very first we have had fruits from the Bible Institute serving in the Lord's vineyard here.

In 1944 the sections of the Bible Institute were brought together in Duitama under the direction of Pastor Trygve Salte. In September of that year the Lord saw fit to take Pastor Salte to his heavenly home. He who took one also found others to replace him, and thus the work continued in Duitama until the end of 1948 when, due to the persecution, it became necessary to relocate in Bogotá. Many of the men graduates from the Institute have entered the work as evangelists while the women have become teachers in the Evangelical day schools which serve the children especially from believers' homes.

After the original CELMOSA had worked the field for seven years, the Evangelical Lutheran Church and the United Evangelical Lutheran Church began their search for a field of missionary effort in South America. Surveys by their first missionaries, Harold Olson, Arnfeld Morck and Hans Thoresen, who visited many South American countries, and by Drs. J. E. Gronli and Andrew Burgess for the ELC Mission Board, resulted in negotiations between CELMOSA and the two church bodies. The arrival of the Thoresen, Morck and Olson families in 1944 and 1945 made it possible to occupy more effectively the field which in the fall of 1946 was officially taken over by the ELC and the UELC. Later, our missionary staff was increased with the coming of Joyce Bergh, Pastor and Mrs. Roy Malde, Virginia Antonsen, Belva Nerlien, Hildur Thorkildson (who became Mrs. A. C. Morck in 1948), Pastor and Mrs. Theodore Mendenhall, Pastor and Mrs. Joseph Walla, Pastor and Mrs. Johan Bergh, and Valborg Torkelson.

During the years of violence and guerrilla warfare, which began in 1948, the Duitama, El Cocuy, Chiscas and La Aguada stations had to be evacuated, Soata having been closed earlier. During this period several missionaries suffered loss of personal belongings and were exposed to physical danger. Many of the Colombian believers had to live as fugitives or escape as refugees. Some of these suffered imprisonment and even death.

Due to the forced evacuation of these stations and our Mission not being ready to launch a large-scale urban program in the cities of Colombia (which would mean a very scattered field of labor), six missionary families returned to the United States.

Work in the extensive Plains of Casanare was reopened in 1954 under the able direction of Colombian pastor Gerardo Wilches.

It was possible to reopen the El Cocuy station in 1955 under the courageous efforts of resident missionaries Elizabeth Heerde and Valborg Torkelson and the occasional visits of pastors and evangelists. A large home was purchased which serves as a center for the work there and the surrounding area.

Tunja, the "state" capital, where we own property, has been the scene of continued Lutheran activity for ten years; Bogotá for the past seven years. Work was begun in Sogamosa in 1955 with Colombian evangelist, Juan Montoya, in charge. A building program is being launched in that city this year.

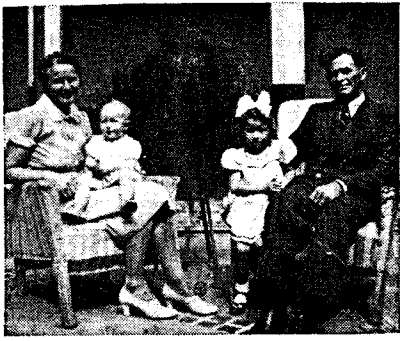
It was indeed a time of rejoicing when at the Annual Assembly of our church in 1955 two young Colombian men, Gerardo and Pausanias Wilches, were ordained into the ministry of the Gospel. Oliverio Mora has completed the seminary training and Julio Orozco (who is engaged in translation work) took a year of special study at Luther Seminary in St. Paul, Minnesota. Two more young men are studying at the LWF Seminary at Argentina.

Availing himself of Colombian and missionary talent, Pastor Morck has headed up our field literature program. During the time of his residence in Medellín (1951-1954), efforts were also made toward establishing a congregation with the nucleus resulting from the student work begun in that city by Lawrence Knutson and Cornelia Jensen. This work was continued by the Quanruds and Miss Jensen (now serving as matron at our Bible Institute in Bogota) until it became necessary to close it due to the sickness and death of Mrs. Quanrud in March, 1956. Phoebe Quanrud is our second missionary wife to be called to her eternal reward, the first having been Mrs. Irene Norre Morck who passed away in Bogotá in 1946. May God bless the seed sown by those who have gone before. As for those who are still occupied in the harvest, may the Lord's purpose be ours.

From Mr. and Mrs. Gust Bergman

God has surely blessed the work of the Latin American Lutheran Mission through these years, as evidenced in its growth. All things are possible through Him if we believe in Him. Gust and I were taught many lessons as to how God so wonderfully provides when we served as treasurers. At times when they had to be paid and funds were low, God always supplied the need from some unexpected source. We are very thankful to God for His love-gifts and for the many faithful friends of the Mission.

May the Lord continue to bless the Latin American Lutheran Mission and its many workers for what is being done to extend Christ's Kingdom in Mexico.



Gerhard Ostrem & family



Andrew Larson & family



Mrs. Alvida Salte & Ragnhild

Early missionaries who
went out under the
"Old Pelmosa".



TRYGVE SALTE



Mr. & Mrs. O. Quanrud

Colombia—Its South American Setting

JULIO C. OROZCO O.

Surprising to most of us is the fact that South America lies closer to Africa than to the U. S. A. Smaller than its Siamese sister, North America, it lies principally in the southern hemisphere and within the torrid zone. Venezuela, chief oil producer on the continent, and the Guianas, possessions of Britain, Holland and France, respectively, are the only ones of the thirteen political divisions which in their entirety lie north of the equator, whereas Colombia, Ecuador and Brazil lie partly in each hemisphere.

South America Geographically

Four well-defined regions characterize South America geographically: 1) the Andean region along the Pacific coast, with its high mountains and plateaus and extensive valleys; 2) the great central plain, largest in the world, which extends from the Orinoco river in Venezuela to the La Plata and is about two thousand miles wide; 3) the massive low Guiana mountains between the Orinoco and Amazon rivers; and 4) the larger and more eroded, but equally massive, Brazilian mountains. In general the coastal and mountainous areas are the most heavily populated, large portions of the central plain being extremely sparsely settled. In Brazil, the country which sprawls over half the continent, almost sixty per cent of the population is concentrated in the central and southern parts of its national territory. In contrast to Argentina where seventy-five per cent

of the people live in the cities, most other South American countries have a predominantly rural population.

South America Nationally

Although the aboriginal Indians have disappeared in Uruguay and are very few in number in many other countries, they still constitute a large percentage of the population in some of the western nations (Ecuador, 51%; Peru, 49%; Bolivia, 54%). Although Colombia and Venezuela have high percentages of mestizos (40% and 65% respectively), the number of pure-blooded Indians is relatively small. Chile with its 75% whites of Spanish descent, 20% descendents of other Europeans and only 5% Indians is said to have the most homogeneous population of all South American countries. The negro population ranges from 15% in Ecuador to an almost negligible number in the southernmost countries. There has also been some intermingling of negroes and whites as of Indians and Negroes.

South American Resources

South America has unbelievably rich natural resources: its forests provide a reserve for the future of the world. Oil, rubber, copper, gold and silver will also be yielded in abundance for years to come. Cattle, coffee, sugar cane, wheat and numerous other agricultural products form the basis for the economic life of the nation. Goods are shipped by air, land or water. Land

transportation includes beasts of burden like the mule and burro, trucks, cars and trains. In Colombia the Magdalena river waters are constantly plied by sternwheelers pushing barges heavily loaded with coffee, rice or bananas; northern vacationers who find relaxation as passengers on a four-day voyage coastward or during the eight days it takes to go back upstream are reminded of the Mississippi of Mark Twain's day. Other important rivers on the continent are: the Amazon which winds along for thirty-five hundred miles and in places is more than fifty miles wide; the La Plata which branches out to form the Paraná, the Uruguay and the Paraguay; the Orinoco; the Sao Francisco in Brazil; and the Colorado in Argentina.

Among the best-known and highest mountains are the Aconcagua between Chile and Argentina, rising to 23,188 feet, the Chimborazo in Ecuador, 18,930 feet, and the Bolivian plateau with an average altitude of 10,500 feet.

Immigration Influences

Present day immigration is bringing large numbers of Europeans especially to Argentina, Chile and Uruguay. In the sixty years preceding 1941, Brazil received almost one and a half million Italian immigrants, one and a quarter million Portuguese, over half a million Spaniards, and lesser numbers of Japanese, Germans, Russians, Austrians, Turks and Poles. A large number of Germans of Lutheran background are being ministered to by the Lutheran World Federation in Brazil and Argentina and quite a number also in

every other South American republic except Paraguay and Bolivia. Although there are German-Scandinavian congregations in several Colombian cities, strict regulations make immigration difficult for non-Roman Catholics at present.

South America Politically

Uruguay is known as "the Switzerland of South America," not because of its scenery or size, but because of its democratic institutions. However, all of South America's independent nations are constitutional republics. South of the border it has not been uncommon for a poet to become president, but today the president is more likely to be an army general. Military governments, some of them bordering on dictatorships, exist in a majority of these countries at present. In theory if not always in practice, there is universal suffrage in most of them.

South America Educationally

Literacy is high in Argentina, Chile and Uruguay (89, 88 and 82% respectively) and even in backward Paraguay (68%) in comparison with Ecuador, Colombia, Brazil, Venezuela, Peru (56, 52, 49, 43 and 42% respectively) and intellectually and spiritually dark Bolivia where for every two that can read and write there are thirteen who can not. Of the Spanish-speaking countries, Colombia tops the list with thirteen universities, although this does not necessarily mean that it can accommodate a greater sum total of students. Brazil, which is Portuguese-speaking, has an equal number of universities.

The University of San Marcos in Lima, Peru, founded in 1551, and that in Cordoba, Argentina, founded in 1621, make our northern universities sound like mere adolescents.

Religious Status

Surprising too, in view of Roman Catholicism's pride in "Catholic South America," is the fact that in Brazil, Chile and Uruguay there is separation of church and state, in at least seven countries divorce is permitted and in at least half of them, the civil marriage ceremony is obligatory and must precede the religious rite. To be sure, none of these is the case in Colombia, one of the bulwarks of Roman Catholicism on the continent, where the church is protected by the state, catered to and obeyed by it, where divorce is prohibited and permissions for civil marriages are often inexcusably delayed. Those who have lived in South America or who have given careful study to its culture, religious and social practices and educational status frequently express grave doubts as to the validity of the statement that South America is really a Roman Catholic continent, as to the sincerity of many of those who loudly profess Roman Catholicism and as to the reality of the spiritual and moral values with which Romanism claims to have endowed the South American. Now a voice out of the Roman church itself shows us that we are not alone in our doubts. Maryknoll Father Albert J. J. Nevins recently stated that Roman Catholicism is "nothing more than a tradition" for most South Americans and that "by the most generous estimates only about

ten per cent (of the 136,000,000 Latin Americans who are nominally Roman Catholic) can be called practicing Catholics." Even in fanatical Colombia, it is evident that many await only a day of less repression to throw off the yoke of fear and superstition, of tradition, domination and hypocrisy. The "Continent of Hope" offers a promising challenge to the missionary task of the Christian Church of our day. Dear believer, pray for the coming day of Christ on this beautiful continent.

TEST THE SPIRITS

(Continued from page 5)

tians who either deny this truth outright or seek to ignore the reality of Satan! Peter warns "be watchful!" James warns "resist the devil and he will flee from you!" We are "more than conquerors through Him who loved us!" (Romans 8:37). Therefore, let us be ALERT to the ways of Satan, using the weapons of our warfare which are "not carnal but mighty through God to the pulling down of strongholds."

A GOOD FAMILY NIGHT PROGRAM

Parish Conservation Service has just produced an excellent movie, "It's Your Move," challenging the individual to personal responsibility for the strangers in our midst. It is 36 minutes in length and the rental fee is \$10 per showing. Order through Augsburg Films Department, 425 S. 4th St., Minneapolis 15, Minn., but be sure to allow plenty of time.

Colombia—Its Geographical Significance

JULIO C. OROZCO O.

The North American author, Catherine Romoli, has called Colombia "The Gateway of South America." Really this is a good short description of this country because it is located in the northwestern corner of the South American continent and, furthermore, is the only one having a coastline along both the Atlantic and Pacific Oceans. Thus Colombia finds it easy to communicate with the rest of the world. Its proximity to the Panama Canal Zone, which nearly 50 years ago was Colombian territory, makes Colombia one of the most important points for both the commerce and the defense of the Western Hemisphere.

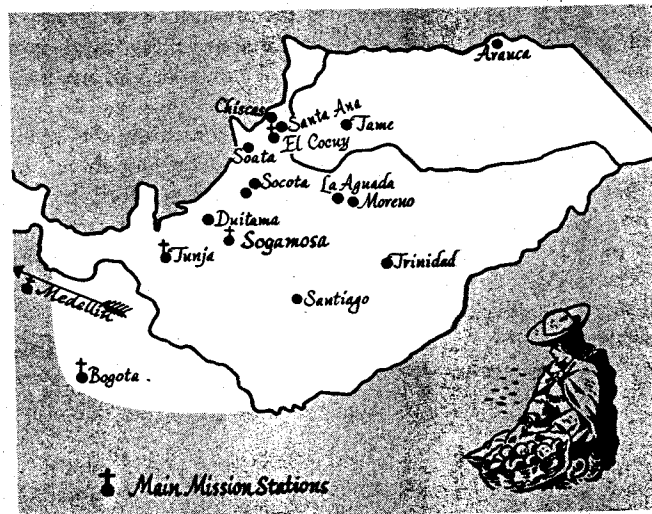
Colombia bounds on Ecuador, Peru, Venezuela and Panama. About half of its 683,000 square miles lies high in the rugged Andes; the other half, in the tropical plains. The Cordillera of the Andes penetrates into Colombia from the south and its three ranges form a barrier between the seacoast and the eastern plains.

Its Climates

Because of its topography, Colombia has the various climates of the world and a wide range of temperatures from the below-zero cold of the perpetual snow-caps to the intense tropical heat at sea level. All the tropical fruits grow within its territory. Coffee is the chief source of its wealth, and it is the finest in the world; in coffee production, Colombia ranks second only to Brazil. Sugar cane, rubber, rice, cotton, tobacco, potatoes, wheat and cattle are other sources of the national wealth. The rich soil of Colombia also yields oil, gold, emeralds, iron, platinum, and other minerals.

Its Rivers

Also rich in water resources, Colombia has three principal fluvial systems, all of them originating in the Andean Cordillera. The most extensive is the one which flows through the plains and pours its waters either into the



Orinoco or Amazón River. Another flows into the Pacific; the third and perhaps the most important one from the standpoint of Colombian economics is that which flows into the Caribbean Sea. This is the Magdalena River system which for centuries has been the principal trade route for the Colombian people. It divides the country in two from south to north, and like the other systems is navigable a good portion of its length.

Its Industries

The chief industrial products of the country are textiles, cement and its by-products, tobacco, drugs, iron and food products. The greater part of these are consumed at home. Present-day Colombia needs numerous foreign products, such as machinery, books, paper, glass, drugs, textiles, etc. It trades principally with the U.S.A., Germany, England, Canada, France and Holland, and to a lesser degree with Italy and Spain. From the latter, as the people say, comes, as its principal "export," a large number of priests and nuns.

Its Communication System

The communication system has made great progress within the last 20 years. The principal population centers are connected by highways, railroads and airways. Because of the natural barriers formed by the high mountains, aviation is flourishing, practically all Colombia territory being crossed by various aviation companies. Many international airlines, as well as national ones, connect the country with the majority of foreign lands.

Its Population

The last census shows a total population of about 12,000,000; the urban population being about 5,000,000 and the rural one 7,000,000. The Colombian people represent three principal racial elements: The Spaniard (white), the indigenous, which is represented by the different Indian tribes, and the African Negro. The latter came into the national scene because of the slave trade in order to supply strong arms and backs for the work in the gold mines. In some regions of the country, some of these races are more prominent than others, but in general it is said that "interbreeding" was very successful, producing inter-racial changes over a period of three centuries. No practical racial problem exists at the present time.

Its Cities

The most important cities and their approximate populations are: Bogotá, the capital, 800,000; Medellín, the chief manufacturing center, 400,000; Cali, 320,000; Barranquilla, the principal seaport on the Caribbean, 280,000; Manizales, 150,000; Cartagena, one of the oldest cities in the new world, 130,000; Bucaramanga, 120,000; Cúcuta, 110,000. A large number of other urban centers earn for Colombia its reputation as a "country of cities," as it is known among the other South American countries.

Its Significance

This is, of course, a partial view of the geographical significance of Colombia. It pretends only to show the

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COLOMBIA

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place of this country in the South American continent as well as its human and economic development. This "Gateway of South America" is widely open to the manifold opportunities of the modern world. The legions of the living Christ are praying and working for the future dominion over this land of the One who is anxious to gather together all men into His eternal Kingdom.

Colombia—a Glance at Its History

JULIO C. OROZCO O.

For more than three centuries Colombia was a part of the Spanish Empire. As early as Columbus' third voyage to the New World, Spanish *conquistadors* began arriving on Colombian shores. These indomitable warriors were descendants of those who for more than seven hundred years had been fighting the Arabs in Spain until they finally succeeded in totally expelling them from Europe. Since it had just emerged from such prolonged warring, the Spanish crown, now united under the "Catholic rulers," Fernando and Isabel, was ready to explore the possibilities of a new world which held promise of surpassing in all respects every former conquest of ancient realms. Thus there descended upon America an ever-increasing avalanche of fortune-seekers who saw an opportunity to enrich themselves at the expense of the aborigines of the Americas.

Among the most celebrated *conquistadors* to enact their role on Colombian soil, mention must be made of Vasco Nunez de Balboa, whose discovery of the Pacific Ocean won for him the title of "Admiral of the Southern Sea," and Gonzalo Jiménez de Quesada, who, together with a handful of fearless men who advanced under countless difficulties, succeeded in crossing the steepest mountain range in Colombia to reach the Chibcha kingdom on the Savanna of Bogotá. Establishing therein the law of force, he founded the city of Santa Fe de Bogotá which became the capital

of the New Kingdom of Granada, this being the name given to this particular part of the Spanish Empire.

Spaniards Conquer and Rule

Numerous indigenous tribes inhabited the area. From the belligerent Caribes on the coast and lowlands to the pacific inhabitants of the cordilleras, all were subjected to a reign of blood and fire with the result that many of them were almost totally exterminated. Thus it was that Spain was sovereign ruler of all that her daring methods of conquest managed to dominate up until the 19th century. The chief concern of the Spaniards was to draw from this empire the greatest possible riches, tyrannizing the natives and bring slave laborers from Africa to enable them to exploit the mines. Along with the *conquistador* came the monk catechist. Both were equally convinced that America by divine right belonged to the Spanish crown and to the Church of Rome. With notably few exceptions, both viewed the native American as an inferior who had to be dominated by fair means or foul. It should be noted that the Spaniards, having less scruples than men of other climes, entered into conjugal relations with Indian maidens, rarely bothering to go through the formality of legal marriage. For this reason mestizos are so numerous in South America, and Colombia is no exception to the general rule.

Liberty's Voice Is Heard

In the 18th century when the Encyclopedia movement began to bring visible results in France, its principles began to infiltrate into South America despite Spain's intense effort to put up a barrier between her colonies and the "poisonous" breath of liberty stirred up by the French Revolution. A group of alert "creoles" took it upon themselves to inform themselves and others about the "Declaration of Human Rights," what proved to be the first flare of the liberating fires throughout South America. Spain frantically imprisoned, tortured and killed large numbers of these first apostles of liberty, but found herself at last unable to buck the forward march of history.

Freedom by Blood Bath

In 1808 Napoleon Bonaparte invaded Spain and took the king and the next in line for the throne as his hostages. The New Kingdom of Granada, along with others, recognized this as the awaited moment when Spanish dominion could be shaken, and thus on the 20th of July, 1810, the people of Bogotá gathered in an open forum declared their rights of self-government. From then on there arose throughout Nueva Granada a series of men of vision and "push," whose part in the emancipation of Colombia won for them the honor of being national heroes. Due to internal troubles in her striving for her own freedom against Napoleon, Spain was not in a position to attend to the rebellion in her American colonies at once. However, in 1817, Nueva Granada experienced bloody vengeance at the hands of Pablo Morillo, known as "the

Pacifier." His expedition very nearly drowned the newly-born free nation in the blood of the patriots, but the latter made their comeback in 1819, on the 7th of August, when the ragged and undernourished Colombian troops decisively defeated the remaining royal Spanish army in the historic Battle of Boyacá. The Colombian citizen has learned to revere the names of Bolivar, Santander, Páez, Ricaurte, Girardot, Córdoba, and hundreds of others as liberating heroes.

Turmoil and Peace Seesaw

Since its birth as an independent nation, Colombia has experienced periods of tremendous political and social convulsion, but it has also enjoyed extended periods of peace. Only two political parties have played an important part in Colombia's national destiny: the Liberal and the Conservative. When there has been freedom to go to the polls unmolested, the Liberal party, one of tolerance and progress, has proved to be the majority party in recent decades. In 1948, when the Liberal leader Jorge Eliecer Gaitán was assassinated, a terrorist act which coincided with the Pan American Conference then in session in Bogotá, an era of social chaos with terrible violence broke forth. In 1953 the present period of army rule was ushered in and since then General Gustavo Rojas Pinilla has held the Presidency. Under his impetus a fundamental reformation of the constitution of 1886 is being attempted, and he himself has promised a return to free suffrage as soon as circumstances will permit.

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Colombia's Christians, whose heroic stand is well-known today among Christians the world around, believe that the future will bring great blessing for the peaceful advance of the flock of Christ. "On that day it shall be said to Jerusalem: 'Do not fear, O Zion; let not your hands grow weak. The Lord, your God, is in your midst, a warrior who gives victory; He will rejoice over you with gladness, He will renew you in His love, He will exult over you with loud singing as on a day of festival'" (Zephaniah 3:16-17).

Colombia, Religiously Speaking

JULIO C. OROZCO

Last month in our treatment of the historical development of the present Republic of Colombia, we noted that the Spanish military conqueror and the monk-catechist came to these shores side by side. Spain, who so violently opposed the Lutheran Reformation and who after the Council of Trent spear-headed the Counter-Reformation in Europe, spared no efforts to impede the slightest word of the "Protestant heresy" reaching its newly-established domains across the sea. All prospective colonists for the New World were screened to sift out anyone who might sympathize with the readers and propagators of the Scriptures. Proud of its extremely important role in arresting the spread of the Islam Empire, the Spanish crown accepted as its divine mission the wiping out of those daring ones who had risen up against papal Rome by unfurling the Gospel banner.

Christianizing by Force

On this premise, then, began the "christianization" of the new Spanish-dominated world. Authorized by the Holy See, the "Catholic rulers" exercised powers of life and death over the aborigines dwelling from southern California on down to Tierra del Fuego in an endeavor to bring them into the Kingdom of God." The Spanish made good use of their opportunity, for until the eclipse of their empire any other form of Christianity than that inspired by Rome was practically unknown in their American colonies. Religious in-

transigency covered the area like a sinister dark cloak. As to missionary method, force of arms was preferred to evangelical persuasion and the natives found their only alternative to extermination was permitting their ancient idolatrous cults to be supplanted by the worship of the "God of the white people." The American Indian, embittered and humiliated, accepted the external rites of the new worship; but since he did not understand the new religious concept, he continued to be idolatrous and pagan. Thus with the passing of time, there flourished on this side of the ocean a typically Latin American type of Christianity which is a mixture of certain evangelical principles with a generous proportion of pagan superstitions and practices inherited from the primitive inhabitants of this land. This is a truth which Catholics of other regions lament, since they class popular Latin American Catholicism as a hypocritical Christianity.

First Protestant Missionary

Colombia, a very important part of this religious scene, met the same treatment as the rest of Spanish America. During its struggle for independence, a handful of British subjects formed a brigade which arrived on Colombian soil to help throw off the Spanish yoke. Among them were many Protestants who brought their chaplains with them. It is believed that the latter were the first non-Catholic Christian minis-

ters to reach American shores. Although their mission was limited to ministering to the spiritual needs of their compatriots, no doubt the event marks the birth of an interest which years later resulted in the commissioning of the first missionary, the Rev. H. B. Pratt, sent in 1856 by the Presbyterian Church of the U.S.A. For years the Presbyterians remained alone in the work, but now there are several other denominations, our Lutheran Church being among the most recent to enter the field. Its work has been carried on principally in the interior of the country, in the Department (or province) of Boyacá and in the national capital, Bogota.

Obstacles Are Many

As one considers objectively the religious situation in Colombia and the predictable future of the mission work of our Church, various factors must be kept in mind. The first of these is the undeniable hold of the Church of Rome, a hold so strong that it dominates all areas of national life. Many of the privileges which the Church has been granted by the State in themselves constitute an effective denial of liberty of conscience and worship. The so-called "mission territories"—regions where there is no resident bishop—are closed to all Protestant mission activity. Furthermore, the normal development of Christian missions in the rest of the country has been hampered in every possible way, even by physical violence. Many a faithful believer has sealed the testimony of his evangelical Christian faith with his blood. Closed schools and churches, displaced families, denial

of work for religious reasons and many other manifestations of intolerance present themselves regularly. The high rate of illiteracy is another factor to be considered. Many who perhaps would come to a knowledge of the Gospel through the written word are denied the opportunity because they do not know how to read.

Signs of Encouragement

But alongside the adverse factors, there are other encouraging signs for the evangelistic effort of the Church. A spiritual restlessness is cropping out among individuals of all ranks. Hundreds of thousands have lost faith in the directives of their Roman Catholic creed simply because it has proved itself entirely unable to satisfy their desires for progress. If these are not won for the Gospel, they will go the way of many other unfortunate ones: into complete religious indifference and finally moral dissolution. It is also noteworthy that there is a constantly decreasing number of persons going into so-called ecclesiastical callings. Young people of the middle and higher classes especially are less and less inclined to join the Roman clergy. Members are consequently being recruited (and this seems to be the appropriate term for the entire effort of the Roman Catholic Church) among the "campesino" (rural) class. As a result the majority of the clergy is neither socially nor psychologically fit to maintain the prestige and culture which in bygone days were the patrimony of their Church. It is common knowledge that after more than four centuries of Roman Catholic

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dominion, the so-called Catholic countries of Europe have to continue sending their surplus monks and nuns to Latin America in an effort to preserve the flock and maintain and strengthen the tottering scaffolding of proselytism. We see in strong contrast the Protestant churches of North America which, in an admirable outflow of life, send their missionaries to revitalize the mother churches in Europe.

We Continue Confidently

Finally, is it necessary to intensify the missionary effort of the Christian Church in Colombia? Spiritual and moral conditions among its people tell us that the need is daily becoming more and more acute. Enemies of the truth are finding increasingly effective ways of blocking our advance. But when has the triumphal march of Christianity been unhindered by obstacles? If South America is the "continent of the future," why should the Church of Jesus Christ vacillate in its effort that the Kingdom of God might truly come to these lands? Once again we hear the words of the Lord of the Harvest: "He who sows the good seed is the Son of man; the field is the world, and the good seed means the sons of the kingdom . . ." (Matt. 13: 37-38). Here in Colombia the Good News of salvation will triumph in the battle that has begun against hell's forces. The Savior's promise goes with us until the end of time. Holding fast to it, we march on confidently. Amen.

May, 1958

FACTS ON COLOMBIA
Compiled by A.C. Morck

GEOGRAPHIC AND ETHNIC FEATURES

Colombia lies to the extreme northwest of South America, and borders on Panama, Venezuela, Brazil, Peru and Ecuador. The only country of this continent whose shores are washed by two oceans, it has 1,802 miles of coastline, 994.2 on the Caribbean Sea and 807.8 on the Pacific Ocean. Its principal seaports are Cartagena, Barranquilla and Buenaventura. Bogotá, its capital of a million people, sprawls on an inland plateau a mile and three-quarters above sea level.

The fourth largest of South America's ten republics, Colombia has an estimated area of 440,505 square miles - somewhat larger than the total area of the States of California, Oregon, Washington and Nevada.

With a total population of over 12,000,000 (1951 census), about 27 people live on each square mile. However, for a truer picture of the density of population, it should be remembered that about 95% live in the 16 "departamentos" (states) which comprise less than half of Colombia's total area, while only an estimated 5% of the people live in the vast tropical expanses of the unincorporated "intendencias" and "comisarias". Most densely populated are the valleys and plateaus of the three Andean mountain ranges that run through the west central part, rising to heights of 10,000 to 18,000 feet. Of Colombia's population, an estimated seven per cent are pure Indians from 398 tribes, five per cent are pure negroes, twenty per cent are pure whites, and 68 per cent are a mixture of these races. Colombia has no race problem.

The Magdalena River (Colombia's Mississippi), fed by 500 tributaries, winds northward for nearly 1,000 miles to the Caribbean and is navigable for stern-wheelers as far as La Dorada, about 500 miles from its mouth. Other great rivers flow into the Orinoco and Amazon systems.

Climate throughout Colombia varies, according to altitude, from tropical on the coasts and interior lowlands to temperate and cold in the mountains. For example, Tunja has an average temperature of 55°F. while La Dorada's average temperature is 84°F, with only slight variations throughout the year.

NATURAL RESOURCES AND INDUSTRY

Colombia is the second largest coffee producer in the world. Other important products are: bananas, sugar, cattle, petroleum, textiles, emeralds, gold and iron. The vast mineral wealth of Colombia has only begun to be exploited. The steel industry springing up at the recently opened mines of Paz de Río has caused that area to boom and will bring about significant changes in the department (state) of Boyacá.

RELIGIOUS FEATURES

The most important indigenous culture of Colombia was that of the sun-worshipping Chibchas upon the ruins of which was superimposed, in the Spanish colonization, a Roman Catholic culture which had not so much as felt the impact of the Reformation. Thus, the religious environment is quite different from that of North America, whose colonizers brought with them from northern Europe the open Bible, the cleansing fires of the Reformation and a personal faith in the Risen Christ.

Excepting a small number of Protestants and Jews, and the uncivilized tribes, most of which live along the Colombian headwaters of the Amazon, it can be said that nearly all Colombians are nominal Roman Catholics. However, it would be safe to say that only about 30% are voluntarily active in the practice of that religion, the percentage of men being lower than this, and that of women higher. It is especially toward the indifferent or anti-Roman majority that the Evangelical message is directed.

Over a century ago the Presbyterians made their first beginnings of missionary work in Colombia. Today over 20 different Protestant mission organizations are working here, in nearly all parts of the country.

The CEDEC (Evangelical Confederation of Colombia) census committee reports a Protestant communicant membership of 12,000 which represents an increase of 51% during the persecution years of 1948 to 1953. During this period, 43 Protestant churches were destroyed and 52 Protestant church members died as martyrs, 110 Protestant primary schools were closed, despite the fact that over half of the Colombian children between 7 and 14 years are not in school. Today over 50,000 Colombians and about 750 foreigners attend Protestant religious services each week. The total Protestant constituency is estimated at over 100,000 people. These figures do not include the Colombian islands of San Andrés and Providencia whose 7,500 people are nearly all Protestant.

LUTHERAN BEGINNINGS

In 1937 a small group of courageous Lutherans began work in Boyacá. Bravely they wielded the Sword of the Spirit and generously sowed the Good Seed, suffering hardship, sickness and death. One of these consecrated pioneers lies buried in the historic soil of Boyacá; soil that silently keeps the secrets and guards the bones of the ancient Chibchas and is still trodden by the feet of their descendants; soil claimed by the sword of the proud Spanish conquistadores; soil that drank the blood of the heroic liberators of five free nations.

When the first missionaries called by the ELC and the UELC arrived on the field in 1944, the above-mentioned independent Lutheran mission had already gathered eight or nine groups of believers and opened a Bible School. With reinforcements from our mission it was possible to place resident missionaries in four strategic towns, staff the Bible School, and open a new station in the capital of Boyacá. Scattered groups of believers were asking for regular services, resident missionaries, national pastors and teachers. Four rustic chapels were built. Vast areas, where the Gospel was practically unknown, lay open before us.

God sustains through times of trouble.

Then began a time of reverses and persecution. Even before our Mission assumed responsibility for the field in 1946, another missionary had laid down her life for Christ in Colombia. A change in government took place that same year which led to the desperate politico-religious struggle which still prevails in the country.

Nevertheless, God granted us a short time of fruitful work before the storm of persecution broke upon us in full force. A missionary was able to establish residence in our main center on the Plains and thus supervise the work all through the lowlands extending northeast to Venezuela along the Arauca River. Working with him were two Colombian evangelists and two teachers. A promising new station was also opened in a small mountain town (Chiscas) where property

was bought for the missionary home and chapel. Though contemplated for years, our opening work in Bogotá, the national capital, came as a direct result of the persecution which forced us out of Duitama, our main center in Boyacá.

Persecution which had been sporadic became general and organized. Repeated stonings of our homes, schools and meeting places became common. Several believers were imprisoned; others killed. Four of our rural chapels and two missionary homes were destroyed and all our primary schools closed. Entire congregations were routed and scattered by priest-incited mobs who left in their wake the smoldering ruins of many a peace-loving country home. Local authorities proved indifferent or powerless against the subtle pressure of ecclesiastical demagogues.

It has not been easy to adjust to these discouraging circumstances. Yet, the believers have proved staunch through it all. Some have been able to return to their communities. Others have settled in new areas, and thus the Gospel has been spread. Though unable to meet for worship, their lives have preached the Living Word. Enemies have become friends; persecutors Christian witnesses.

Missionaries have tried through letters to encourage believers in these communities where visits from them would only mean renewed persecution. Meanwhile, they have concentrated their efforts in the cities, gathering refugees from the country and making new contacts.

Reintegration and progress

Now a growing congregation worships in our beautiful and strategically located church in Bogotá.

Our Instituto Bíblico-Cultural continues its important work of training teachers and evangelists.

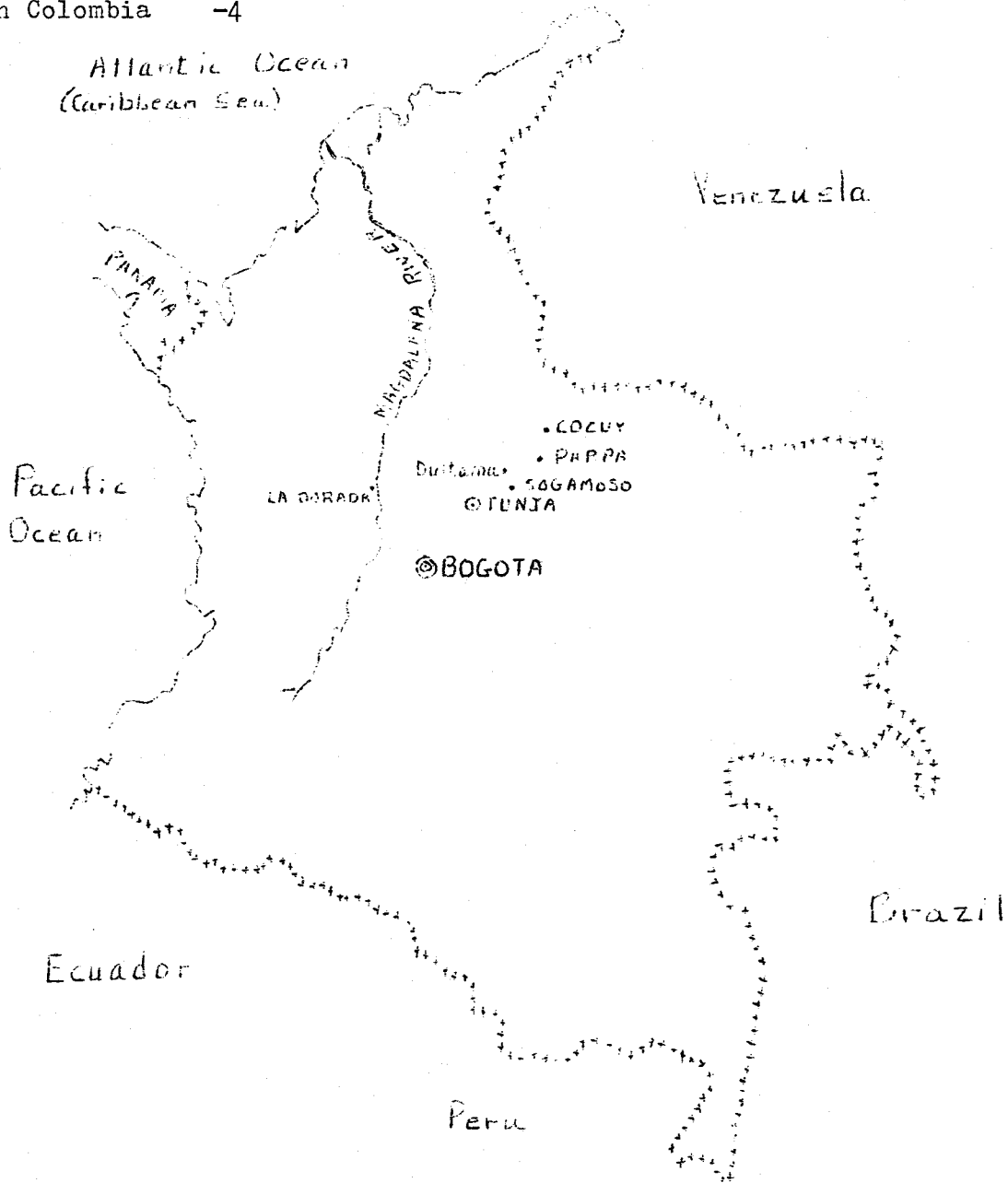
Four men have completed theological training abroad and have returned to their native Colombia to preach the Word to their countrymen. Others are still abroad for seminary or other higher education.

Emphasis is placed on preparation of Lutheran literature in Spanish for evangelism and Christian education. Several important works have been published and others are in preparation. Our field is participating in the preparation of a new Lutheran Hymnal for use in Spanish-speaking America.

The Lutheran World Federation now carries on work among European Lutherans whom missionaries had tried to serve in a very limited way.

Some of the schools and churches closed during the years of intense persecution have now been reopened (Casanare, Parpa, El Cocuy, Carrizal) and new areas of service have been opened in Sogamoso, Rechiniga and La Dorada.

For a clearer idea of the location of these places, an outline map and a brief sketch of each station follow.



CONGREGATIONS AND PREACHING PLACES

1. Bogotá: Colombia's capital of a million souls. The first Lutheran service was held here on Easter Sunday, 1949. The congregation was organized in January, 1953 and an attractive church building and parsonage were dedicated on September 27, 1953. A small educational unit was dedicated in 1958 for use of Sunday School and Day School. The congregation in its evangelistic efforts reaches out to other preaching places in the city.
2. Tunja: State capital of Boyacá where Lutheran work was begun in 1945. A small group of believers has regularly met here for worship but was not formally organized as a congregation until 1958.
3. Sogamoso: Historic center of ancient Inca culture, now a bustling city of 33,000 inhabitants; close to steel mills of Belencito and iron mines of Paz de Río. Lutheran work was begun here in 1955. Building for boarding

school, chapel and apartments of pastor and teachers was erected and dedicated in 1957. Congregation was organized the same year.

Duitama, former center of work, lies just 15 miles northwest of Sogamoso, but was abandoned in 1948 because of persecution. The pastor in Sogamoso makes visits to this town where the Mission still owns a building site.

4. Parpa: Accessible only by mule or on foot, is the home of a rural congregation of Presbyterian origin served by Lutheran Mission since 1939. Local believers built their own humble chapel. This (the oldest Protestant chapel in Boyacá) and the parsonage were destroyed in 1950 by fanatical Roman Catholic mobs. Reconstruction began in 1954 and was suspended in 1956 when builder was threatened and imprisoned. Day school under auspices of congregation was reopened in 1958 and it is hoped that persecution has abated sufficiently for continuation of services and formal organization of congregation. There is also a Protestant cemetery at Parpa.

About three hours by mule from Parpa is another preaching place known as Mause, where is also a Protestant cemetery.

5. Congregation of Casanare: The center of this scattered parish on the tropical Plains of Casanare was at La Aguada, a town which was completely destroyed (including Lutheran chapel and parsonage) in 1950, during civil war between revolutionary and government forces. Since destruction of property, the scattered congregation has been served by an itinerant pastor, the whole group meeting at one place two or three times a year. The congregation was formally organized in 1956.
6. El Cocuy: Mountain town 9,000 feet above sea level, nestled in a beautiful valley close to the snow caps of El Cocuy. Cocuy is the center of a promising field for the Gospel. Work here is headed by a resident missionary and/or a Colombian pastor. On the Mission premises in the town itself is a chapel and a day school. The greater part of the congregation live two or three miles up in the mountains in a community known as El Carrizal. Here there is also a small chapel, a school and a cemetery. This congregation was organized in 1955. Other preaching places in the area are Chiscas and Rochíniga.
7. La Dorada: Lutheran work was begun in this important river port in 1958 upon the invitation of a group of Protestant believers in that city. Population is about 35,000. La Dorada, an industrial and commercial center, is accessible by river, rail, highway and by air. It is surrounded by a rich farm and ranching area.

Field staff:

Pastor Oliverio Mora, Pastor & Mrs. Julio C. Orozco, Pastor & Mrs. Gerardo Wilches, Pastor & Mrs. Pausanias Wilches, Mr. & Mrs. Gustavo Rodríguez, Miss Joyce Bergh, Miss Helen Danielson, Miss Cornelia Jenson, Pastor & Mrs. A.C. Morck, Miss Belva Norlion, Pastor & Mrs. H.L. Olson, Pastor & Mrs. Gerhard Ostrom, Pastor Olger Quanrud. (Mrs. Quanrud passed away in 1956 at which time our work in Medellín was closed down due to Quanrud's leaving the city and the urgent need of other workers in more promising fields.)

Eleven Colombian teachers at present teach in the six day schools operated on this field. Two Colombians and two foreigners make up the full-time staff at the "Instituto Bíblico-Cultural" in Bogotá.

A BRIEF REPORT ON THE EVANGELICAL LUTHERAN CHURCH - COLOMBIA SYNOD
to be presented at the Third Latin American Lutheran
Conference in Buenos Aires, Argentina, April 13-17, 1959.

Important developments have taken place in Colombia since we reported to the Second Latin American Lutheran Conference in Petropolis, Brazil, in 1954.

Politically, the country experienced a dramatic change through the bloodless popular uprising which overthrew the Rojas dictatorship on May 10, 1958. This return to democratic principles was consolidated in the presidential election of May, 1958, and the inauguration of President Alberto Lleras Camargo in August of the same year. It is to be hoped that the present policies of the "Frente Nacional", characterized by tolerance and parity in government between Conservatives and Liberals, will result in more stability in government and economy, and in more social justice, and even in more religious liberty for minority groups.

While the life and development of the congregations which now make up what is known as the "Iglesia Evangélica Luterana - Sínodo de Colombia does not depend on these political, social and economic factors, they are nevertheless greatly influenced by them. Certainly these congregations breath and act with considerably more liberty than they did at the time of the Petropolis Conference. At that time only one congregation, that of Bogotá, was formally organized. Today six are organized and a seventh in the process of organizing. Having weathered a long decade of persecution during which their faith was tested and their coherence as churches proven, it was a natural and necessary step now to draw up their constitutions and organize as responsible Lutheran congregations.

The next important step was taken on July 26, 1958, when at their sixth annual meeting these congregations banded together to form the "Evangelical Lutheran Church - Colombia Synod".

This tiny church body, composed for all practical purposes of seven congregations, had on its records at the close of 1958 five hundred and eighty-five souls of which 274 are communicant (confirmed) members. Adherents or "sympathizers" would probably outnumber the actual members. Average church attendance is considerably greater than the number of members. These people are "Latins" with the exception of a very few foreigners who attend more or less regularly the worship services.

Statistics for 1958 show a net gain of about 22% over the 1957 membership. During the year 105 new members were received; two by adult baptism, 37 by infant baptism and 66 by adult confirmation. Nearly all of the 37 infants baptized are children of members. The 66 members received through adult confirmation come from nominal Romanism. When one looks into the faces of our congregations he is impressed by the large percentage of children and young people.

Incidentally, the young people are organized in a national Luther League known as "Juventud del Castillo Fuerte" (Youth of the Mighty Fortress).

Since 1954, when the "Provisional Administrative Council" was formed with representatives from the various congregations, considerable progress has been made toward an indigenous and responsible church in Colombia; that is, the transition from Mission to Church as a self-propagating, self-governing and self-supporting organism. One can say that the two first of these characteristics were reached when the synodical constitution was signed in July, 1958. Complete self-support is striven for as congregations increase in number and their members grow in the responsibility of Christian stewardship. None of the members are in the upper economic brackets. Not one owns an automobile. Many are poor. Yet among all are a goodly number who are faithful in giving to the support of the church.

Properties for church and school use in the approximate value of \$265,400.00 U.S. are owned in eight different urban and rural points. Due to the difficulties and the expense involved for each congregation to obtain "personería jurídica" (to incorporate), these properties are provisionally held in the name of the Mission Corporation legalized in 1949.

Important in the development of a responsible church is an indigenous ministry. In this direction the Colombia Synod has made some progress. It has four ordained Colombian pastors trained abroad, and two men at present studying theology; one in Argentina and one in Mexico. Only one of the three foreign clergymen serving under the Synod is in a full-time pastorate. The others are in educational and administrative work. New opportunities of work in Colombia and expansion of the old create a great scarcity of pastors. Evangelists or catechists as well as the grade school teachers in the local congregations help in the work of catechization and preaching in the seven parishes and a dozen preaching places. In some places unpaid local church members play an important part in this work. On all fronts the importance of personal evangelism (or the spontaneous witness of Christ to ones neighbor) is stressed. Thus, the "leaven" of the Gospel permeates little by little the whole mass of society.

The Instituto Bíblico-Cultural, operated in Bogotá under Synod and Mission auspices, prepares elementary school teachers and evangelists (catechists), and in its extension program reaches out to the general membership with training in Bible and other subjects that are geared to produce more intelligent and effective church members and Sunday School teachers. Ten elementary day schools operate throughout the field manned by Colombian teachers.

Four foreign lady missionaries serve in the Synod's education and parish visitation program. The general educational program is headed up by a young Colombian with specialized training in this field.

We are asked occasionally what relation, if any, exists between the congregations of the Colombia Synod and the Lutheran foreign-language congregations in Colombia. Synod's Constitution in Article V says this: "The Synod declares its desire to cooperate with other Lutheran synods and bodies within as well as outside the country, and with the Lutheran World Federation." We dare say that an effective cooperation could exist even now to the extent that the pastors of the foreign-language congregations are in command of the Spanish language and where the congregations themselves would encourage its use. LWF pastors and workers have on several occasions accepted invitations to take part in special activities of the Colombian Church. If our common faith, preached and taught to all without reservations and distinctions, were understood and accepted as the common denominator among us all as Lutherans, we should immediately be launched together on the great task of planting and extending the Church of Jesus Christ among an indifferent, irreligious or nominally Christian population. We of the Colombia Synod sincerely welcome a wider fellowship in Christ and further cooperation in the work of His Kingdom which awaits an awakening Lutheranism in Latin America. May this Third Latin American Lutheran Assembly strengthen our faith, enhance our vision, and make us more conscious of our great heritage and more alive to our responsibility of sharing it with our neighbors in this hemisphere and in the world.

Arnfeld C. Morok
President

SOME FACTS ON COLOMBIA AND THE ELC - COLOMBIA SYNOD

Compiled by A. C. Morck

Revised by W. C. Westman (1967)

GEOGRAPHIC AND ETHNIC FEATURES

Colombia lies to the extreme northwest of South America, and borders on Panama, Venezuela, Brazil, Peru and Ecuador. The only country of this continent whose shores are washed by two oceans, it has 1,802 miles of coastline, 994.2 on the Caribbean Sea, and 807.8 on the Pacific Ocean. Its principal seaports are Cartagena, Barranquilla, and Buenaventura. Bogotá, its capital of 4 million people, sprawls on an inland plateau a mile and three-quarters above sea level.

The fourth largest of South America's ten republics, Colombia has an estimated area of 440,505 square miles (larger than Ontario and smaller than Alaska).

With a population of over ²³23,000,000, about ^{52.2}31.5 people live on each square mile. However, for a truer picture of the population density, it should be remembered that most of the population live in the 17 "departamentos" (states) which comprise about half of Colombia's total area, while the vast tropical expanses of the unincorporated "intendencias" and "comisarias" are very sparsely populated. Most densely populated are the valleys and plateaus of the three Andean mountain ranges that run through the west central part, rising to heights of 10,000 to 18,000 feet. Colombia's population is largely mestizo, resulting from a mixture of the Spaniards with the indigenous tribes. Most of the "colored" population live on the coast, where their ancestors were slaves to the Spaniards. Colombia has no race problem.

The Magdalena River (Colombia's Mississippi), fed by 500 tributaries, winds northward for nearly 1,000 miles to the Caribbean and is navigable for sternwheelers about half its length. Other great rivers flow into the Orinoco and Amazon systems.

Climate throughout Colombia varies, according to altitude, from tropical on the coasts and interior lowlands to temperate and cold in the mountains. For example, Tunja at 9,000 feet has an average temperature of 55 degrees F. while La Dorada at 600 feet averages 84 degrees F., with only slight variations throughout the year.

NATURAL RESOURCES AND INDUSTRY

Colombia is the second largest coffee producer in the world (Brazil being first; but Colombia is first in mild coffee). Other important products are: bananas, cotton, sugar, cattle, petroleum, textiles, emeralds, gold, and iron. The vast mineral wealth of Colombia has only begun to be exploited. The steel industry at the ~~recently opened~~ mines of Paz de Río is unique in that all necessary raw materials abound within a radius of 20 miles from the plant.

RELIGIOUS FEATURES

The most important indigenous culture of Colombia was that of the sun-worshipping Chibchas upon the ruins of which was superimposed, in the Spanish colonization, a Roman Catholic culture which had not felt the impact of the Reformation. Thus, the religious environment is quite different from that of North America, whose colonizers brought with them from northern Europe the open Bible, the cleansing fires of the Reformation, and a personal faith in the Risen Christ.

Excepting a comparatively small number of Protestants and Jews, and the approximately 500,000 unincorporated Indians of ~~60~~ known tribes, nearly all Colombians are nominal Roman Catholics. However, according to Roman Catholic estimates, only about 20% are active in the practice of that religion to the extent of attending mass once a year.

Over a century ago the Presbyterians made their first beginnings of missionary work in Colombia. Today over 20 different Protestant mission organizations are working here, in nearly all parts of the country.

omit or up date
The CEDEC (Evangelical Confederation of Colombia) census committee reports an approximate Protestant communicant membership of 45,000. The total Protestant constituency is estimated at over 180,000 people. These figures do not include the Colombian islands of San Andres and Providencia, 90% of whose 7,500 people are Protestant.

CEDEC reports a persecution toll of 115 Protestant Christians martyred for their faith, 66 Protestant churches and chapels destroyed, and over 200 Protestant schools closed during the years 1948-1959. Most of these schools were reopened after the overthrow of the dictatorship. Protestants now enjoy much more liberty. The new "climate" created by the Vatican Council has eased tensions and led to friendly encounters between Roman Catholic and Protestant leaders. But Roman Catholic control of the public schools still accounts for much discrimination against Protestant students and teachers.

LUTHERAN WORK

Historic Sketch

Lutheran work was begun in 1936 by an independent group known as "Celmosa" (Colombia Evangelical Lutheran Mission of South America), with missionaries from various synods: ELC, Lutheran Brethren, Augustana, and UELC.

When the first missionaries called by the ELC and the UELC arrived on the field in 1944, the above-mentioned independent Lutheran mission had already gathered six or seven groups of believers and opened a Bible School. With these reinforcements it was possible to place resident missionaries in four strategic towns, staff the Bible School, and open a new station in Tunja, the capital of Boyaca. Four rustic chapels were built.

Then began a time of setbacks and persecution. Even before our Mission (ELC-UELC) assumed responsibility for the field in 1946, a change in government took place which led to the disastrous politico-religious struggle from which the country has only begun to recover since ousting its dictatorial government in 1957.

Nevertheless, God granted us a short time of fruitful work before the storm of persecution broke upon us in full force. Though contemplated for years, our opening work in Bogota, the national capital, came as a direct result of the persecution which forced us out of Duitama, our main center in Boyaca.

Persecution which had been sporadic became general and organized. There were repeated stonings of our homes, schools, and meeting places. Several believers were imprisoned; others were killed. Four of our rural chapels and two missionary homes were destroyed and all our schools closed.

It was not easy to adjust to these discouraging circumstances. Yet, most of the believers proved staunch through it all. Some were able to return to their communities. Others settled in new areas, and thus the Gospel was spread. Though unable to meet for worship, their lives preached the Living Word. Enemies became friends; persecutors became Christian witnesses.

Missionaries tried through letters to encourage believers in these communities where visits from them would only mean renewed persecution. Meanwhile, they concentrated their efforts in the cities, gathering refugees from the country and making new contacts.

Organization and Progress.

The schools and churches closed during the persecution years have been reopened and new areas of service have been opened. At present ~~24~~ elementary schools are operating with ~~15~~ Colombian teachers. The Lutheran school in Sogamoso, with government license, offers the official basic secondary curriculum ~~plus Bible and Normal training for girls.~~ *Several church schools have been closed since protestants are now free to attend the public schools.*

A significant forward step was the formal organization of the "Iglesia Evangelica Luterana - Sinodo de Colombia" (Evangelical Lutheran Church - Colombia Synod) on July 26, 1958, with six member congregations. Two more congregations were added in 1961. A second congregation was organized in Bogota in February, 1965.

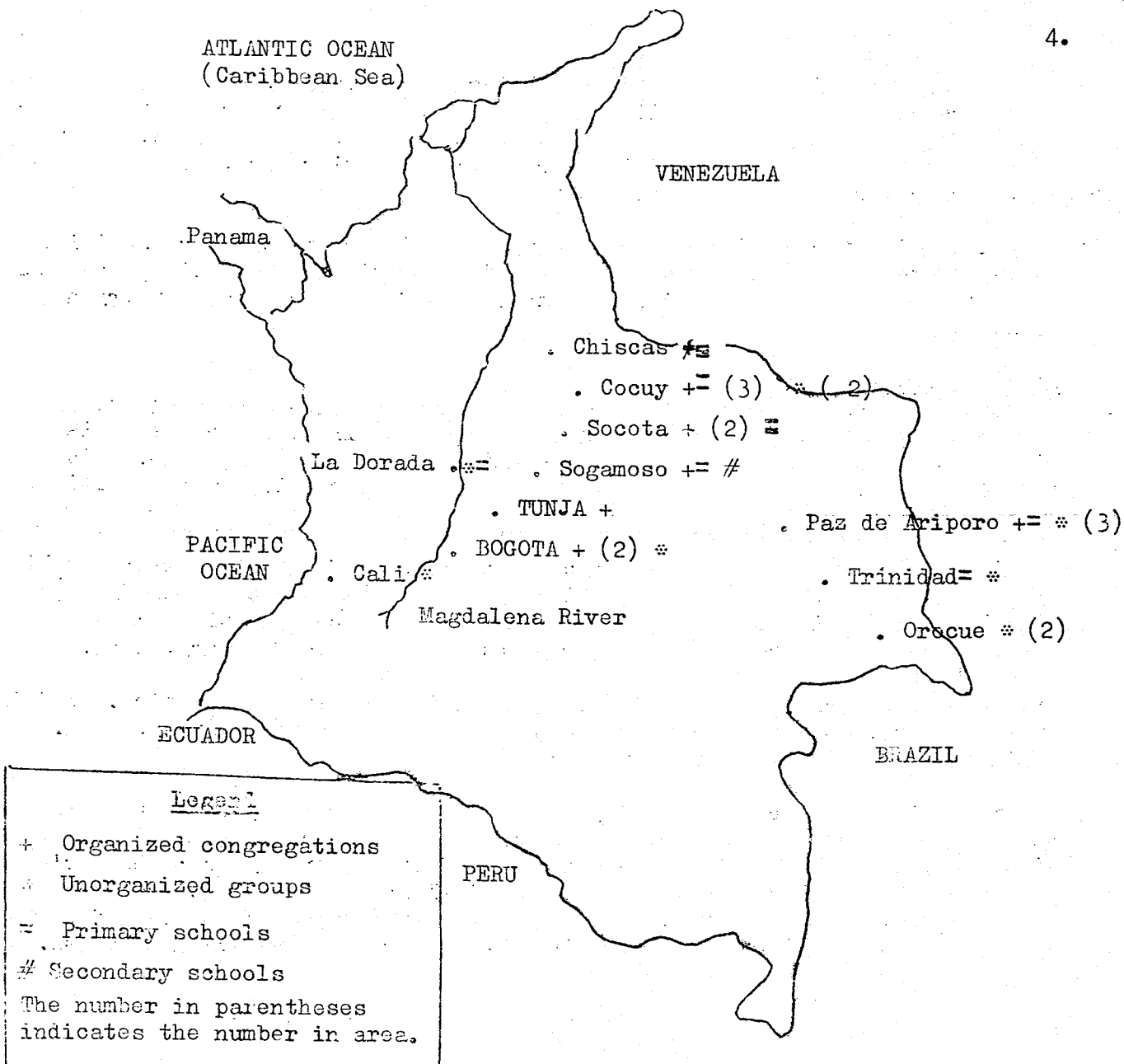
al-
note
Pastors have been trained in Lutheran seminaries in Argentina and Mexico. A joint Lutheran seminary, *Seminario* "Centro Augsburgo," was opened in Mexico in January, 1965. ?
~~Three students from Colombia are enrolled.~~

Our Colombia field cooperates in the joint Lutheran effort to provide Christian literature in Spanish. ~~The new service book and hymnal for use in Spanish-speaking America is now in use.~~ *General* Other major projects under way are: Luther's works in Spanish, Bible commentaries, ~~catechetical materials and other teaching aids.~~ *etc.* ~~The recently incorporated, intersynodical "Publicaciones El Escudo" will be responsible for publishing and distributing Lutheran literature in Spanish.~~

add TEE, etc

CONGREGATIONS AND PREACHING PLACES OF THE ELC - CS

For a clearer idea of their location, see the following outline map and a brief sketch of each center of activity on the Colombia field.



Bogota: Colombia's capital of two million souls. The first Lutheran service in Spanish was held here on Easter Sunday, 1949. Redeemer Lutheran congregation was organized in January, 1953, and an attractive church building and parsonage were dedicated on September 27, 1953. A small educational unit was dedicated in 1958 for use of Sunday School and Day School. A Christian Bookstore was built in 1966. It is located along side Redeemer Church. The congregation in its evangelistic efforts reaches out to other preaching places in the city. "San Lucas" congregation was organized in February, 1965, in Ciudad Kennedy, a Bogota suburb with 150,000 people. Worship services are also being held in south Bogota in a private home, with the idea of organizing another congregation in the near future.

2. Tunja: Cold, colonial state capital of Boyaca where Lutheran work was begun in 1945. A small group of believers has regularly met here for worship and was formally organized as a congregation in 1958.
3. Sogamoso: Historic center of ancient Inca culture, now a bustling city of 35,000 inhabitants; close to steel mills of Belencito and iron mines of Paz de Rio.

- Lutheran work was begun here in 1953. A building for boarding school, chapel, and apartments for pastor and teachers was erected and dedicated in 1957. The congregation was organized the same year. The school now offers secondary, Bible, and normal training.
4. Socota: Parpa, in the municipality of Socota, accessible only by mule or on foot, is the home of a rural congregation of Presbyterian origin served by Lutheran Mission since 1939. Local believers built their own humble chapel. This, the oldest Protestant chapel in Boyaca, and the parsonage were destroyed in 1950 by anti-Protestant fanatics. Reconstruction began in 1954 and was suspended in 1956 when builder was threatened and imprisoned. Day school under auspices of congregation was reopened in 1958. The congregation was organized December 26, 1958, and the new chapel completed, and dedicated April 26, 1959. Three or four hours by mule trail from Parpa, at Frailejónal, is another rural group which organized as a congregation in 1961.
 5. Paz de Ariporo: The center of this scattered parish on the tropical Plains of Casanare was at La Aguada, a town which was completely destroyed (including Lutheran chapel and parsonage) in 1950 during civil war between revolutionary and government forces. Since then the congregation, formally organized in 1956, has been served by an itinerant pastor, the whole group meeting at one place two or three times a year. Paz de Ariporo, a new town created by the government in 1953, is now the municipal center of this rural parish.
 6. Trinidad: An important town in the heart of the Casanare Plains, promises to become the center of a second congregation in this area. A lot was purchased and a school and parsonage have built.
 7. El Cocuy: Mountain town 9,000 feet above sea level, nestled in a beautiful valley close to the snow caps of El Cocuy, is the center of a promising field for the Gospel. On the Mission premises in the town itself is a chapel and a day school. The greater part of the congregation lives two or three miles up in the mountains in a community known as El Carrizal. Here there is also a small chapel, a school, and a cemetery. This congregation was organized in 1955. There are several other preaching places in the area.
 8. Chiscas: A quaint little town surrounded by scenic mountains and inhabited before the Spanish conquest by the Laches and Chiscas tribes. With the large rural community included in this municipality, it offers a great challenge. The nucleus of believers in the area was organized as a congregation in 1961. Property, owned there by the Mission since 1948, provides chapel, school, and residence.
 9. La Dorada: Lutheran work was begun in this important river port in 1958 upon the invitation of a group of Protestant believers. Population is about 35,000. La Dorada, an industrial and commercial center, is accessible by river, rail, highway, and air. It is surrounded by a rich farm and ranching area. Buildings for chapel, school, and parsonage were dedicated August 17, 1958.
 10. Orocúe: Lutheran work was begun in this river city in 1965. Orocúe is located on the Meta River, one of the major river highways of Colombia. This is the center of our river operations with our 33 foot boat, the "San Pablo" (St. Paul), which is used in evangelizing the thousands of people that live on the banks of this major river.

11. Cali: It is one of the oldest cities on the continent, founded in 1536. Today it has a population of about one million souls, and is one of the fastest growing cities in Colombia. The mean temperature is a lovely 77°F. Lutheran work in Spanish was begun in this city in February of 1967, however, there is a German Lutheran congregation of long standing located in Cali. The future looks very bright for the work in Cali.

PERSONNEL

Colombian:

Pastor Oliverio Mora, Pastor and Mrs. Gerardo Wilches, Pastor and Mrs. Pausanias Wilches, Mr. and Mrs. Hernando Lara, Mr. Nehemias Parada, Mr. Benjamin Ojeda, Mr. and Mrs. Hernán Ariza, and Mr. & Mrs. Juan Saenz.

Several evangelists, some of them studying and working part-time, play an important part in the evangelistic outreach of the church.

Foreign:

Miss Joyce Bergh, Miss Helen Danielson, Miss Cornelia Jensen, Pastor and Mrs. Harold L. Olson, Pastor and Mrs. Arnfeld C. Morck, Pastor and Mrs. Marlayne Jacobson, Pastor Walter Ludwigsen, Pastor and Mrs. Wilmer Westman, Pastor and Mrs. Dale Brand, Pastor and Mrs. Norman Cmodt, and Pastor & Mrs. Viesturs Pavasars.

FOREIGN LANGUAGE (NON-SPANISH) CHURCHES

Six foreign language congregations (mostly German and Scandinavian) in Colombia are served by two pastors and one "Diakon" under the auspices of the Lutheran World Federation. Resident pastors in Bogota and Cali serve the congregations in Bogota, Barranquilla, Cali, Medellin, Manizales, and Pasto.

PRESENT NEEDS

Urgently needed on the Colombia field are:

1. More Colombian pastors and teachers
2. More missionaries
3. Instructors in the Bible - Normal School
4. A business and book store manager
5. A renewal in faith and life that will stir the church into more responsibility in evangelism and self-support.

We continue to pray and plead for reinforcements. The Lutheran Church faces a new and promising day in Colombia. There are unprecedented opportunities if we have the vitality and resources (spiritual and material) to meet the challenge.

"BRETHREN, PRAY FOR US."

From the Desk of...

MORRIS A. SORENSON JR.

This issue of *The Missionary* gives special attention to the work of The American Lutheran Church in Colombia.

Lutheran work was begun in Colombia in 1936 by an independent group known as the "Colombia Evangelical Lutheran Mission of South America" (CELMOSA), made up of missionaries from the Evangelical Lutheran Church, Augustana Lutheran Church, United Evangelical Lutheran Church, and Church of the Lutheran Brethren. In 1946, the administration of the Colombian work was assumed by the Evangelical Lutheran Church and the United Evangelical Lutheran Church. And in 1960, the work in Colombia became one of the twelve mission fields of The American Lutheran Church.

The first decade of Lutheran work in Colombia, 1936-1946, was a time of beginnings. A number of small groups of believers were gathered, resident missionaries were located in strategic towns, and a Bible school was begun. Several small chapels were also constructed during this period.

The second decade, 1946-1956, was marked by unfortunate setbacks and rather severe persecution. The entire nation was caught up in political and religious struggle. Homes, schools, and meeting places of evangelical Christians were repeatedly stoned. Several believers were imprisoned, others killed, chapels and homes destroyed, and all of the Lutheran schools closed. It was a difficult and discouraging period. Yet, believers stood in the faith and the missionary witness of the church was not silenced.

During this period, largely because of the persecution, Lutheran work was begun in the capitol city of Bogota. The first service was held on Easter Sunday, 1949, a congregation was organized in January of 1953, and a church building and parsonage were dedicated in September of the same year.

The third decade, 1956-1966, was a decade of recovery and adjustment. A new government came into power in 1957 and the nation embarked on the difficult recovery from a near disastrous political-religious struggle. During this period schools were reopened, churches rebuilt, and evangelism resumed in the more rural areas of the country.

It was during this decade, too, that the Evangelical Lutheran Church-Colombia Synod (ELC-CC) was formally organized with six member congregations. The constituting convention of the synod was held on July 26, 1958. Two additional congregations joined the synodical structure in 1961 and still another associated itself with the Synod in 1965. The church is small, some 700 members, and the national ministerium numbers only three. Yet, it is the Lutheran Church of Colombia and for it we pray and to it we have pledged our support.

It should be noted that during this decade, a joint Spanish language seminary was opened in Mexico City. The first class began study at that seminary in January of 1965. Several young men from the Colombia Synod are there preparing themselves for Colombian ministry.

This decade marked also the arrival of several new missionary families. Two missionary pastors entered the work in 1963, one in 1964, two in 1965, and still another in 1966. These were the first workers permitted legal entry into Colombia after an unfortunately long period during which there was no augmentation of the missionary staff.

In an attempt to understand and properly support the work of The American Lutheran Church in Colombia there are three things which demand particular note at this point in the development of the Colombian work.

In the first place, today there is freedom and opportunity which has been unparalleled in the history of Lutheran work in Colombia. A new government and a moderating religious climate have created a setting in which the Lutheran Church is free to proclaim the Gospel, to establish churches, and to exert significant influence in a changing political and sociological setting.

An increased missionary staff has made it possible for the Lutheran Church to respond to new opportunity. New work has been begun in the cities of Cali and Bogota. A bookstore has been opened in the northern section of the Capitol city (Bogota). Yet, the Lutheran Church has just begun to respond to the opportunities which do await confrontation. New freedom in Colombia and almost unlimited opportunities for witness call for an increasing support of the work there by congregations and individuals of The American Lutheran Church. There is need for more missionary personnel and additional funds for the expansion of the Evangelical witness in Colombia.

In the second place, a conscious attempt is being made in Colombia to speak significantly to a newly emerging urban middle class.

Initially, Lutheran work was begun in the rural areas, particularly in the state of Boyaca. During the period of persecution, Lutheran work was begun in Bogota, which until recently was the only urban work in which the

COLOMBIA, SOUTH AMERICA
Capitol: Bogota



Lutheran Church was engaged. But now, the Church has sensed a particular call to intensify its witness to the rapidly emerging urban middle class. This is deemed essential because of the evident importance of this group and the potential leadership which is a part of this class.

It should be indicated at this point that, because of the small national ministerium, there is an inadequate national leadership for the Evangelical Lutheran Church-Colombia Synod. It is hoped that urban ministries will assist significantly in the provision of leadership for the national church.

And finally, in the third place, the Protestant church in Colombia is seeking a more adequate understanding of its role in a predominantly Roman Catholic culture. This is a quest which has been and will continue to be with the Protestant community in Colombia. It is essential that the community continues to ask the question as to its role in the society in which it finds itself. This is directly related, of course, to the determination of the most effective methods of reaching people with the Gospel in that particular setting.

The Lord has opened doors in a marvelous way in Colombia. The American Lutheran Church has responded by providing a missionary staff alert to the needs and the opportunities in that land. The Division of World Missions requests the congregations and members of The American Lutheran Church to provide increasing support to the missionary staff in Colombia through fervent prayer and generous giving. The opportunities are there and as a church we are called upon to face up to those opportunities, and be faithful in the witness which the Lord of the Church has committed to us in that Latin American nation.



ANTONIO ARIZA, one of our first believers in Soata. Hernan, next to his father, is studying in the Seminary in Mexico City.

Change and Challenge in Colombia

HAROLD L. OLSON
COLOMBIA

On a trip to El Cocuy, the northeast limit of our Colombian field, one passes through Soatá and by the house where the Lutheran faith was first planted in Colombia. It was there in 1936 the Misses Myrtle Nordin (now Mrs. Huerta of Mexico) of Lake Lillian, Minn. and Marie Thompson (now Mrs. Juan Galdamez of New York) of Clearbrook, Minn., on the advice

of Rev. Alexander Allen (veteran Presbyterian missionary), founded the work of the Colombia Evangelical Lutheran Mission of South America (CELMOSA). Other Celmosa missionaries came to Soata and were instructed in Spanish by Mr. Juan Galdamez and accompanied by him on evangelistic excursions to El Cocuy, Socota, and the Plains. This center of activity

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later was moved from Soatá to Duitama which was centrally located and more accessible, and it was to Duitama the first ELC-UELC missionaries, most of whom had studied in Mexico City, arrived to help out the Celmosa group. By invitation of Celmosa the ELC-UELC took over responsibility for the work on this field in 1946.

Other new missionaries who came studied in the language school in Medellin, Colombia. Finally, when the persecution in Duitama caused the shift of the Bible Institute to the capital of Colombia and her largest city, Bogotá, the most permanent and natural center was founded there. Additional missionaries have come there, most of whom have studied Spanish in the language center in Costa Rica.

This work, in thirty years, was to pass through three decades of change, adjustment and development; through the stages of evangelization, foundation of congregations, and expansion; to be influenced by the different emphases: 1) that of a Biblical-pietistic orientation, 2) later of a Biblical-church emphasis, and 3) more recently with a theological-church influence.

It was to be supported as a faith mission with the gifts of interested friends; then later as a church mission, but as an extra endeavor of the mission budget of the ELC and a special budget of the UELC; and finally, under The ALC as a regular budgeted part of the church's mission program.

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GENERAL CHANGES

Communication

In the country and small towns perhaps one home, or at the most a few, had a clock or a radio. It was not strange to wait half an hour or more for the people to come together for a meeting. Today the majority of the homes have a transistor radio that has become a clock to mark their time, a world of ideas to influence their thinking, and a voice to control their lives.

Transportation

A trip from El Cocuy to Bogotá years ago, in a two-bench truck with cargo behind, would take a couple of days. Now five or six buses each day require at the most ten hours for the trip. Likewise from Sogamoso to the capital was an all day event whether by bus or by train. Now every half hour buses leave or arrive, and taxis every hour make the trip in three or four hours. All this indicates that the Colombian is on the move, and besides being a transitory" he is a "transitory" being, with all the problems that come with the multitudes on the move. The ex-mayor of LaDorada told me he calculated that 35% of this river port and frontier town are on the move.

Industry—Urbanization

In the beginning of our work we found most of the things on the shelves in stores, except for textile products, carried the mark, "Made in the USA." Some years later a

third of the products were marked, "Industria Argentina"—made in Argentina—and the rest were made in the USA, except for tires—"Industria Brazileña"—made in Brazil. About ten or twelve years ago most everything carried, "Industria Colombiana": Goodyear Tires, Kellogg's Corn Flakes, Arrow Shirts, Jeeps, etc. This industrial development also marks the exodus from the country to the city making the urban problems as serious as the rural.

Ministry—Social Service

The urbanization development marks the efforts to meet the challenge with the opening of work by Rev. Viesturs Pavasars in a middle class suburb of Cali (see page 14), as well as an increased participa-

tion in social endeavors. Together with our new and active congregation in a worker's suburb of Bogotá, Ciudad Kennedy (an Alliance for Progress project), a dispensary has been functioning where Dr. Jorge Corzo, a product of our schools, gives of his time and attention one afternoon a week to the medical needs of the people. Two missionaries belong to service clubs, a couple has been instrumental in the founding of a school for retarded children, and a wife has found an open door for service to the physical and spiritual needs of the residents in an old peoples' home.

RELIGIOUS AND POLITICAL CHANGES

One is amazed at the quick change in the last five years in the attitude of the Catholics to the Protestants. At first it was with a mingled suspicion and curiosity that we were regarded. Then open animosity showed itself as priests and political opportunists stirred up the people to speak evil of, or to stone us and our people. But oftentimes just public officials defended those who suffered the brunt of the attack. Then when the transfer from liberal to conservative government with the latter's emphasis on centralized authority gave way to a police state type of rule, evangelicals were sought out, charged with being traitors to their own country, and were openly ridiculed and sometimes brutally



OUR REDEEMER LUTHERAN CHURCH, BOGOTA, dedicated in 1953.

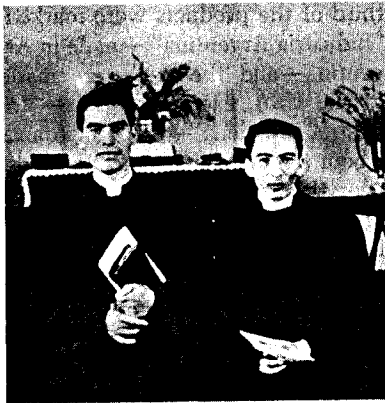
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mistreated. When General Rojas, later a military dictator, pacified our areas we were tolerated and given limited opportunities for work. As constitutional government returned under Dr. Alberto Lleras Camargo, more unlimited freedom to worship and to evangelize has come to us. Imagine one's surprise today to find that one can visit Catholic schools, and even take a class in seminaries as Rev. Dale Brand has been permitted by Tunja's Bishop to do (see page 11). Students of Catholic schools come to buy Bibles and to ask questions, often sent by priests or nuns. Miss Helen Danielson, parish worker on our field for 26 years, remarked that until recently the Catholics were curious to know about the evangelical faith but now they want to know the Bible. And dialogue is a common thing in Bogotá between leading Catholic and Episcopalian priests, Lutheran, Presbyterian, and other evangelical pastors.

THE CHALLENGE TO TRAIN

It is most encouraging to see that the Bible, in place of being a prescribed book for the laity has become a recommended book, for it is the Word of God that has given, through the working of the Spirit, whatever life, wisdom and power our Lutheran work has had. Soon after the work was founded missionaries felt the need of deepening the young people in that Word and of preparing them for service in reaching forth the Word to



GERARDO AND PAUSANIAS WILCHES (cousins), first Colombian pastors who were ordained in 1954.

others. Rev. Gerhard Ostrem began with one young man, Juan Montoya at Socha, and Mrs. Andrew Larson with a young lady, Aracely Leal, at El Cocuy. Later students came together at Duitama under Rev. Salte, then the girls under Rev. Hans Thoreson in Soatá and the boys with Rev. A. C. Morck. United again in Duitama it functioned until moved in 1948 to Bogota.

Here it had several successful years, but then as the boys began to diminish in number and some made the Institute just a means of more high school education, it was felt advisable to close the Bible school in Bogota, and the girls were transferred to Sogamoso. This has left a big gap in our training of laymen for service, and today very serious consideration is

being given to some means of preparing our laity. Rev. Marlayne Jacobson has started a class for deacons in the Bogota church (see page 12) which may become a pattern for other congregations. This, and the apparent letdown in the interest in reaching and holding our second generation for Christ, are areas in which we have not made the proper response to the challenge, and they need our serious study and prayer.

The years of violence taught us the practical lesson that the direction of the work from abroad could easily be cut off. However, our work had roots that held and could not be pulled out of the Colombian people, come what may. This spurred us on to preparing leadership by sending seasoned evangelists to study in the Missouri Synod Seminary in Argentina. Pastors Pausanias and Gerardo Wilches (cousins) and Oliverio Mora are faithfully serving the Lord in Sogamoso, Bogotá, and El Cocuy. Others studied in the LWF Seminary in Buenos Aires—one did not finish, and the other is a pastor in New York. One was given a year of special study at Luther Seminary (St. Paul, Minn.) and serves a congregation in Guatemala. Another, the only graduate of the original ALC Seminary in Mexico City, now serves a church in Puerto Rico. The loss of half of our prepared Colombian pastors is a serious challenge to our program, and it should urge us to pray for the

two men who have been studying in the new Lutheran Seminary for the Caribbean area, sponsored chiefly by the Missouri Synod and the ALC, and the other two evangelists we plan to send next year.

There became an evident need of primary schools where the children of believers could study without open persecution and downgrading of their studies. But when the school on the Plains was officially closed we started the boarding school in Sogamoso, gateway to the Plains. This endeavor bore fruit as some of the children evangelized their relatives and started family devotions. This year we have three large schools down there, while the Sogamoso school continues to grow and its high school for girls and future teachers (Miss Joyce Bergh director) has government approval and a growing reputation in the city.

Persecution also encouraged us to organize the existing groups into congregations, and under Dr. Rolf Syrdal's leadership the Provisional Administration Council was formed in 1953, with the Executive committee of the Mission, two Colombian pastors, two laymen, and later one representative of each organized congregation. We feel as Rev. Arnfeld Morck, who for so many years has had the responsibility of leadership of the Colombian Church, that this is perhaps the most significant step forward in the development of native leadership. This committee paved



PHOTO TAKEN OF ATTENDANTS AT THE 1966 Church Convention in Bogota who were also present at the first convention in 1948. (1948)

the way for the organization in 1958 of the Iglesia Evangelica Luterana—Sinodo de Colombia (now including eight congregations), which in the eight years of its existence has experienced tension, disagreement, and errors in judgment, but has also developed understanding and confidence. That the latter may continue, we ask your prayers for Rev. Walter Ludwigen, president, Dr. Jorge Corzo, secretary, and Rev. Pausanias Wilches, treasurer, as they and the rest of the Synodical council guide the Colombian Church in the future changes and challenges.

Evangelism in Colombia has seen the changes from the colporteurs of the Bible Society who opened areas for missionaries, this especially true of our El Cocuy area, to the promoters, who under the direction of Mr. Gustavo Rodriguez, (secretary of the Bible Society, and member of our Bogota church) train, guide, and inspire the members of the congregations to go out with the Word through the sale of the Scriptures. Sepal is

a new Latin-American evangelistic organization that gives practical direction to congregational campaigns, but up until now we have not had the opportunity to make use of their guidance. At our last Church convention practical studies in church growth were given by Prof. Victor Monterroso of the seminary in Costa Rica, on loan to the department of Church Growth of Fuller Theological Seminary. Dr. James Goff, Presbyterian statistician, also contributed to the presentations and discussions.

Beginning with the formation of committees in 1967, the *Evangelism in Depth Program* will move into high gear in 1968 with local and regional campaigns all leading up to the national campaign in Bogotá. This program which was first put on in Costa Rica under the direction of Dr. Kenneth Strachan emphasizes laity and congregational participation. We are looking forward to God's blessings on our own congregations and on all of Colombia as we participate in this effort.

Fall, 1971?

This booklet contains the complete text of Missionary Arnfeld Morck's essay, and is prepared by The Division of World Missions of the E.L.C.C. Extra copies available upon request.

COLOMBIA: WHAT REVOLUTION ?

by Arnfeld C. Morck

Preface:

To most Colombians, and Latin Americans in general, "revolution" is not a bad word. There is, however, a great divergence of opinion as to what sort of a revolution it should be, how it should be attained, and what kind of new structures might replace the old. Nearly all are seeking some sort of change. A few are trying to maintain the status quo in basic structures.

This writing is an attempt to describe the role of the church, and in particular, that of the Evangelical Lutheran Church - Colombia Synod, within the total context of the complex, turbulent, precarious and floundering "revolution" which Colombia is living today. Grateful credit is given to Colombian and North American colleagues for help in understanding and interpreting the enigma which is Colombia. However, any inaccuracies or omissions are chargeable only to the writer. Subheadings, used for convenience are not categorical divisions, for they are all intimately interrelated.

Background:

Independent from Spain, by declaration in 1810, consolidated by the Battle of Boyacá in 1819, Colombia has since lived several bloody internal conflicts and numerous abrupt overthrows of government. Yet, the country has not experienced a structure-changing revolution such as those of Mexico and Cuba. Power and control have remained in the hands of a small wealthy minority. As one Catholic observer put it: "The masses have been ruled and oppressed by an unholy trinity: the bishop, the landlord and the army general." Colombia's few dictatorships have

been rightist, including the Rojas regime toppled in 1957.

With the bipartisan government since 1958 began the healing of wounds caused by a decade-long nightmare of politico-religious bloodshed. But basic structures have remained unchanged. Foreign investment and industrialization have benefitted the rich but not the poor. Cost of living continues to rise sharply but salaries do not keep pace. Yearly per capita income for 1969 was figured at \$200 U.S. dollars. An important middle class is, however, emerging and present structures are being threatened by pressures from groups including in their ranks people of upper and middle class. Among these forces is a leftist organization of rebel priests known as "Golconda".

Strides made by government in education, social service and land reform are frustrated by top-heavy bureaucracy, corruption, inflation and the population explosion. Increased migration from rural areas to the cities continues to cause urban unemployment and undeveloped land resources. Widespread and deep-rooted discontent enhances the danger of grabbing at any promise of change in preference to the status quo. This may account for the fact that former dictator Gustavo Rojas Pinilla, aided by his enterprising daughter, María Eugenia, creator of a third party, the ANAPO (Alianza Nacional Popular), probably drew more votes in the 1970 elections than the official candidate, now President Misael Pastrana Borrero who was backed by the old-line Conservative and Liberal parties. Both of these parties are divided, and ANAPO is also harrassed by internal leftist-rightist conflict. At the present writing, the coalition government Congress, embarked on a stormy voyage, is meeting in an equally stormy session.

Discontented students are losing a semester of studies because most of the country's universities have been closed due to riots and strikes. Some are now functioning with military protection. "Che" Guevara has become a hero symbol in Latin America. His picture looks at you from university halls, the walls of vacant lots, the back of buses, cars and taxis. To many observers, the stage is set for an extreme leftist revolution, unless moderate democratic forces are able to take promptly and decisively the needed revolution-

ary action.

The Social Revolution:

Colombian Protestants are beginning to feel internal tensions over political and social issues. An influential leftist minority believes that the rebel Golconda priests are the key to solving Colombia's problems. This position is advocated in the National Council of Churches film on Colombia, "A Problem of Power." Most Protestants here, especially those of fundamentalistic lines, are conservative in their political and social attitudes even though they have their political roots mainly in the traditional Liberal party. Most want revolution but by non-violent means. Those who follow the Golconda line apparently see little hope of change except by a violent overthrow of present governmental and ecclesiastical structures. Lacking, however, is a positive reconstruction concept.

To ascertain the right Christian stance regarding Colombia's complex political, social and religious puzzle, is not a simple question. It cannot always be answered in clear black and white. A recent poster promoting the United Biblical Seminary of Colombia pictures under the caption, "Revolution or Redemption" an angry hippy-type figure with clenched fist, and a good-looking, clean-shaven youth with hands uplifted in rapt attention. The question could well be asked: Is it as simple as that? Is it a clear "either-or"? Is it not rather a question of Redemption being brought into the Revolution? Or, Redemption itself causing a spiritual revolution with political and social responsibility and involvement?

Social questions are probably causing more tensions among Roman Catholics than within the Protestant minority. In spite of official ecclesiastical protest, thousands of Colombian mothers (and a few fathers) are using the family planning methods prescribed by the "Pro-familia" clinics.

Recent years have brought a sharp increase of social consciousness in church and government circles. The government "Bienestar Familiar" is an example of this concern. But problems are gigantic. One of the greatest is that of the "gamines", thousands of homeless boys who roam the streets begging, stealing and

sleeping in doorways and under stairways covered with newspapers or cardboard. Finding this kind of life free and even quite remunerative, most of them resist efforts by the community to rehabilitate them.

Colombians, formerly conservative in dress, now appear in minis, middis, maxis, slacks, "hot pants", and high boots. Dark suits and white shirts have given way to all sorts of colors. Ties and lapels are both wide and narrow, trousers come tight and striped, and also conventional. Robed priests are seldom seen, as before, in the streets. Just the clerical collar is popular, or even a colored shirt and tie. All seem to welcome the change. Few would agree with the parishioner who said: "Since the priests have started wearing pants I have lost faith in the Catholic Church."

The much debated legislation which bars Catholics from civil marriage by requiring a written statement of apostacy, is now being reviewed by church and government authorities. Divorce laws are also under revision. So are the Concordat with the Vatican and the "Mission Agreement", extra-Constitutional documents which grant special privileges to the Roman Catholic Church and discriminate against Protestants.

The Ecumenical Revolution:

The Vatican Council has relaxed tensions between Roman Catholics and Protestants and has created new tensions within Romanism. Gratifying is the new evangelical concern and Bible hunger evident among Catholics. Deadening, among both Catholics and Protestants, can be an attitude of indifference and superficiality toward existing theological differences.

Little over a decade ago Bibles were burned and Protestant churches stoned and dynamited. Now the Bible Societies' second edition of the popular version of the New Testament appears with a commendatory note by CELAM, the Roman Catholic Episcopal Council for Latin America.

Once, the order of the day was inflammatory, anti-Protestant sermons and distorted, defaming publicity. Now Protestants enjoy favorable coverage by the mass media. Progressive priests are sincerely interested in the Protestant presence in Colombia. The June issue of "Revista Javeriana" carried articles by Anglican Bishop David Reed, Presbyterian Victor

Rodriguez, and Lutheran Arnfeld C. Morck. Once, becoming a Protestant was a good way to lose your job; now Protestants hold public office.

On the pessimistic side, we might observe that while the Roman Catholic Church is encouraging its laity to read the Bible, and while the greatest buyers of Protestant versions of Scripture in the world today are Latin American Catholics, it seems that the authority of Scripture has not yet been given its rightful place in the doctrinal and practical deliberations of church leaders. For example, the July 11, 1971 issue of "El Catolicismo" (Archdiocesan weekly) carries an interesting coverage of the opening session of the XXVII Assembly of Colombian bishops. The "ministerial crisis" was discussed with special focus on the question of celibacy, a much-debated issue today. To a Bible-orientated Lutheran, it appears that this question should be faced not only from the standpoint of tradition and sociological considerations, but also by asking the question, "What does Scripture say?" From Scripture, no doubt a good case could be made for optional celibacy, but scarcely for the obligatory practice which not even in Roman Catholic theology has the status of a dogma. In other words, it is still the question of Scriptural authority which most sharply and basically divides Christians today.

Admittedly, there still exists much distrust and suspicion on both sides, not least from Protestant elements who seem reluctant to lose an enemy against whom they might continue to rant, or who fear to meet the challenge of the hour due to theological insecurity or prejudice. Some, like the Pentecostals, are so busy winning souls and establishing congregations that they have little time to concern themselves with the ecumenical dialogue.

Dr. John A. MacKay (President Emeritus of Princeton Theological Seminary, one of the originators of the ecumenical movement, for 16 years Professor at San Marcos University at Lima, Peru, and a leading authority on Hispanic thought) asks a pertinent question regarding today's ecumenical problem. It is the last of five thought-provoking questions with which he brings to a close his discussion of "The Ecumenical Dilemma" in his recent book, "Christian Reality and Appearance", page 88. He asks: "In a time of revolutionary change

when all institutional structures are crumbling in the secular and religious order, when churches of historical Protestantism are becoming increasingly bureaucratized, when more and more church members are meeting in cells in an unecclesiastical underworld, when the Roman Catholic Church is developing evangelical concern and a deepening sense of what it means to be Christian, when the charismatic movement is growing across all ecclesiastical boundaries--might it not happen that, unless our Protestant churches rediscover dimensions in thought and life that they are losing or disdaining, the Christian future may lie with a reformed Catholicism and a matured Pentecostalism?"

The Evangelical Revolution:

Does one really exist in Colombia? Not exactly of the nature described in TIME Magazine as "The Jesus Revolution". Recognizing the work of the Holy Spirit directly within the ranks of Romanism this last decade, not least as a result of the humbler attitude taken by the Vatican Council, there is no doubt on the other hand, that in Colombia Protestantism has been, and is, a marked influence on the renewal process within Romanism. Priests we know have readily mentioned this fact. The interest in studying the Scriptures, the singing of popular Christian songs, the often awkward silence regarding the place of the Virgin Mary, the much clearer focus on the person of Christ in Roman Catholic devotional literature, the awareness of the Holy Spirit and openness to His work are attributable, at least in part, to the evangelical witness in Colombia. The fact that Protestantism could not be extirpated from Colombian soil, as was the avowed intention during the "violence period", but that, rather, it has experienced a remarkable growth, has made it no longer an undesirable thing to be destroyed but something to be studied and even imitated. In 1948, when the anti-protestant machine was steaming up, 8,000 Protestant adult communicant members were counted. Today the figure would probably reach 100,000, and the total Protestant community, including adherents and children, well over 250,000. No census has been taken since 1968.

This recognition of Protestant influence on Catholicism is made in humility, without any claim

that "we have won". We are too painfully aware of Protestant weaknesses. This is no time to brag, but a time to thank God.

The ELC -Colombia Synod, and the "Revolution"

The Lutheran presence in Colombia is certainly not causing a spiritual revolution today. On the contrary, we would have to admit stagnation and depression in some of the nine congregations of the Evangelical Lutheran Church - Colombia Synod. One rural congregation has disintegrated, due mainly to migration to urban centers. (The 5 or 6 German-speaking congregations are not members of the Synod and are not included in this discussion.)

El Buen Pastor, in Socota, the oldest of our congregations (inherited from the Presbyterians in 1939) operates in two points: in the town of Socota and in Parpa, a chilly mountain area whose stingy soil gives scarcely enough for the meagre existence of its tough-sinewed inhabitants.

In the hot, tropical, sparsely-populated lowlands of northeastern Colombia are two of the Synod's congregations, with numerous places of meeting. Even though you would need a guide to find these groups, they show spiritual vigor and growth. "Emmanuel" congregation has its main base of operation at Paz de Ariporo, with points along the Ariporo and other rivers. To get a feeling of the life that pulsates in "Betania" congregation, you would start from the home base of Orocué, from which the riverboat, the "San Pablo", makes its voyages to points on the Meta, Pauto, Guacharia Rivers and other streams of the Orinoco system. Supervising this sprawling lay activity is Gerardo Wilches, veteran pastor of roving, freedom-loving, cattle-raising plainmen in this insect-infested but enchanting area. Wilches and his wife, Isabel (who lives in Bogota with their three sons who are striving to attain higher education), were the first graduates of our Bible School in 1947. Later, he graduated from Concordia Seminary in Buenos Aires, Argentina.

"El Salvador" congregation, whose members live in the town of El Cocuy and surrounding mountain "veredas" is pastored by another Bible School and Concordia Seminary graduate, swarthy, grinning, balding, cattle-buying, farming, coffee-shop-evangelizing civic leader, Oliverio Mora. Bachelor "don Olivo", as he is

affectionately called from coffee shop to mountain top, preaches two or three life-related expository "sermons" during a service, is preparing 20 new members for confirmation and has sent in 20 applications for lay leaders who wish to study theology under the Synod's new auto-didactic, extension program. Oblivious of the liturgy he learned (or didn't learn) at Seminary, casual not to say neglectful of Synod ordinances and practice, Pastor Mora has for years had his own unstructured lay-training program. He grins broadly when chided by brother-in-law, Synod President Pausanias Wilches, for the slow rate at which the congregation's meager quota to Synod trickles in. The cheerful members of "El Salvador" meet in a modest make-shift chapel in the century-old colonial house that serves also as school and parsonage, and in the chapel-school built on brother Vidal Mora's property at Carrizal, some 2,000 feet higher than Cocuy, which nestles at an altitude of 9,000 feet, surrounded by mountains and the snow-caps for which the town is named. Mora and his parishioners seem to have invested less in structures and more in people. Coadministrator of an estate held by the municipality, Oliverio has further helped channel the proceeds of these lands into scholarships mainly for students at the local Santos Gutierrez College. First Protestant graduate from the school, Lutheran Arturo Garcia, 22, is now "personero" of the municipality, a post second only to the mayor.

Chiscas, an hour's drive down from El Cocuy, to lower altitude and warmer climate, is the home of the discouraged and static remnant of a once thriving rural group in the neighboring valley of Santa Ana, routed from their homes during the "violence period". Existing still as a congregation, these "dry bones" can yet live when the Spirit breathes upon them.

"El Consolador" at Sogamoso is strategically located for a significant ministry. Sogamoso itself, center of ancient Chibcha culture, is a bustling city of over 35,000 inhabitants. Four miles to the north is the steel mill of Belencito where iron ore from the nearby mines at Paz de Rio is smelted and processed, involving about 6,000 workers of all categories. A cement factory and a munitions factory are among other industries in the immediate neighborhood. SENA, the national government's industrial training service has

an important center in Sogamoso. Of top prestige in the city, and drawing students from other areas, is the Lutheran "Colegio Celco". See coverage below.

Tunja, cold, colonial capital of the state of Boyaca, is the home of the "Principe de Paz" congregation, another church with opportunity at its door. Synod President Wilches in his annual report observed that this congregation was at present neither "princely" nor "peaceful". Progress at Tunja has been slow and difficult, and many members and adherents have moved to other parts.

This, in fact, can be said of all the smaller congregations in Boyaca. Membership would be considerable if those who have accepted the Gospel would have stayed. Had they all, upon migrating to the national capital, affiliated with the Lutheran churches there, these would be bursting at the seams. But this is not happening. Rather, they are either swallowed up by the materialism of the 2,500,000 metropolis, or they join other Protestant churches close to their new abode. The latter should not be counted as a loss to the total kingdom. Yet, Lutherans in Bogota should have founded more than two congregations in more than two decades of work.

These two congregations are "El Redentor", begun in 1949 and organized in 1953, and San Lucas, organized in 1965. Both enjoy excellent buildings, thanks to North American support. Both have been served by a well-trained ministry. Both have enjoyed periods of spiritual warmth and numerical growth. Both have now leveled off into a sort of plateau of indifference and materialism. This is especially the case of El Redentor, in the heart of the north Bogota shopping center. Failing largely to minister to people in the immediate vicinity, it continues to draw a diminishing attendance from many remote parts of the city. Some loyal members travel as much as an hour, on two different buses, to attend.

San Lucas, on the other hand, started its history with a few families from El Redentor who obtained homes in a new suburb of 180,000 people known as Ciudad Kennedy. Strategically located, it ministers mostly to people in the neighborhood.

New Urban Thrusts

In contrast to most Latin American countries

where a scarcity of important cities is the general pattern, Colombia has 20 cities of over 100,000 inhabitants. Since 1967 the Colombia Synod has opened work in two of Colombia's fastest-growing commercial and industrial centers: Cali and Bucaramanga. While their population is largely Roman Catholic in name, the majority could be classified as "non-churched". It is estimated that in the residential "barrio" where our work in Cali is located only from 15 to 25% attend mass regularly. Bucaramanga, where a Colombian and a North American are working together as a team, is probably less "religious" than Cali. The Lutheran ministry is extended also to English-speaking residents in the city.

Special Projects of the Synod

The Evangelical Lutheran Church - Colombia Synod officially organized in 1958, and wisely and cautiously guided by Colombian President Pausanias Wilches, sponsors six elementary schools, one secondary school, and a bookstore. It is also launching a social service center and a program of theological training by extension.

Regarding "Colegio Celco" in Sogamoso, Rector Dale Brand reports an attendance of 230 in the elementary department and 160 in the high school. Only about 5% of the students are Lutheran; the rest are nominally Roman Catholic. Enjoying good prestige, it has full government accreditation up to the official basic high school level. It has a winning basketball team and a dedicated teaching staff, and is self-supporting, except for the salary of its North American missionary rector.

Basic objectives are outlined by Rector Brand as follows: The school should (1) serve as an instrument of evangelization; (2) serve human needs through education; (3) serve as an instrument of social and religious change. The school should try to be revolutionary in the non-violent and good sense of the term. It should be a model, trying new experiments and ideas and always facing up to the problems of society; (4) serve as an instrument for preparing Lutherans to live and work in the society and in the church.

"Servicio Social San Lucas" is the name of the social service program projected at St. Luke's church

in Kennedy City. Plans were under way for an outpatient clinic when an excellent health center in the vicinity was completed, rendering our proposed services superfluous. A day care center figures high on the list of community needs, according to a recent survey, and is now under study.

"Libreria El Escudo", the bookstore carrying Luther's coat of arms, came into being when in 1967 Redeemer Lutheran Church was given a "face-lifting", providing space for the Synod offices on one side and the bookstore on the other. Completely self-supporting, it enjoys a brisk trade on busy Carrera 13 and a contact with thousands of passersby.

SELITE

These letters stand for the long-handled Spanish name of "Lutheran Service for Theological Instruction by Extension." Following the lead of other Protestants in Latin America, including Lutherans in Peru, Bolivia, Ecuador, Venezuela and Mexico, the ELC-CS at its 1971 annual convention entered into this new and exciting concept of pastoral training by creating SELITE, which is beginning to function as of August, 1971.

With no wish to discard the traditional residence seminary, this concept of theological "on-the-job" training may revolutionize and vitalize the Protestant ministry in Latin America, and even influence Roman Catholic training. In parenthesis, it should be noted that there exists a general "ministerial crisis". Numerous large Roman Catholic seminaries in Colombia are all but empty. In fact, the Ministry of Education is negotiating with R.C. church authorities the possibility of using some of the buildings for secular education.

Interdenominational United Biblical Seminary at Medellín has 10 students in residence this year, and over 300 enrolled in its extension program.

During its history, our Colombia Synod has sent ten men abroad for theological training and the 11th about to leave for Augsburg Lutheran Seminary in Mexico City. Of these, five are serving the Synod's congregations and the rest have accepted calls elsewhere in the hemisphere.

Now, instead of pulling a young man out of his

environment, severing his ties with family, work and church, for a period of years, with a high risk of disadaptation, the extension concept focuses on mature men who are already "natural" community leaders, leaves them still working in the total context of their community life, while they study at their own pace. Logically, it takes longer. Theoretically, a good student can complete in six years the material he would study in three at a traditional residence seminary. Training is acquired through programmed learning (used effectively by industry since World War II, and now adapted to theological training). It is not a correspondence course. The self-study method is supplemented by frequent sessions with instructors who serve more as coaches and coordinators in a situation of group dynamics than as professors, in the traditional sense of the word. The system operates on different educational levels, requiring more in the way of research reports and papers from those of the high school and university levels.

Going beyond the idea of a lay-training program, the extension concept leads to eventual ordination of candidates who in the judgment of congregations and church leaders have the training, experience and "charisma" to shepherd a congregation. In this sense it is revolutionary. But the revolution is on in Latin America.

During the month of this writing, the Southern Presbytery of the Presbyterian Church in Colombia (traditionally demanding of high academic standing) is ordaining into its ministry six experienced men who have had little academic training, but who have proved themselves in spiritual leadership.

Church growth facts tell an interesting story, a story that for us who were trained in the academic halls of learning is humiliating: Church growth (in some areas, at least) is happening in inverse proportion to the amount of academic training of leaders. Examples: In a Colombian area served by the Latin America Mission, two brothers of humble rank and little education are "filled with the Spirit". They begin preaching. An estimated two thousand people in the area are won for Christ and in a decade 80 congregations are formed. A number of Presbyterian congregations, for years weary and static, are influenced

by those of the L.A.M.-related ones, are revitalized and begin multiplying. This growth is taking place without highly-trained leadership, and because the general leadership of the backing Mission and Church were wise and humble enough to trust the Holy Spirit rather than restraining Him. Granted, some of these new, effervescent congregations act more like Pentecostals than traditional Presbyterians.

Obviously, the conclusion is not: "Stop all academic training of pastors." With growing academic demands in all places of the Latin American social revolution, especially on the university campuses and in urban congregations, there is a great need also for highly trained spiritual leaders. But they must be men with the mind of St. Paul who considered all this academic, moral and technical equipment "mere garbage so that I might gain Christ, and be completely united with Him" (Philippians 3:8,9).

While honesty in this article requires admitting the weaknesses and failures of our Lutheran Church in Colombia, there is no desire to down-grade her importance or to paint a dismal picture. As a confessing church, standing centrally on the Word, and, without compromise, reaching one hand of understanding to Roman Catholics and the other to present-day "enthusiasts", it has an important mission. Nor do we mean to say that being this sort of a "catalyst" is its main calling. That must always be: "Go, make disciples of all nations...", admitting our inadequacy and obeying our Lord who has all power in heaven and on earth and who makes it available to those who believe. Independent of the ALC in administration, the ELC-CS urgently needs to become independent also economically. This could be accomplished by abruptly cutting the umbilical cord of the offspring or, better and more kindly, by earnestly praying, and wisely working, for a spiritual renewal, conducive to spontaneity in giving and serving. Within this praying and working there is still a vital place of service for the foreign missionary, not only as a mere ecclesiastical technician, but even as a pastor, granted that he comes humbly...to listen and to learn, to love and to serve.

ADDITIONAL PHAMPLETS PREPARED
BY OR DISTRIBUTED BY THE DIV.
OF WORLD MISSIONS OF THE ELCC
AND AVAILABLE UPON REQUEST ARE:

1. Picture Poster of ELCC Missionaries
2. A series of 12 individual brochures, each hi-lighting one of the areas of the EXCITING EDGE where Missionaries labor.
3. The E.E.M.L. flyer which accents the four prime types of work & witness conducted by our Missionaries.
4. Needed: Short-term Missionaires!
5. Latin America: A survey of the Lutheran witness in this continent.
6. Sponsorships: An opportunity to give expression to that "Extra Effort"
7. Missionary-For-A-Day: Another way to make an "Extra Effort" for the World Mission program of the ELCC

And soon to be printed is an up to date 'Prayer Calender' of our E.L.C.C. Missionaries on service.

THE COLOMBIA LUTHERAN CHURCH

Compiled by A. C. Morck
Revised, 1970, James Fogdall
Revised, 1973, A. C. MORCK

*Corrected
Copy*

Colombia is located in the northwest corner of South America, and borders on Panama, Venezuela, Brazil, Peru and Ecuador. The only country of this continent whose shores are washed by two oceans, it has 1,802 miles of coastline, 994.2 on the Caribbean Sea, and 807.8 on the Pacific Ocean. Its principal seaports are Cartagena, Barranquilla, and Buenaventura. Bogotá, its capital of 3 million people, sprawls on an inland plateau a mile and three-quarters above sea level. The fourth largest of South America's ten republics, Colombia has an estimated area of 440,505 square miles (larger than Ontario and smaller than Alaska).

With a population of over ⁹³28,000,000, about ^{52.9}38.5 people live on each square mile. However, for a truer picture of the population density, it should be remembered that most of the population lives in the 17 "departamentos" (states) which comprise about half of Colombia's total area, while the vast tropical expanses of the unincorporated "intendencias" and "comisarias" are very sparsely populated. Most densely populated are the valleys and plateaus of the three Andean mountain ranges that run through the west central part, rising to heights of 10,000 to 18,000 feet. Colombia's population is largely mestizo, resulting from a mixture of the Spaniards with the indigenous tribes. Most of the black population lives on the coast, where their ancestors were slaves of the Spaniards.

The Magdalena River (Colombia's Mississippi), fed by 500 tributaries, winds northward for nearly 1,000 miles to the Caribbean and is navigable for sternwheelers about half its length. Other rivers flow into the Orinoco and Amazon systems.

The climate of Colombia varies according to altitude, from tropical on the coasts and interior lowlands to temperate and cold in the mountains. For example, Tunja at 9,000 feet has an average temperature of 55 degrees F. while La Dorada at 600 feet averages 84 degrees F., with only slight variations throughout the year.

Colombia is the second largest coffee producer in the world, Brazil being first. However, Colombia is first in the production of mild coffee. Other important products are bananas, cotton, sugar, cattle, petroleum, textiles, ruanas (a brightly colored woolen cape), emeralds, gold, and iron. The vast mineral wealth of Colombia has only begun to be exploited. The steel industry at the mines of Paz de Rio is unique in that all necessary raw materials abound within a radius of 20 miles of the plant.

The predominant indigenous culture of Colombia was that of the sun-worshipping Chibchas upon the ruins of which was superimposed by the Spanish colonizers a Roman Catholic culture which had not felt the impact of the Reformation. Thus, the religious environment is quite different from that of North America, whose colonizers brought the Gospel in the spirit of the Reformation.

Except for a comparatively small number of Protestants and Jews, and the approximately 500,000 unincorporated Indians of ⁶⁰160 known tribes, nearly all Colombians are nominal Roman Catholics. However, according to Roman Catholic estimates, only about 20% are active in the practice of that religion to the extent of attending mass once a year.

Over a century ago the Presbyterians made their first beginnings of missionary work in Colombia. Today over 20 different Protestant mission organizations are working in nearly all parts of the country.

~~The CIBBO (Evangelical Confederation of Colombia) census committee reports an approximate Protestant communicant membership of 45,000. The total Protestant constituency is estimated at over 280,000 people. These figures do not include the Colombian islands of San Andres and Providencia, 90% of whose 7,500 people are Protestant.~~

** Pastor Alfred Torres reports that there are 360,000 baptized Protestant members and over one million who attend Protestant services weekly.*

Lutheran work was begun in 1936 by an independent group known as "CELMOSA" (Colombia Evangelical Lutheran Mission of South America), with missionaries from various synods, ELC, Lutheran Brethren, Augustana, and UELC. In 1944 when the Danish and Norwegian synods first recognized Colombia as an official field and jointly sent missionaries, CELMOSA had already established six or seven worship groups and opened a Bible school. With these additional workers it was possible to establish resident missionaries in various towns in Boyacá, including Tunja, the capital. By 1946, four rustic chapels had been built in rural areas of the departamento of Boyacá.

Then began a time of setbacks and persecution. Even before the Mission (ELC-UELC) assumed responsibility for the field in 1946, a change in government took place which led to a disastrous political-religious struggle. This violence which continued into the '50s adversely affected the Lutheran work. In rural areas several chapels and two missionary homes were destroyed, and stoning of properties was commonplace. The missionary schools were closed and many believers were persecuted to the point of being imprisoned or killed. Since ousting its dictatorial government in 1957, Colombia's political, economic, and religious environment has shown increased viability and promise.

Some year, 1953

Nevertheless, these difficult years encouraged the beginning of work in Bogotá—a change which has prospered the work and has forced the Lutheran church in Colombia to realize and to meet the problems of rapid urbanization. Presently, 500 of the 1050 Colombia Lutherans reside in Bogotá. The Redeemer Church in Chapinero was established in 1953 and the building was dedicated in ~~1954~~ Ciudad Kennedy is the site of the recently completed St. Luke's Church which has facilities for an ~~out-patient clinic~~ ^{Day Care Center} and adult literacy and vocational classes. This latter congregation was formed in 1965 and has experienced rapid growth in that Alliance for Progress community. Considerations are now being given to the construction of a chapel in South Bogotá where a large number of Colombia Lutherans live.

The Lutheran Church in Colombia also continues to maintain its rural congregations, some of which have primary schools. In the state of Boyacá, the towns of Tunja, Socotá, El Cocuy, Sogamoso, and Chiscas are centers for Lutheran work. Sogamoso is the location of the Lutheran Secondary school. In the plains region, Lutherans are ministering on horseback and by riverboat from centers in Paz de Ariporo, Trinidad, and Orocué. ~~La Dorada in the Magdalena River Valley is served on a part-time bases by laymen and pastors from Bogotá.~~

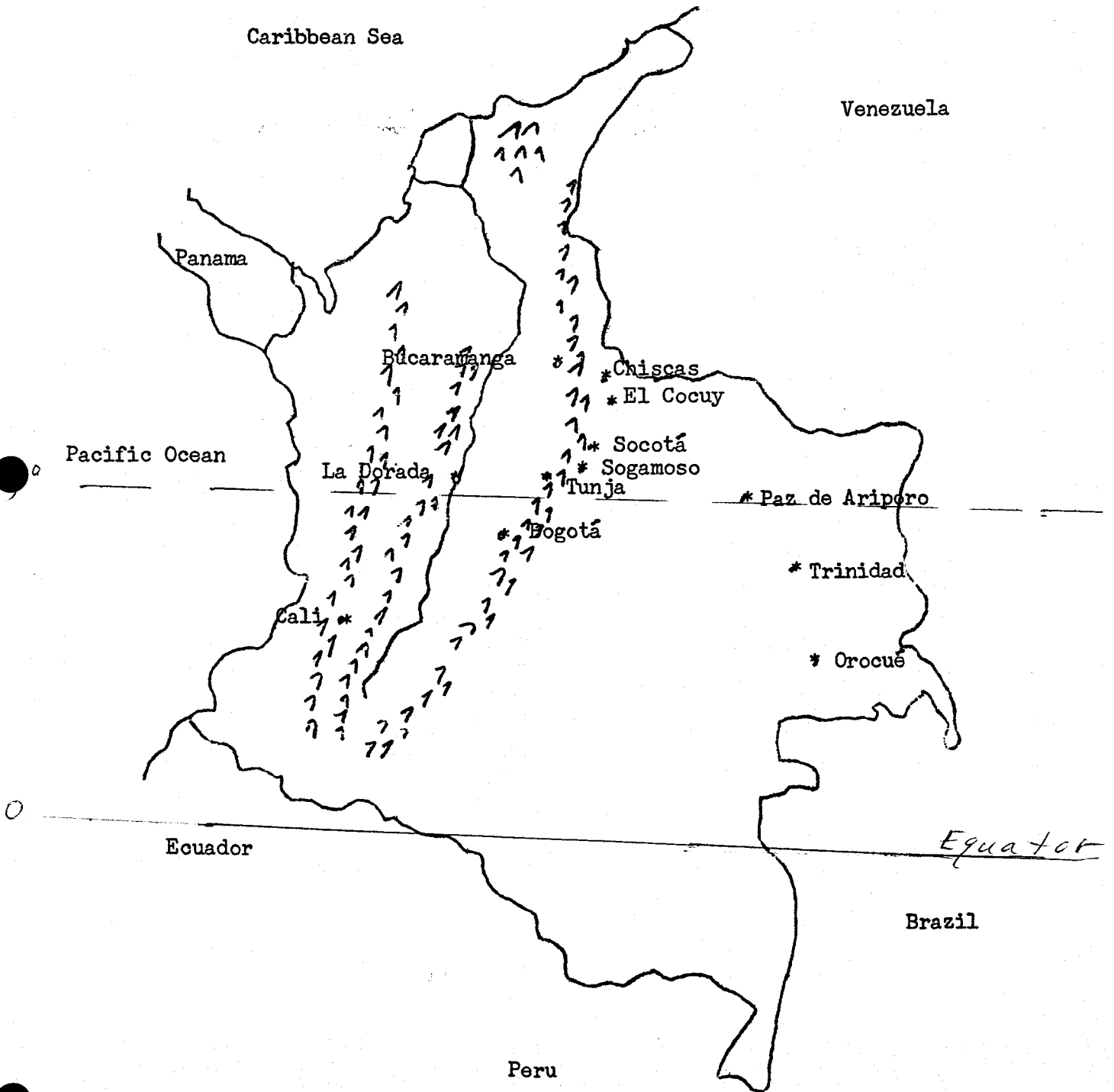
Keeping in tune with urbanization and social mobility, the Lutheran Church has recently begun new work in Cali (1967) and in Bucaramanga (1969) in middle class neighborhoods. ~~Even though the Lutheran Church in Colombia has not previously worked with this class,~~ hopes are that this experiment will produce positive results.

The Lutheran Church in Colombia is now ^{in 1958} organized as The Iglesia Evangelica Luterana--Sinodo de Colombia (Evangelical Lutheran Church--Colombia Synod) whose officers are primarily Colombian nationals. Missionary pastors are called and placed by the Synodical Council and are under the direction and supervision of that body. Having worked traditionally with lower classes in Colombia, the national church is still dependent upon the American Lutheran Church for support.

National pastors have been trained in Lutheran seminaries in Argentina and Mexico. A joint Lutheran seminary, "Centro Augsburg", was opened in Mexico in January, 1965.

The Colombia Lutheran Church cooperates in the joint Lutheran effort to provide Christian literature in Spanish. The new service book and hymnal for use in Spanish-speaking America is now in use. Other major projects under way are Luther's works in Spanish, Bible commentaries, catechetical materials and other teaching aids.

Following is an outline map of Colombia with the Magdalena River, the three branches of the Andes Mountains, and the locations of the Lutheran work in Colombia.



300,000

1. Bogotá: Colombia's capital of two million. The first Lutheran service in Spanish was held here on Easter Sunday, 1949. Redeemer Lutheran congregation was organized in January, 1953, and an attractive church building and parsonage were dedicated on September 7, 1958. A small educational unit was dedicated in 1958 for Sunday School and Day School. A Christian Bookstore was built in 1966. It is located next to the Redeemer Church building. The congregation in its evangelistic effort reaches out to other preaching points in the city. "San Lucas" congregation was organized in February, 1965, in Ciudad Kennedy, a Bogotá suburb of over 300,000. A new building with ^{Day School Center} medical and social work facilities was dedicated in 1969. Worship services are also being held in South Bogotá in a private home, with the idea of organizing another congregation in the near future.

there is also a German speaking congregation in Hospital (Lutheran)

2. Tunja: Cold, colonial state capital of Boyacá where Lutheran work was begun in 1945. A small group of believers has regularly met here for worship and was formally organized as a congregation in 1958.

3. Sogamoso: Historic center of ancient Inca culture, now a bustling city of 35,000 inhabitants; close to steel mills of Belencito and iron mines of Pas de Rio. Lutheran work was begun here in 1953. A building for a boarding school, chapel, and apartments for pastor and teachers was erected and dedicated in 1957. The congregation was organized the same year. The school now offers the government-approved secondary curriculum, Bible, and teacher training. *Some 400 pupils enrolled in 1973.*

4. Socotá: Parpa, in the municipality of Socotá, accessible only by mule or on foot, is the home of a rural congregation of Presbyterian origin served by the Lutheran Mission since 1939. Local believers built their own humble chapel. This, the oldest Protestant chapel in Boyacá, and the parsonage were destroyed in 1950 by anti-Protestants. Reconstruction began in 1954 and was suspended in 1956 when the builder was threatened and imprisoned. A day school under the auspices of the congregation was re-opened in 1958. The congregation was organized December 26, 1958, and the new chapel dedicated April 27, 1959. Three or four hours by mule trail from Parpa, at Frailejonal, is another rural group which organized as a congregation in 1961.

5. Paz de Ariporo: The center of this scattered parish on the tropical Plains of Casanare was at La Aguada, a town which was completely destroyed, including the Lutheran chapel and parsonage, in 1950 during the civil war between revolutionary and government forces. Since then the congregation, formally organized in 1956, has been served by an itinerant pastor, the whole group meeting at one place two or three times a year. Paz de Ariporo, a new town created by the government in 1953, is now the municipal center of this rural parish.

6. Trinidad: An important town in the heart of the Casanare Plains, it promises to become the center of a second congregation in this area. A lot was purchased and a school and parsonage have been built.

7. El Cocuy: A mountain town 9,000 feet above sea level, nestled in a beautiful valley close to the snow caps of El Cocuy. On the ^{church} Mission premises in the town itself is a chapel and a day school. The greater part of the congregation lives two or three miles up in the mountains in a community known as El Carrizal. Here there is also a small chapel, a school, and a cemetery. This congregation was organized in 1955.

8. Chiscas: A quaint little town surrounded by scenic mountains and inhabited before the Spanish conquest by the Laches and Chiscas tribes. The nucleus of believers in the area was organized as a congregation in 1961. Property, owned there by ~~the Mission~~ since 1948, provides a chapel, school, and residence.

9. La Dorada: Lutheran work was begun in this important river/port in 1958 upon the invitation of a group of Protestant believers. Population is about 35,000. La Dorada, an industrial and commercial center, is accessible by river, rail, highway, and air. It is surrounded by a rich farming and ranching area. Buildings for chapel, school and parsonage were dedicated August 17, 1958.

This area has been abandoned; property sold in 1977

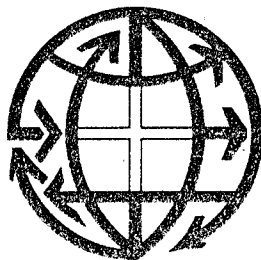
10. Orocúé: Work was begun in this river city in 1965. Orocúé is located on the Meta River, one of the major river highways of Colombia. This is the center of our river operations with the 33-foot boat, the "San Pablo" (St. Paul), which is used in evangelizing the thousands of people that live on the banks of this river.

11. Cali: One of the oldest cities on the continent, founded in 1536, today it has a population of about one million, and is one of the fastest growing cities in the country. The mean temperature is a lovely 77 degrees F. Lutheran work in Spanish was begun in this city in February of 1967. There is also a German Lutheran congregation of long standing located in Cali.

12. Bucaramanga: This city with a comfortable low altitude climate and 300,000 inhabitants is the location of the Colombian Lutheran Church's newest mission endeavor, (1969). In two separate locations, a Colombian and a North American are experimenting in new methods of communicating the Gospel to lower-middle and middle class residents of this rapidly growing urban center.

1974

COLOMBIA



Board for World Mission and Inter-Church Cooperation
THE AMERICAN LUTHERAN CHURCH

Lutheran work was begun in Colombia in 1936 by the Colombia Evangelical Lutheran Mission of South America (CELMOSA), an independent group made up of persons from the Evangelical Lutheran Church, Augustana Lutheran Church, United Evangelical Church, and Church of the Lutheran Brethren. In 1946, the administration of the Colombian program was assumed by the Evangelical Lutheran Church and the United Evangelical Lutheran Church. And, at the time of the formation of the ALC in 1960, Colombia was counted as one of the nations in which missionaries of the Church serve.

The first decade of Lutheran work in Colombia, 1936-1946, was a time of beginnings. Several small groups of believers were gathered, resident missionaries were assigned to certain communities, and a Bible School was begun. Several small chapels were also constructed during this period.



The second decade, 1946-1956, was marked by unfortunate setbacks and severe persecution. The entire nation was caught up in a political and religious struggle. Homes, schools, and meeting places of evangelical Christians were repeatedly attacked. Several believers were imprisoned, others killed, chapels and homes destroyed, and all of the Lutheran schools were closed or became itinerant. Yet, evangelical Christians remained faithful and the missionary witness of the church was not silenced.

The third decade, 1956-1966, was a decade of recovery and adjustment. A new government came into power in 1957 and the nation embarked on a difficult recovery from a near disastrous political-religious struggle. During this period, schools were reopened, churches rebuilt, and evangelistic work was resumed.

THE LATIN AMERICAN SCENE

In almost any big city in Venezuela, Colombia, Ecuador, Peru and Bolivia there are imposing statues of Simon Bolivar, the 19th century revolutionary and "liberator" of the north. Bolivar was inspired by the American War of Independence to become a champion for a Latin American liberation. He successfully led a revolution which ended Spanish Colonial rule in 1819. The Republic of Gran Colombia was created, and at the death of Bolivar in 1830, a series of civil wars began which continued for almost 50 years and was instrumental in shaping the present political boundaries.

Today, over 120 years later, there is again talk of revolution in Latin America. "Revolution" is not a bad word. There is, however, a great divergence of opinion as to what sort of revolution it should be, how it should be attained and what kind of new structures might best replace the old. All Latin Americans are seeking some sort of change. A powerful and wealthy minority seem to resent any change of the status quo in basic structures.

At the close of 1973, 82% of the population of Latin America was under some form of military dictatorship. A revolutionary spirit working for change has also captivated many church members from various church groupings. The traditional alliance of church and state has been broken. Latin American thought has been conditioned by the new and fresh air put into the Roman Catholic church by Vatican II. Christian churches, both Protestant and Roman Catholic, are expressing concern for social and economic chaos, oppression, and inequality in the lives of their people. These churches show a new flexibility. They must adapt and be prepared to shift as their people move to urban centers. They must stand against injustice. They are beginning to realize the vital role they have been given in the complex, turbulent and floundering revolutionary times in which their people are living.

Emilio Castro, the Director of World Mission and Evangelism for WCC, expresses this vital role and the concern of the Christian Church when he writes:

"It is through the structures of society that one can

express, in an intelligent form, love to our neighbor. And it is through conscious risk in the decisions that are taken in the areas of social life that one expresses his faith in Divine Grace which sustains and accompanies us in our daily life. The total participation in the edification of a new Latin American society defined as a theological priority by the Church, logically compels us to revise its whole being, its structures, and its politics. If up until now the Evangelical Churches worked toward the conservation of its membership and its numerical extension isolated from its surrounding, from now on this is impossible, theologically as well as historically. We must revise our theory and practice evangelization. This should be understood as a total announcement of the Gospel as the act of God in Jesus Christ, but in the context of that which God wants today in Latin America. A new convert must be a man who would stand face to face with his environment in a responsible attitude with his neighbors."



COLOMBIA—CHANGE AND TURMOIL

Independent from Spain by declaration in 1810 and consolidated by the Battle of Boyaca in 1819, Colombia has since lived through a series of bloody internal conflicts and numerous abrupt overthrows of government. Yet, the country has not experienced a structure-changing revolution such as those of Mexico and Cuba. Power and control have remained in the hands of a small wealthy minority. Colombia's few dictatorships have been rightist, including the Rojas regime which was toppled in 1957 after a decade of violence.

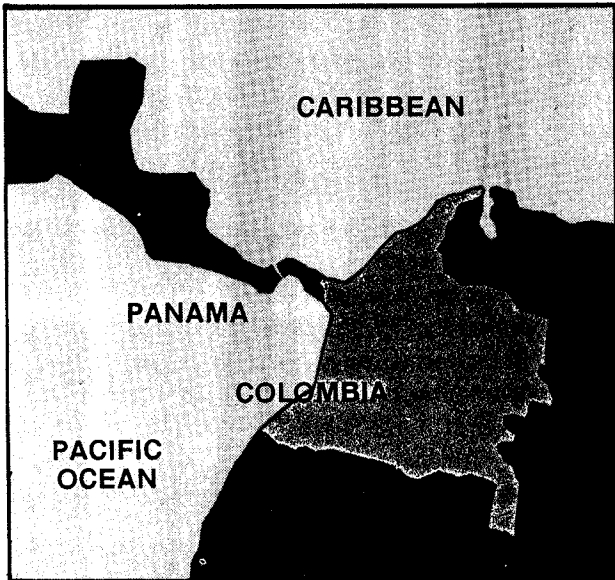
The establishment of a bipartisan government in 1958 brought about a beginning to the healing of wounds caused by a decade of political-religious bloodshed in Colombia. That decade, now referred to as the "violence", came to a close at the end of 1957. Basic structures, however, have remained unchanged. Foreign investment and industrialization have benefited the rich but not the poor majority. Cost of living continues to rise sharply, and salaries do not keep pace. Yearly per capita income in 1970 was \$220.

To better understand the frustrations endemic for Colombia's 20½ million people, a quick look at a few basic facts might be helpful:

- 5% of the population owns 80% of the land used in agriculture, but the average size of a farm is only 3 acres.
- 30% of the population is illiterate.
- 40% of the rural population and 15% of the urban population have no access to medical help.
- 60% of the population subsists on a diet of potatoes, rice and sugar water.
- 60% of the population have dangerous to poor drinking water.
- 30% of Colombia's people have serious protein deficiencies and 20% are critically malnourished.

- 100 Colombian children die each day from illnesses which could have been prevented by medical services and better nutrition.

Strides made by government in education, social service and land reform have been frustrated by a top heavy bureaucracy, corruption, inflation and the population explosion. Increased migration from rural areas to the cities continues to cause urban unemployment and undeveloped land resources. Wide spread and deep-rooted discontent intensifies the hope of grasping at any promise of change in preference to the status quo. The late "Che" Guevara is a hero symbol to many of the youth in Colombia and generally in Latin America. His picture stares at you from university halls, the walls of vacant lots, the backs of buses, cars, and taxis. Another hero for the Colombians is Camilo Torres, an "activist" priest who took to arms with the guerillas. He was killed by the military in an armed encounter. To many observers, the stage is set again for some kind of revolutionary action.



THE EVANGELICAL LUTHERAN CHURCH— COLOMBIA SYNOD

It was during this latter period that the Evangelical Lutheran Church—Colombia Synod (ELCCS) was formally organized with six member congregations. The constituting convention of the synod was held on July 26, 1958. Later, other congregations joined the synod, but the church continues to be small in total membership. The present membership is approximately 1,070 persons with a Colombian ministerium of five ordained pastors and three evangelists.

The Evangelical Lutheran Church—Colombia Synod is a maturing church. Though growth in numbers has been slow, there are obvious indications of significant maturity. The synod is under the capable leadership of a Colombian president, The Reverend Pausanias Wilches. He has demonstrated a deep understanding of and genuine concern for the mission of the church in Colombia.

The church is engaged in a developing ministry. New work was recently begun in the cities of Cali and Bucaramanga. The work in both these urban centers is a part of a ministry to the emerging middle class neighborhood. Since almost 50% of the Lutherans are now in urban areas, the church has oriented her thinking to these centers. A community center has been opened in suburban Bogota which provides medical and social facilities that include an out-patient clinic, a 35 child day nursery for children of working mothers, and classes in adult literacy and vocational training. The work on the plains is carried on by dedicated evangelists and one pastor. This ministry covers an area of 3,240 square miles and one of the congregations can only be reached by horseback with a ride of 13 hours. To meet with another small colony of believers requires 4 days of riding over mountainous and difficult terrain.

SELITE—THEOLOGICAL EDUCATION BY EXTENSION

The church has found a most imaginative way of enlarging the personnel resources for evangelism in this land now so open to the Gospel. The small size of the church made the building of a local theological seminary impractical. In the past, the church had sent their theological students to Argentina or to Mexico. Many of these young men had difficulty, however, in readjusting to the harsh realities of Colombian life when they returned.

Now a new system of theological training "by extension" has been developed which will augment the on-going institutional training at Augsburg Lutheran Seminary in Mexico City. This course uses programmed self-teaching materials while the laymen work at their regular jobs and support their families at home. Servicio Luterano de Instruccion Teologica, or as it is called "Selite", also provides for supervision of the individual learner in area group meetings that are held once a week.

At present there are 37 men in the program. Students who continue will finish the Selite program in six years and will then be well-prepared to offer pastoral services to small groups otherwise unable to support a full-time pastor. A ministry of this type is better suited to the realities of the Colombian situation than more traditional patterns of theological training.



6.

THE FUTURE

The Colombian Church is growing in her sense of mission. With our prayers and concern, these Christians will find new ways to enlarge their ministry strengths. Not the least of these ways may be that of helping the Roman Catholic Church to boldly fulfill its post-vatican II promises. The Roman Catholic Bishops Conference in Latin America has declared that its leaders are anxious to cooperate with other churches. Only 20% of the nominally Roman Catholic population attends mass at least once a year. Our Catholic friends report that there are 10,000-15,000 people for every priest.

Our Lord calls upon all of us to respond to the endless opportunities for gospel witness, and for the building up of a faith that is sensitive to change and that expresses love for neighbors in all areas of life.



7.

PHOTOGRAPHS

Cover: Pastor Pausanias Wilches, President of the Evangelical Lutheran Church—Colombia Synod, checks the news of the day. He chats also with Pastor Harold Olson, who together with his wife Opal, has served for 30 years in Colombia. Church leadership remains sensitive to the blowing of political winds as a measure for its own safety as well as an indicator of the kind of encouragement and help its members might need.

1. The Lutheran bookstore in Bogota, the capital of Colombia, is strategically located on a busy avenue next door to Our Redeemer Lutheran Church. Lutheran evangelism, began in Colombia through the sale of Bibles. The sale of Christian literature continues today as an important arm of ministry.
2. Preparing for a brighter future, education has been stressed by the ELC-CS. These students are among a group of 300 who have the privilege of studying at one of the best interior schools of Colombia, which is located in the city of Sogamoso and owned and operated by the ELC-CS.
3. St. Luke's Lutheran Church is nestled among the new buildings of Ciudad Kennedy. Experimental outreach in social ministries provides several important contacts with the dense population surrounding this congregation.
4. Colombian youth love music set to the singing strings of the guitar. The ELC-CS has had a traditionally strong program among the young people of the church.
5. Pastor Gerardo Wilches shares the Good News of new life in Jesus Christ with his congregation. Five Colombian pastors, two full-time evangelists, and four missionary pastors help carry on the major responsibility of the ministry.
6. New houses increase in number too slowly for adequate housing of the exploding population of South American cities. These new buildings in one of Bogota's newest suburbs, Ciudad Kennedy, give only a partial answer to the relieving of social problems which are increasing in the metropolitan centers.
7. Pastor Olivera explains how to use a course of study to a member who is participating in a theological education by extension program in Colombia. Though only one or two students may study theology at Augsburg Seminary, Mexico City, in any given year, as many as 40 students are learning theological skills through extension studies.



Board for World Mission and Inter-Church Cooperation
THE AMERICAN LUTHERAN CHURCH
 422 SOUTH FIFTH STREET
 MINNEAPOLIS, MINNESOTA 55415

SOME FACTS ON COLOMBIA AND THE ELC - COLOMBIA SYNOD

Compiled by A.C. Morck

Revised by W.C. Westman (1967)

JAN - 4 1977

Five in Kiloms

2900 km GEOGRAPHIC AND ETHNIC FEATURES

1600 hrs

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Colombia lies to the extreme northwest of South America and borders on Panama, Venezuela, Brazil, Peru and Ecuador. The only country of this continent whose shores are washed by two oceans, it has ~~1780~~ ³²⁰⁰ miles of coastline, 994.2 on the Caribbean Sea, and 807.8 on the Pacific Ocean. Its principal seaports are Cartagena, Buenaventura, and Buenaventura. Bogota, its capital of two million people, sprawls on an inland plateau a mile and three quarters above sea level, with a mean temp. of 14 C ^{57 F}

The fourth largest of South America's ten republics, Colombia has an estimated area of 440,505 square miles (larger than Ontario and smaller than Alaska).

1,141,748

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Climate throughout Colombia varies, according to altitude, from tropical on the coasts and interior lowlands to temperate and cold in the mountains. For example, Tunja at nine thousand feet has an average temperature of 55 degrees F., while La Dorada at six hundred feet averages 84 degrees F., with only slight variations throughout the year.

NATURAL RESOURCES AND INDUSTRY

Colombia is the second largest coffee producer in the world (Brazil being first, but Colombia is the first in mild coffee). Other important products are: bananas, cotton, sugar, cattle, petroleum, textiles, emeralds, gold, and iron. The vast mineral wealth of Colombia has only begun to be exploited. The steel industry at the recently-opened mines of Paz de Rio is unique in that all necessary raw materials abound within a radius of twenty miles from the plant.

about 30 km average per capita income for 1976 was approximately 4000 dollars.

RELIGIOUS FEATURES

The most important indigenous culture of Colombia was that of the sun-worshipping Chibchas, upon the ruins of which was superimposed, in the Spanish colonization, a Roman Catholic culture which had not felt the impact of the Reformation. Thus, the religious environment is quite different from that of North America, whose colonizers

178

brought with them from northern Europe the open Bible, the cleansing fires of the Reformation, and a personal faith in the Risen Christ. *the religious climate has been changing since 1950 and is now recently through the changing abroad.*

Excepting a comparatively small number of Protestants and Jews, and the approximately five hundred thousand unincorporated Indians of one hundred known tribes, nearly all Colombians are nominal Roman Catholics. However, according to Roman Catholic estimates, only about twenty per cent are active in the practice of that religion to the extent of attending mass once a year. *see new edition → **

* Over a century ago the Presbyterians made their first beginnings of missionary work in Colombia. Today over twenty different Protestant ^{and church} mission organizations are working here, in nearly all parts of the country. *Some of the 53 agencies listed in the Evangelical Directory are service agencies*

The CEDEC (Evangelical Confederation of Colombia) census committee reports an approximate Protestant communicant membership of forty-five thousand. The total Protestant constituency is estimated at over 180,000 people. These figures do not include the Colombian islands of San Andres and Providencia, ninety per cent of whose seventy-five hundred people are Protestant. *take 1%*

CEDEC reports a persecution toll of 115 Protestant Christians martyred for their faith, 66 Protestant churches and chapels destroyed, and over 200 Protestant schools closed during the years 1948-1959. Most of these schools were reopened after the overthrow of the dictatorship. Protestants now enjoy much more liberty. The new "climate" created by the Vatican Council has eased tensions and led to friendly encounters between Roman Catholic and Protestant leaders. But Roman Catholic control of the public schools still accounts for much discrimination against Protestant students and teachers. *est. 1973 = 120,000 (adults) Evang. Count = 300,000 or 1.3% of pop. etc.*

LUTHERAN WORK

Historic Sketch

Lutheran work was begun in 1936 by an independent group known as "Celmosa" (Colombia Evangelical Lutheran Mission of South America), with missionaries from various synods: ELC, Lutheran Brethren, Augustana, and UELC. *(Council bodies merged into the in 1950)*

When the first missionaries called by the ELC and the UELC arrived on the field in 1944, the above-mentioned independent Lutheran mission had already gathered six or seven groups of believers and opened a Bible School. With these reinforcements, it was possible to place resident missionaries in four strategic towns, staff the Bible School and open a new station in Tunja, the capital of Boyaca. Four rustic chapels were built.

Then began a time of setbacks and persecution. Even before our Mission (ELC-UELC) assumed responsibility for the field in 1946, a change in government took place which led to the disastrous politico-religious struggle from which the country has only begun to recover since ousting its dictatorial government in 1957. *is still trying*

Nevertheless, God granted us a short time of fruitful work before the storm of persecution broke upon us in full force. Although contemplated for years, our opening work in Bogota, the national capital, came as a direct result of the persecution which forced us out of Duitama, our main center in Boyaca.

check
 mission
 files

Persecution which had been sporadic became general and organized. There were repeated stonings of our homes, schools and meeting places. Several believers were imprisoned; others were killed. Four of our rural chapels and two missionary homes were destroyed and all our schools closed.

It was not easy to adjust to these discouraging circumstances. Yet, most of the believers proved staunch through it all. Some were able to return to their communities. Others settled in new areas and thus the Gospel was spread. Though unable to meet for worship, their lives preached the Living Word. Enemies became friends; persecutors became Christian witnesses.

Missionaries tried through letters to encourage believers in these communities where visits from them would only mean renewed persecution. Meanwhile, they concentrated their efforts in the cities, gathering refugees from the country and making new contacts.

② Organization and Progress

The schools and churches, closed during the persecution years, have been reopened and new areas of service have been opened. At present ten elementary schools are operating with fifteen Colombian teachers. The Lutheran school in Sogamoso, with government license, offers the official basic secondary curriculum plus Bible and Normal training for girls.

A significant forward step was the formal organization of the "Iglesia Evangelica Luterana-Sinodo de Colombia" (Evangelical Lutheran Church-Colombia Synod) on July 26, 1958, with six member congregations. Two more congregations were added in 1961. A second congregation was organized in Bogota in February 1965.

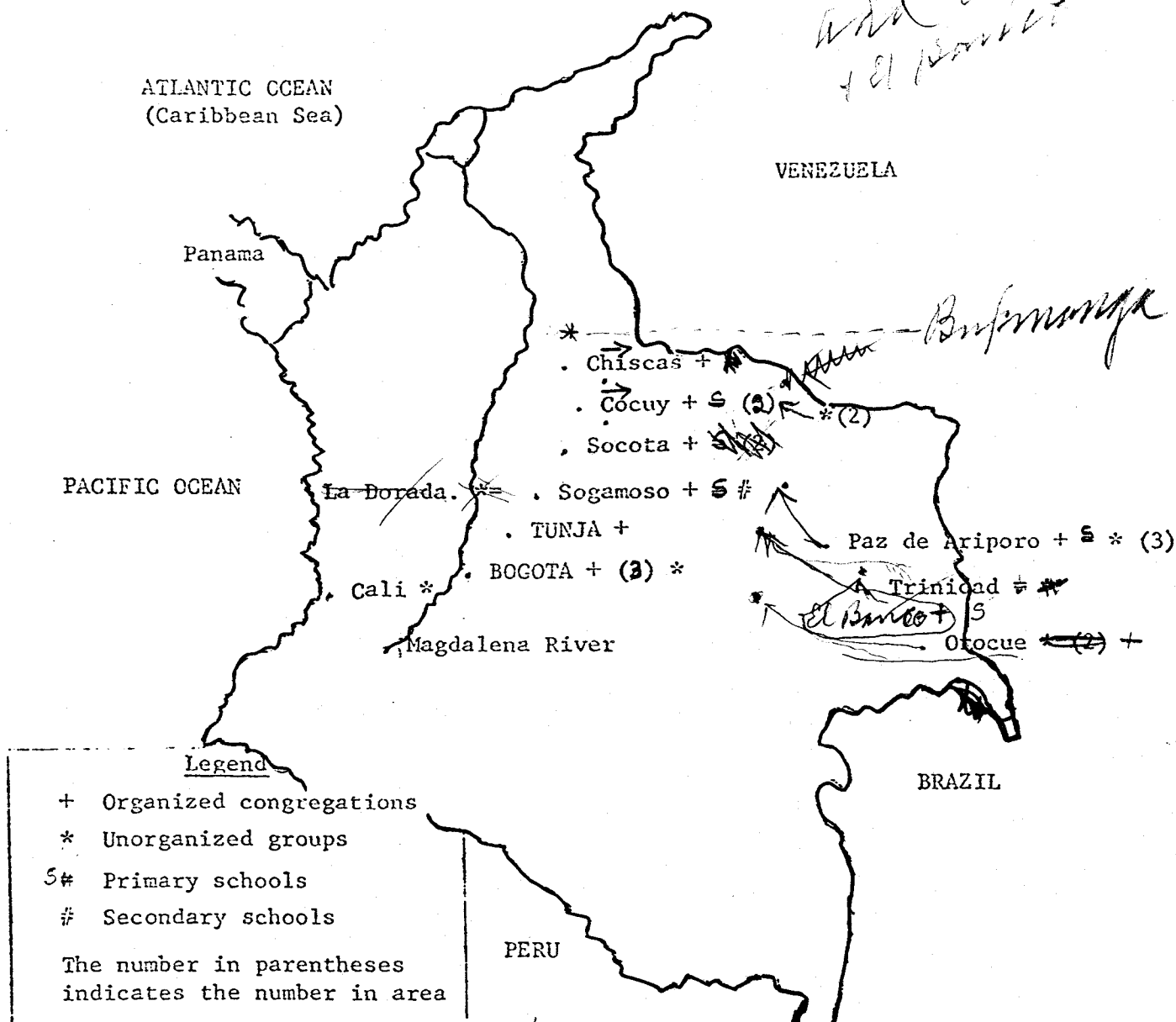
Pastors have been trained in Lutheran seminaries in Argentina and Mexico. A joint Lutheran seminary, "Centro Augsburg", was opened in Mexico in January 1965. Three students from Colombia are enrolled.

Our Colombia field cooperates in the joint Lutheran effort to provide Christian literature in Spanish. The new service book and hymnal for use in Spanish-speaking America, is now in use. Other major projects under way are: Luther's works in Spanish, Bible commentaries, catechetical materials and other teaching aids. The recently-incorporated intersynodical "Publicaciones El Escudo" will be responsible for publishing and distributing Lutheran literature in Spanish.

CONGREGATIONS AND PREACHING PLACES OF THE ELC-CS

For a clearer idea of their location, see the following outline map and a brief sketch of each center of activity on the Colombia field.

add Buenavista + El Banco



1. Bogotá: Colombia's capital of ~~two~~ ⁴ million souls. The first Lutheran service in Spanish was held here on Easter Sunday, 1949. Redeemer Lutheran congregation was organized in January, 1953, and an attractive church building and parsonage were dedicated on September 27, 1953. A small educational unit was dedicated in 1958 for use of Sunday School and Day School. A Christian bookstore was built in 1966. It is located alongside Redeemer Church. The congregation in its evangelistic efforts reaches out to other preaching places in the city. "San Lucas" congregation was organized in February, 1965, in Ciudad Kennedy, a Bogotá suburb with ~~150,000~~ ^{150,000} people. ~~Worship services are also being held in south Bogotá in a private home, with the idea of organizing another congregation in the near future.~~ *In 1977 property was acquired for the new San Lucas congregation in south Bogotá.*
2. Tunja: Cold, colonial state capital of Boyaca where Lutheran work was begun in 1945. A small group of believers has regularly met here for worship and was formally organized as a congregation in 1958.

down arrow

Cuibcha

government accreditation

about 75,000

1970 has a record of a school with government accreditation from the municipality

3. Sogamoso: Historic center of ancient Inca culture, now a bustling city of 35,000 inhabitants; close to steel mills of Belencito and iron mines of Paz de Rio. Lutheran work was begun here in 1953. A building for boarding school, chapel, and apartments for pastor and teachers was erected and dedicated in 1957. The congregation was organized the same year. The school now offers secondary Bible, and normal training. A new building was built in 1976.

4. Socota: Parpa, in the municipality of Socota, accessible only by mule or on foot, is the home of a rural congregation of Presbyterian origin served by Lutheran Mission since 1939. Local believers built their own humble chapel. This, the oldest Protestant chapel in Boyaca, and the parsonage were destroyed in 1950 by anti-Protestant fanatics. Reconstruction began in 1954 and was suspended in 1956 when builder was threatened and imprisoned. A day school, under the auspices of the congregation, was reopened in 1958. The congregation was organized December 26, 1958, and the new chapel completed, and dedicated April 26, 1959. Three or four hours by mule trail from Parpa, at Frailejón, is another rural group which organized as a congregation in 1961.

5. Paz de Ariporo: The center of this scattered parish on the tropical Plains of Casanare was at La Aguada, a town which was completely destroyed (including Lutheran chapel and parsonage) in 1950 during civil war between revolutionary and government forces. Since then the congregation, formally organized in 1956, has been served by an itinerant pastor, the whole group meeting at one place two or three times a year. Paz de Ariporo, a new town created by the government in 1953, is now the municipal center of this rural parish.

6. Trinidad: An important town in the heart of the Casanare Plains, promises to become the center of a second congregation in this area. A lot was purchased and a school and parsonage have been built, but is at present inactive due to migration and other factors.

5. El Cocuy: Mountain town, 9,000 feet above sea level, nestled in a beautiful valley close to the snow caps of El Cocuy, is the center of a promising field for the Gospel. On the mission premises in the town itself is a chapel and a day school. The greater part of the congregation lives two or three miles up in the mountains in a community known as El Carrizal. Here there is also a small chapel, a school, and a cemetery. This congregation was organized in 1955. There are several other preaching places in the area.

6. Chiscas: A quaint little town surrounded by scenic mountains and inhabited before the Spanish conquest by the Laches and Chiscas tribes. With the large rural community included in this municipality, it offers a great challenge. The nucleus of believers in the area was organized as a congregation in 1961. Property, owned there by the Mission since 1948, provides chapel, school, and residence.

10 El Dorada: Lutheran work was begun in this important river port in 1958 upon the invitation of a group of Protestant believers. Population is about 35,000. La Dorada, an industrial and commercial center, is accessible by river, rail, highway and air. It is surrounded by a rich farm and ranching area. Buildings for chapel, school, and parsonage were dedicated August 17, 1958.

10 Orcue: Lutheran work was begun in this river city in 1965. Orcue is located on the Meta River, one of the major river-highways of Colombia. This is the

center of our river operations with our 33-foot boat, the "San Pablo" (St. Paul), which is used in evangelizing the thousands of people that live on the banks of this major river. *for years to reach people on the Meta and its tributaries.*

12. Cali: ~~It is~~ One of the oldest cities on the continent, founded in 1536. Today it has a population of about ~~one~~ million souls and is one of the fastest growing cities in Colombia. The mean temperature is a lovely 25°C. Lutheran work in Spanish was begun in this city in February of 1967; however, there is a German Lutheran congregation of long standing located in Cali. ~~The future looks very bright for the work in Cali.~~

7. ~~11.~~ Bucaramanga

PERSONNEL

See P. 11.
~~Colombian: Pastor Oliverio Mora, Pastor and Mrs. Gerardo Wilches, Pastor and Mrs. Pausanias Wilches, Mr. and Mrs. Hernando Lara, Mr. Nehemias Parada, Mr. Benjamin Ojeda, Mr. and Mrs. Hernan Ariza, and Mr. and Mrs. Juan Saenz.~~

Several evangelists, some of them studying and working part-time, play an important part in the evangelistic outreach of the church.

Foreign: Miss Joyce Bergh, Miss Helen Danielson, Miss Cornelia Jensen, Pastor and Mrs. Harold L. Olson, Pastor and Mrs. Arnfeld C. Morck, Miss Belva Nerlien, Pastor and Mrs. Marlayne Jacobson, Pastor Walter Ludwigen, Pastor and Mrs. Wilmer Westman, Pastor and Mrs. Dale Brand, Pastor and Mrs. Norman Omdt, and Pastor and Mrs. Viesturs Pavasars.

FOREIGN LANGUAGE (NON-SPANISH) CHURCHES

two
~~Six~~ foreign-language congregations (mostly German and Scandinavian) in Colombia are served by ~~two~~ pastors and ~~one~~ "Diakon" under the auspices of the Lutheran World Federation. Resident pastors in Bogota and Cali serve the congregations in Bogota, Barranquilla, Cali, Medellin, Manizales and Pasto.

PRESENT NEEDS

Urgently needed on the Colombia field are:

1. More Colombian pastors and teachers
2. More missionaries
3. Instructors in the Bible-Normal School
4. A business and bookstore manager
5. A renewal in faith and life that will stir the church into more responsibility in evangelism and self-support.

We continue to pray and plead for reinforcements. The Lutheran Church faces a new and promising day in Colombia. There are unprecedented opportunities if we have the vitality and resources (~~spiritual and material~~) to meet the challenge.

SP

"BRETHREN, PRAY FOR US"

The Republic of Colombia is located in the northwest corner of South America and is bordered by Venezuela, Brazil, Peru, Ecuador, Panama, the Pacific Ocean and the Caribbean Sea. It covers an area slightly larger than Ontario and its present population is an estimated 30,000,000. Bogotá, the capital city of over 5,000,000, lies on a high inland plateau with a year-round average temperature of 14° Celsius. Natural resources include petroleum, natural gas, coal, iron ore, nickel, gold, copper and emeralds. Agriculture products include coffee, bananas, rice, corn, sugarcane, plantain, cotton and tobacco. And in the last few years we would shamefully have to admit that marijuana now probably tops the list of cash crops.

Independence from Spain was declared July 20, 1810, and consolidated on August 7, 1819, when Simon Bolívar's ragged troops defeated the Spaniards in the Battle of Boyacá. Today the profile of ethnic groups would be about: 58% mestizo, 20% Caucasian, 14% Mulatto, 4% Negro, 3% Negro-Indian, and 1% Indian. The language of the land is Spanish, the literacy rate approximately 75% and life expectancy 61 years.

The most important indigenous culture of Colombia was that of the sun-worshipping Chibchas, upon the ruins of which was superimposed, in the Spanish colonization, a Roman Catholic culture which had not felt the impact of the Reformation. Thus, the religious environment is quite different from that of North America, whose colonizers brought with them from northern Europe the open Bible, the cleansing fires of the Reformation and a personal faith in the Risen Christ. Approximately 95% of the Colombians are nominal Roman Catholics. However, according to Roman Catholic estimates, only about twenty per cent are active in the practice of that religion to the extent of attending mass once a year.

The Protestant witness in Colombia began in 1825 with the arrival of the British and Foreign Bible Society. In 1856 the Presbyterian Church made its first beginning of missionary work. Today over 50 different Protestant mission and church organizations are working in nearly all parts of the country. 150 to 200 thousand Colombians consider themselves to be Protestants. There are also approximately 12,000 Jews in the country.

Lutheran work began in 1936 and today the Evangelical Lutheran Church in Colombia has its witness in 10 cities and towns with several other preaching points scattered about the Andes mountains and the Plains of Casanare. The missionary staff has been reduced to one couple involved in various administrative programs over the past six years. Twelve ordained Colombian pastors serve the 10 organized congregations and their respective points of contact, as well as the Synod's educational institutions.

And now, as of last August, José and Carol Ariza have joined the pastoral staff of the Synod in a ministry to the plains people at Paz de Ariporo. The Canadian Church "sent" them as missionaries while the Colombian Church received them as "national workers" salaried by the local church. José is very happy to be back to the parish he served as an evangelist for a number of years before teaching in the church's educational program and before marrying Missionary Ostrem's daughter Carol and then starting his long pilgrimage northward to Mexico City, Saskatoon, Camrose, Edmonton and Whitehorse. After serving for 11 years as Guidance Counsellor in the Whitehorse vocational school, José sensed that God was calling him back to the ministry in Colombia. So he finished his theological studies at Saskatoon, served his internship at Westlock, AB, took a clinical counselling course in Edmonton and became involved in Spanish ministry there. On the night of their commissioning service at Ascension in Edmonton, the Arizas flew to Colombia where they were received with open arms by family and church in the land of José's forbears.

The Colombia Lutheran Church has experienced much spiritual warfare in its 50-year history. We are asked to support them in prayer that they might remain faithful in the proclamation of the Gospel of Our Lord and Savior, Jesus Christ.

- Arnsfeld C. Morck

La Misión Evangélica Luterana en Colombia
The Colombia Evangelical Lutheran Mission of South America

DIRECCION TELEGRAFICA "CELMOSA"

Apartado 2525
Bogotá, Colombia

April, 1949

Estimado Amigo,

Di Jo Jesucristo, nuestro Salvador, "y conoceréis la verdad y la verdad os libertará" (S. Juan 8:32)

Si Ud. ya conoce esta verdad y por fe en ella está libre o si anhela conocerla y gozar de la plena libertad que Jesucristo otorga, le invitamos a escuchar la Palabra de Dios y adorarle a El en culto solemne el Domingo de la Resurrección a las 10:00 de la mañana, en la Carrera 13, No. 73-71. Favor de invitar a sus amigos.

Por ese culto se inaugurará otro centro evangélico en la capital, el primero bajo los auspicios de la Misión Evangélica Luterana en Colombia.

Se celebrarán tres servicios semanales; el culto solemne los domingos por la mañana, el culto de evangelización los domingos por la noche, y el culto de oración y estudio bíblico los miércoles. La hora precisa de los dos citados cultos vespertinos se fijará al haber tomado el concepto de los interesados que concurren a la inauguración el domingo de la Pascua, el 17 de abril.

INVITACION ESPECIAL: El Instituto Bíblico-Cultural de la Iglesia Evangélica Luterana en Colombia le invita cordialmente a presenciar el culto de apertura domingo, el 24 de abril, a las 3:00 de la tarde, en la casa del plantel, Carrera 13, #73-71.

Su Atento servidor en Cristo,

Arnfeld C. Morck

Arnfeld C. Morck

STATION REPORT 1949 BOGOTA

Supt

The first year of work in Bogotá brought many encouragements in spite of the difficulties that confronted us in beginning work. The Lord has blessed us richly in a year that in many respects was unusual. Pastor Morck began the congregational work here with what contacts he had time to make while carrying on his duties at the Institute. He began a program of morning and afternoon services on Sunday and a mid-week Bible study and prayer service. Our services were held in the Institute chapel with the student body forming the nucleus of the congregation for the first few months. In June I arrived in Bogotá to relieve Pastor Morck of the congregational duties. For a time the program was continued just as it had been while we who came new to the work tried to orientate ourselves. In September Miss Danielson came to Bogotá to serve as parish worker and due to a large extent to her faithful and zealous activity more contacts were made and a larger program was adopted. At the last Conference it had been decided that Miss Danielson should be the parish worker in Tunja as soon as her duties in Parpa were taken over by someone else. However, when she arrived in Tunja the political tension made it inadvisable to carry on a program of parish calling so the decision was made that she should work in Bogotá where there were many opportunities and a great need. I sincerely thank Miss Danielson for filling that need so well. Before her arrival a beginning was made in Young People's work by making the Sunday afternoon service a young people's meeting with the Institute students in charge. This work was then enlarged to include at first weekly young peoples meetings on Saturday evenings, and later bi-weekly meetings. Since the Colombians maintain a class distinction between the social groups we began the weekly meetings to avoid any difficulties, with one group coming on one Saturday evening and another group coming the following Saturday. At the same time we began Women's meetings on this same basis with the groups meeting on Friday afternoons. This program we continued until the tense political situation, the closing of the Institute for the year, and the necessity of having permits for meetings changed the nature of our activities. We then began having bi-weekly meetings for the Young People and the Women's groups with both social groups included. In both cases this worked out quite successfully. In the case of the young people, at first a large number came out but later this attendance dwindled to a few faithfuls who could quite readily work together regardless of social distinctions. Thus the problem was solved there. In the case of the women's meetings, only a very few came to either group to begin with and these few seemed to be of the type that could meet together also. The union of the two women's groups resulted in larger attendances at the meetings. With the closing of the Institute, the mid-week Bible study was discontinued by the rest of the program continued as usual.

In September and October a good many contacts were made and the picture looked bright for congregational growth. However, perhaps because of the political situation as well as indifference, we discovered in time that the first enthusiasm on the part of these contacts dwindled and throughout the months of November and December, especially during the "State of Siege" that was imposed, only a few faithful attended the services.

Since my arrival in June we have had communion services once a month with an average attendance at the Lord's Table of seventeen (17) persons including missionaries. On July 2 two students at the Institute who are from the Parpa congregation and had been receiving instruction from Pastor Morck were confirmed in the Bogotá congregation. This was done here since Pastor Morck was also Pastor of the the Parpa congregation and the political situation made it inadvisable at the time to travel to Parpa.

There have also been two baptisms during these months, both being baptisms of missionary children.

The fact that in the last two months the attendances have been smaller might lead to discouragement, yet we rejoice in the knowledge of the power of God's Word to work in the lives of all of those with whom we have had contact. Bogotá still presents a big challenge with a great opportunity for fruitage.

Respectfully submitted

Johan A. Bergh

FINANCIAL REPORT - BOGOTA STATION 1950

| <u>Fund</u> | <u>Receipts</u> | <u>Disbursements</u> | <u>Balance</u> |
|-------------------------|------------------|----------------------|----------------|
| Reht | 20,000.00 | 19,489.54 | 510.46 |
| Evangelist | 2,100.00 | 2,090.00 | 10.00 |
| Liturature and Supplies | 200.00 | 174.56 | 25.44 |
| Travel | 873.75 | 819.66 | 54.09 |
| Telephone and Telegraph | 170.00 | 151.00 | 19.00 |
| Postage and Stationery | 60.00 | 56.80 | 3.20 |
| Jeep (Special) | 880.00 | 852.65 | 27.35 |
| Miscellaneous | 225.00 | 191.33 | 33.67 |
| Totals | 24,608.75 | 23,825.54 | 683.21* |

* Returned to Treasurer 1/5/51

Olger Quarnad
Olger Quarnad

BOGOTA STATION REPORT 1950

Sunday School and Divine Worship services have been conducted every Sunday Morning since July 1. The data as to services and Sunday School for the first half of the year is not available.

Work has been carried on in the barrios by Rev. Olger Quanrud, Elizabeth Heerde, Valborg Torkelson, and don Pausanias Wilches. Midweek Bible studies are being conducted in homes in three residencial areas. Sunday school work is also carried on in one of these areas.

The attendance at the services in the chapel has not been very good. Many of those who have sought refuge here in Bogotá do not attend, either because of the distance they have to travel or indifference. If they do come at all their attendance is perfunctory.

The mid-week Bible studies have had good attendance as well as the Sunday School in Barrio Santander.

Two vacation Bible schools were conducted by Hilma Bello, Amira Jiménez, and Luidina Morales. These schools and teachers were under the supervision of the two parish workers Elizabeth Heerde and Valborg Torkelson.

Bi-weekly meetings have also been conducted by Phoebe Quanrud, Elizabeth Heerde, and Valborg Torkelson. These meetings have sought to reach the women with the life giving message of the Gospel.

During the year there have been nine services of Holy Communion. The total attendance at these services is 139 making an average attendance of about 15 per service. This would seem to be a favorable indication were it not for the fact that the attendance of the Colombians is about seven per service. The rest being made up of missionary personnel.

Ministerial Acts

Baptisms

| | |
|------------------------|---------|
| Fanny Granados | 1/14/50 |
| Judith Anne Mendenhall | 3/5/50 |
| Bodil Bruun Hansen | 4/22/50 |
| Lilia Wilches Mora | 5/21/50 |
| Kim Ramirez | 6/21/50 |
| Hanne Talbot Peterson | 7/30/50 |
| Aida Fernández Leal | 8/13/50 |

Confirmands

Luidina Morales
Bertha Higuera
Mercedes Olivos

Fredesbinda Herrera
Elielmira Blanco
Maruja Parada

Respectfully submitted,

Geo. L. Mendenhall

La Misión Evangélica Luterana en Colombia
The Colombia Evangelical Lutheran Mission of South America

DIRECCION TELEGRAFICA, "CELMOSA"

Individual Report 1951 *Gerhard Ostrom*

O sing unto the Lord a new song, for He hath done marvellous things. Ps. 98:1^a

Indeed we find and see occasion for doing what those words of this Psalm tell us. For the Lord truly hath done marvellous things whereof we are glad. But when we are to give a report - give account of ourselves we feel that it is so exceedingly little that we have accomplished and done that we hesitate to refer to it. At least that is the way I feel and also then when there is so little result visible.

But I shall try to give account for myself. A short time after we returned to Colombia I was given an assignment to investigate into the matter of Barrio work. I do not feel that I can justly say which Barrio or Barrios would be the one or ones in which to definitely plan to take up work as I think that the definite efforts to do something in some places would reveal that better and clearer than what I have been able to do.

I have tried to get an idea of the City of Bogotá as to what is being done or worked that is as to where other missions might be working. It appears that the part where no one is working is in the barrios to the south east. These sections appear however like rather small country towns or villages. And perhaps that is why they have been left. There are possibilities but as I say the results would best be seen when definite attempts would be made to locate and work it definitely.

As I mentioned to the Ex. Com. some time ago I am of the impression that the barrio of Ricaurte and Pepita and that section of the City would offer possibilities. I have been happy to see the signs in that way from the contacts which the girls have made over there. (The girls, Miss Heerde and Miss Torkelson). There is one mission or now is appears as perhaps the one in charge is left almost as an individual with it, working in Ricaurte. He expressed himself heartily in favor of that we also work there if we so decide. He did say that many of their people were moving away from that area due to the high rents.

I have felt a bit limited in this research also due to our shortage of workers. Seeing that there are apparent possibilities to do something in other parts of our Field we will not have staff to place ^{missionaries} in the Barrios, at present. But if the students from our Bible Institute can make visits perhaps little by little something can be accomplished.

Besides trying to look into the matter of Barrio work, I have made visits to Tunja to help along with Sunday services. I have gone out there some 12-13 times during these last months of the year. After the closing of the school year of the Bible Institute the last Sunday of October, Olson alternated with me, thus going out every other Sunday each of us until the middle of December. I was out there for the Christmas and New Years services also.

On the Sundays that I have been in Bogotá I have made it a point to go to visit the men who are in prison at the two, La Modelo and La Picota. There are many who have been brought there through these times of persecution, some of whom are known to us and amongst them are several christians. Yes here is persecution in Colombia. It is not much one can do in visiting the prisons, but I have had many good opportunities to testify to many and have had the joy to see that the christians have been strengthened and that there have been those who through those experiences have come definite decisions for Christ wanting to live for the Lord and to consecrate them

La Misión Evangélica Luterana en Colombia
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Page 2.

DIRECCION TELEGRAFICA "CELMOSA"

selves to Him. In the Modelo it has been possible to take along a few tracts and gospel portions and New Testaments to give out to blessing, but not so in the Picota as there it is so definitely forbidden and hindered. However, I have been able to get in there to see many and talk personally with them. I consider it better thus to get in to see them without getting to bring a single tract along than to try to take some with and have them confiscated and on top of it not be able to get in. May God bless whatever He can of these efforts also!

I have made it a point to write as often as possible to the christians in the various areas, especially to those of the Plains. It has been encouraging to see how they have appreciated hearing and receiving messages from the Word of God even that way. They have manifested that these little messages have been a blessing and help to them.

For some time I have upon Quanrud's request conducted and lead a Bible study and prayer meeting at the bakery of Mrs. Felipe, one of the christians here in Bogotá, on Thursday evenings. This has been especially for her helpers or employees. And until prayer meetings were begun at Quanrud's where our chapel is we had prayer meetings in our house on Wednesday evenings.

I feel like saying as stated in Luke 17:10, I am an unprofitable servant, but I feel I cannot completely say the rest of the verse: I have done that which was my duty to do. May the Lord bless all that He can bless and forgive and over-rule all the rest.

Respectfully submitted,



Financial Report Bogotá Station. 1951.

| | Received | Disbursed | Balance |
|-----------------------|-------------|-------------|-----------|
| Rent | \$ 9875.00 | \$ 9615.00 | \$ 260.00 |
| Evangelist | 2506.67 | 2506.67 | 0000.00 |
| Travel | 900.00 | 900.00 | 000.00 |
| Literature & Supplies | 212.50 | 209.02 | 3.48 |
| Telephone & Telegraph | 217.50 | 77.89 | 139.61 |
| Postage & Stationery | 45.00 | 37.95 | 7.05 |
| Miscellaneous | 168.75 | 47.30 | 121.45 |
| Total | \$ 13818.75 | \$ 13393.83 | \$ 531.59 |

Returned to
Honor.

Bogotá Station Report ,1951

We look back with gratitude to God for what He has done in Bogotá the past year. To the ones who have cooperated in the Station work I give my heartfelt thanks.

The Bogotá Station Staff has consisted of Valborg Torkelson as parish worker, who has directed the Sunday-school work in Santander, Tunjuelito, and La Pepita, the daily Vacation Bible School held in four places, Tunjuelito, T. Tuesquillo, Santander, and La Pepita.

Proceso Mora has done full time work doing visitation and contact work. Many of the contacts have been with people that have come in from Boyacá, the stations we have had to leave for the time being. Proceso has also taught Sunday school in the Barrios, Santander & La Pepita. He has given weekly Bible Studies in the Felipes home. He has visited in two small towns near Bogotá, namely Une and Usne, visiting families from the Cocuy section. He has brought in encouraging reports from time to time. However it has been difficult to get the people to attend the services in the chapel. He has also been able to sell some Scripture,

Gerhard Ostrem has helped in giving some of the Bible Studies in Santander, La Pepita And the Felipe's home. Harold Olson has also helped out.

Several of the Bible Institute students have taught Sunday-school classes, special children's classes, and D.V.B.S.

Mercedes Santos, a Bible Institute student has done full time work since the closing of the Inst. year, doing visitation, teaching two groups during D.V.B. At the present time she is teaching three children's classes a week, one in each of the following places--Tunjuelito, Santander, and in the chapel, the later with a group of children some of whom are hearing the Gospel for the first time.

In all Bible Studies are held each week in four places, one weekly pray meeting in the chapel, weekly children's classes in three places. Youth meetings are held semi-monthly in the chapel on Sunday afternoon. Sunday morning worship

2.

with an adult Bible class and two children's classes ,in the chapel.Sunday-
schools in the Barrios Santander and La Pepita every Sunday. Two Women's
Bible Study groups have met ~~sz~~monthly with Valborg Torkelson and Mrs.Olger
Quanrud in charge.

Visitation work has been done also by the parish worker and the ~~past~~
pastor.

Ministerial Acts: -

Confirmation-8 confirmands

Communion-about 240 partaking
(first Sunday of the month)

Baptisma- 4

Marriages -I

May God bless the Word sown and cause it to bear fruit in the hearts
and lives of the many who have heard ,both young and old.

Olger Quannud
Pastor

2

1952

"Si creyeres verás
la gloria de Dios"
Jun 11:40

~~Instituto Bíblico - Cultural~~
~~de la~~
~~Iglesia Evangélica Luterana en Colombia~~
~~Dirección Telefónica: "CELMOSA"~~

Duitama, Boyacá
Colombia
Oficina del Director

Estimate Cost of Construction
CHURCH

| | <u>Pesos</u> | |
|---|-----------------|-----------|
| Preliminary expenses: | | |
| First draft | 600.00 | |
| Plan of the lot | 1,700.00 | |
| Arquitect | 6,000.00 | |
| Municipal tax | 1,100.00 | |
| Misc. | <u>1,625.43</u> | 11,025.43 |
| Ground work: | | |
| General expenses (labor of demolition) | 992.80 | |
| Excavation | <u>2,846.20</u> | 3,839.00 |
| Foundations: | | |
| Excavations (200 M3) at 3.00 | 600.00 | |
| Cement 200 M3 at 68.00 | 13,600.00 | |
| 30 rolls asphalt paper at 25. | 750.00 | |
| 3 barrells of asphalt paint | 300.00 | |
| 120 kg. "Aquastop" at 80.20 | 480.00 | |
| Labor | <u>200.00</u> | 15,930.00 |
| Brick walls (1,072 M2 at .40/90) | | |
| Double baked brick, 12,000 | 840.00 | |
| Common brick 80,000 | 4,960.00 | |
| Pressed brick 80,000 | 6,800.00 | |
| 170 M3 sand (stone) at 5.00 | 850.00 | |
| 26 ton cement at 77.00 | 2,002.00 | |
| Labor | <u>4,000.00</u> | 19,452.00 |
| Inner walls (262 M2 at .25) | | |
| 27,000 common brick at 62. | 1,674.00 | |
| Sand mixture 27 M3 at 5.00 | 135.00 | |
| 4 ton cement at 77.00 | 308.00 | |
| Labor | <u>1,000.00</u> | 3,117.00 |
| Plaster -1600 M2 | | |
| 40 M3 sand at 5.00 | 200.00 | |
| 6 ton cement at 77.00 | 462.00 | |
| Labor | <u>1,600.00</u> | 2,262.00 |
| Paints: | | |
| 2,000 M2 at 2.50 with materials | 5,000.00 | 5,000.00 |
| Water drains: | | |
| 40 lineal m. 8" cement tube | 360.00 | |
| 20 " " 6" " " | 135.00 | |
| 20 " " 4" black " | 200.00 | |
| Labor | 200.00 | |
| 6 toilets at 120.00 | 720.00 | |
| 8 XXXXXXXXXX at 80.00 | 640.00 | |
| wash bowls | 640.00 | |
| (Cut down) - Installation | <u>1,120.00</u> | 3,375.00 |

④
⑥

(Cut down) -

Estimated cost of church #2

Oficina del Director
Comando
Luzerna, Boyaca

Basement:

| | | |
|--------------------------------|---------------|----------|
| Sub-floor - 36 M 3 cement | 2,088.00 | |
| 30 rolls asfalt paper at 25.00 | 750.00 | |
| 3 barrels asfalt | 300.00 | |
| Labor | 500.00 | |
| 220 M2 flooring at 10.00 | 2,200.00 | |
| 80 M2 tile at 10.00 | 800.00 | |
| | <u>800.00</u> | 6,638.00 |

Oficina del Director
Comando
Luzerna, Boyaca

Cement construction:

| | | |
|------------------|---------------|-----------|
| Bases of columns | 6.25 M3 | |
| Columns | 4.08 M3 | |
| Beams | 27.00 M3 | |
| Floor of ch. | 72.00 M3 | |
| Stairway | 15.00 M3 | |
| Lateral floors | 15.00 M3 | |
| | <u>139.33</u> | 10,500.00 |

| | |
|--------------------------|----------|
| Steel - 12 ton at 650.00 | 7,800.00 |
| Labor | 1,500.00 |

Perhaps
@ 14.00

| | |
|------------------------------------|----------|
| Flooring of chapel 400 M2 at 17.00 | 6,800.00 |
|------------------------------------|----------|

Small beams, ceiling

| | | |
|----------------------|-----------------|----------|
| 1500 pieces of wood | 7,500.00 | |
| 400 # wire # 18 | 160.00 | |
| 400 # nails | 100.00 | |
| Labor 500 M2 at 3.00 | 1,500.00 | |
| | <u>1,500.00</u> | 9,260.00 |

Roof:

| | | |
|------------------------------|---------------|-----------|
| 12 big beams at 700.00 | 8,400.00 | |
| 160 stringers at 5.00 | 800.00 | |
| Strips for tile | 200.00 | |
| 12,000 tile at 150.00 | 1,800.00 | |
| 420 M2 roofing board at 8.00 | 3,360.00 | |
| 420 M2 asfalt paper | 500.00 | |
| 1 barrel asfalt | 100.00 | |
| Huleina 25 gals at 3.50 | 62.50 | |
| Labor | 200.00 | |
| | <u>200.00</u> | 15,422.50 |

Eave troughs:

| | | |
|------------------------------|---------------|----------|
| 60 lineal m. | 720.00 | |
| 40 Lineal m. 4" black tubing | 400.00 | |
| | <u>400.00</u> | 1,120.00 |

Doors and windows:

| | | |
|----------------------------|-----------------|----------|
| 41 common windows at 30.00 | 1,380.00 | |
| 12 specials at 40.00 | 3,200.00 | |
| 1 Insolux 12 m2 at 14.00 | 150.00 | |
| 35 doors, various sized | 4,200.00 | |
| | <u>4,200.00</u> | 8,930.00 |

(omit)

| | | |
|---------------|--------|--------|
| Choir railing | 200.00 | 200.00 |
|---------------|--------|--------|

Miscellaneous:

| | | |
|------------------------------|-----------------|-------------|
| Entrance and steps | 3,000.00 | |
| Railing | 500.00 | |
| → Kitchen stove and cabinets | 1,200.00 | |
| Electric installations | 5,000.00 | |
| Water installations | 1,000.00 | |
| | <u>1,000.00</u> | & 10,700.00 |

(cut down)

| | | |
|----------|--|------------------|
| 10 % fee | | 142,570.99 |
| | | <u>14,257.09</u> |
| | | 157,158.02 |

HOUSE
Estimated Costs of Construction

Division of Public Works
 Bureau of Building
 Manila, Philippines

Area - 90 square meters

Office of the
 Director
 Manila, Philippines

Excavation - 75 m³ at 2.00 (M) - - - 150.00

| | | |
|---|---------------|----------|
| Drains: | | |
| 50 lineal meters - 6 in. tubes at 4.00 m. | 200.00 | |
| 30 " " - 4 in. " at 2.15 m. | 64.50 | |
| 20 " " - 3 in. " at 1.50 m. | 30.00 | |
| 6 " " - 3 in (iron) at 6.00 m. | 36.00 | |
| Iron accessories | 50.00 | |
| Cement tube accessories | 20.00 | |
| Cement, sand | 20.00 | |
| Labor | 100.00 | |
| 20 M ³ excavation | <u>40.00</u> | 560.50 |
| | | |
| Foundations: | | |
| 20 M ³ foundation (stone) | 286.00 | |
| Cement and sand | 262.00 | |
| Labor | <u>100.00</u> | 648.00 |
| | | |
| Brick walls: | | |
| 180 M ² at .25 | 1,520.00 | |
| 180 M ² at .15 | 240.00 | |
| Cement and sand | 300.00 | |
| Labor | <u>660.00</u> | 2,720.00 |
| | | |
| First Floor: | | |
| 55 M ² flooring with beams | 660.00 | |
| Labor and nails | 60.00 | |
| 40 M ² tile (kitchen, halls) at 6.00 | 240.00 | |
| Labor | 80.00 | |
| Cement, sand, crushed rock | <u>220.00</u> | 1,260.00 |
| | | |
| Upper floor: | | |
| 70 M ² flooring and beams | 840.00 | |
| Labor and nails | 75.00 | |
| 10 M ² reinforced concrete at .15 | <u>150.00</u> | 1,065.00 |
| | | |
| Ceilings: | | |
| Upper and lower floors | 450.00 | 450.00 |
| | | |
| Roof: | | |
| 6 beams .20 x .05 x 6 m. at 7.00 | 42.00 | |
| 12 beams .20 x .05 x 5 m. at 6.00 | 72.00 | |
| 110 M ² roofing (cement) | <u>660.00</u> | 774.00 |
| | | |
| Iron window frames: | | |
| 45 M ² at 22.00 m. | 990.00 | |
| 40 m. glass | <u>400.00</u> | 1,390.00 |
| | | |
| Doors: | | |
| 12 various sized | 720.00 | 720.00 |
| | | |
| Plaster: | | |
| 400 M ² | 800.00 | 800.00 |
| | | |
| Paints and shellac | | |
| 600 M ² | 1,200.00 | 1,200.00 |

House Estimate # 2

| | | |
|--------------------------------------|----------|------------------|
| Kitchens: | | |
| 20 M2 porcelain tile | 300.00 | |
| Stove and hot water system | 400.00 | |
| Sinks and cupboards | 400.00 | |
| Pantry | 100.00 | 1,100.00 |
| Stairway: | 500.00 | 500.00 |
| Water system | 300.00 | 300.00 |
| Hall and patio. | | |
| 20 M2 tile | 400.00 | |
| Accessories | 400.00 | 800.00 |
| Downstairs bath | 250.00 | 250.00 |
| Maid's bath | 250.00 | 250.00 |
| Water tank | 100.00 | 100.00 |
| Electric Installation | 600.00 | 600.00 |
| Locks and iron work | 300.00 | 300.00 |
| Door heads and beams (cement) | 500.00 | 500.00 |
| Chimney | 100.00 | 100.00 |
| Eave troughs | 360.00 | 360.00 |
| Licenses, etc. | 200.00 | 200.00 |
| Social security | 2,500.00 | 2,500.00 |
| Miscellaneous | 2,950.50 | 2,950.50 |
| 10 % fee | | 22,547.00 |
| | | 2,254.70 |
| | | <u>24,801.70</u> |

Building Committee Report

Dec. 31, 1952

When we think over the past year we cannot help but say with the Psalmist - "Except the Lord build the house, they labor in vain that build it", for we have experienced that He has helped build in a way that we had not dreamed of at the beginning of the year.

Things began to move in the building program when we obtained possession of the property by a deed from the judge who represented the minor heir on the 5th of March. Then began the long process of red tape to obtain the permit to build. But after months of much going downtown to Dr. Langebecks office and of prayer the permit was so near coming through that we felt we ought to dedicate the ground to its divine purpose.

On Sept. 15 a small but happy group met at the lot and there with Colombians and missionaries reading and taking part in prayer Rev. Morck solemnly dedicated the soil in the name of the Father and of the Son and of the Holy Spirit to be used for the erection of our House of God in Bogotá.

Excavations were begun with steam shovel in October and since we had to move the church back more space than we had originally planned for, and since it would be a saving of money to have the demolition of the old house done at the same time as the excavation we proceeded with that even though the original plans called for improving the house.

On Nov. 7th the first concrete for the foundation of the church on the north side was poured and the church began to take form as the bricks were laid on it. However, winter's rains set in and also made the work of further excavation and cement pouring difficult. But we had special reason for rejoicing when on Thanksgiving Day we could see the last keja placed on the roof of the house. That always calls for a celebration in the building customs of Colombia. But in place of the customary beer, after prayer by Pastor Quanrud thanking God for what had been done and seeking the blessing of the Lord on that yet undone, we partook with the workers, Dr. Langebeck, and Dr. Moreno of the cake and coffee that the missionaries' wives had so graciously prepared.

Good weather has made possible more rapid progress in the building so now at the end of the year the house is being plastered upstairs, window frames have gone in, the basement walls, except the front, are up to the first floor, the columns for the basement are in and the frames are being made for the laying of the church floor.

But with the extra cost of making the basement foundation strong enough in that ground amounting to 20,000.00 pesos and with building costs rising all the time we find that we will be short with the \$44,000.00 which the Board has allowed for the church. The house will be built within the 25,000.00 last estimate. There are about 37,000.00 pesos on hand for building after the transfer of 25,000.00 pesos from the property fund, besides that of the 1,000.00 dollars in the Inst. fund, and 1600.00 pesos in the Inst. special fund, and 9810.33 pesos in the property fund, kept before in the dollar account. It will be necessary then for this Conference to request the Board for additional funds so that the church can be finished as much as possible this year.

Our thanks go to all who have with interest, advice and prayer helped the committee in this task. Now we look forward with eagerness to the dedication and the contribution that this church will make to the building of His kingdom in Colombia.

Harold F. Olson

INDIVIDUAL REPORT - 1952

JANUARY 12, 1953

BY BELVA NERLIEN

For me 1952 began in the United States where I was just beginning my third month of furlough. The year brought something more than 150 opportunities to present mission work to our people at home. I counted this as a great privilege and responsibility. Through the contacts with praying Christians as well as through an opportunity to witness of my joy in serving the Lord to some who had lost their zeal or had never seen the Savior through the eyes of faith and love, I received deep and lasting blessing from the Giver of every good and perfect gift.

Outstanding experiences were Bible Camp weeks and days spent in conferences at our church colleges. I am grateful to the L.D.R. for a week at Mount Carmel and to the Mission Board of the E.L.C. for the days at the Missionary Retreat (its nature would rather suggest its being called an Advance) at Luther College. Then there was the thrill of my first general church convention, W.M.F. and L.D.R. conventions.

However, it was with joy and deep inner peace and assurance that I planned for my return to Colombia, a land that God has called upon His Church to possess. I thank Him for breaking down every barrier, for making smooth the way for my return--in every sense of the word. "If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that Thou mayest be feared. I wait for the Lord, my soul doth wait, and in His Word do I hope." (Psalm 130:3-5.)

While it was depressing to be re-alerted to the little value placed upon human life, to the relative lack of liberty experienced by great masses of Colombian people and to the deplorable physical and spiritual conditions under which the majority of them live, it was encouraging indeed to see a church building and parsonage coming up, better attendance at services in our temporary chapel, souls born again of the Spirit since a year ago, ^{new Lutheran publications in Spanish off the press,} Institute home new-to-us, and to hear of the things the Lord has done in the student body during the past year, as well as in our work in Tunja and Medellin.

I was happy to be put right to work at organizing materials for the Vacation Bible Schools, one of which was held in Teusquillo with an attendance of 23, one at Tunjuelito with 13 and one at Santander (where I taught the older class) with an attendance of 30. At the latter place half of the children had not, to our knowledge, ever heard the Gospel before. We had 54 children in attendance the day of our Christmas program and their participation in the same served as the climax of our Vacation Bible Schools. The primary Sunday School class in Santander has fallen to my lot since the Institute student in charge previously left town. The attendance ranges from four to ten youngsters.

My visitation program has been very limited, numbering only about twenty, since a great deal of my time has also been devoted to duties at the Institute building where workmen have been busy with repairs and improvements and where we have more recently been getting ready for the 1953 conference. It has been a privilege also to participate in the regularly scheduled services of our about-to-be organized Bogotá congregation and in the meetings of its women's and young people's organizations.

I am very conscious that my "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" ... "but thanks be to God which giveth (ME) the victory through (MY) Lord-Jesus Christ". I must be "always abounding in the work of the Lord", for I "know that (MY) labor is not in vain in the Lord".

Financial Report Bogota Station, 1952

| | Received | Disbursed | Balance |
|-----------------------|------------|------------|-----------------|
| Rent | \$ 8026.00 | \$ 7926.00 | 100.00 |
| Evangelist | 2265.00 | 1985.00 | 280.00 |
| Teacher | 725.00 | 725.00 | 000.00 |
| Literature & Supplies | 100.00 | 70.65 | 29.35 |
| Travel | 850.00 | 724.70 | 125.30 |
| Telephone & Telegrams | 172.76 | 172.76 | 000.00 |
| Postage & Stationery | 50.00 | 37.86 | 12.14 |
| Miscellaneous | 226.70 | 226.70 | 000.00 |
| Returned to Treas. | | | \$ 546.79 |
| | | | Other Disbursed |

BOGOTA STATION REPORT- 1952

Eph.5:20,"Giving thanks always for all things in the name of our Lord Jesus Christ."

Looking back over the past year, we give thanks to God for what He has done, also for the forgiveness that He has given for the many failures and mistakes that have been committed.

In mentioning the various missionaries who have helped out in some way or other we would have to mention all of them by name which we shall pass by at this time.

The La Pepita Center was given up when Elizabeth Heerde and Valborg Torkelson moved to Tunja to take up the work there shortly after the first of the year.

The Santander Center has been kept open all year, Sunday-school has been conducted there every Sunday morning with a fair attendance. Bible study has been conducted every Thursday evening. A Ladies group has met every other Friday afternoon with Bible study, lately conducted by the lady in whose home we have met, namely Mrs. Manuel Pérez. Miss Leticia Corzo leading the meetings. Visitation has been done. A Daily Vacation Bible School was conducted there with a good attendance.

The Tunjuelito Center had to be closed a few months ago on account of molesting by the neighbors. We were thankful however that a D.V.B.S. could be conducted there again this year and that it seems possible we can continue with the Saturday afternoon class as before. Leticia Corzo is having this class now also one in a Barrio close by, namely Santa Lucia. The attendance at these two places is small but it reaches children who have little opportunity, if any, to attend Sunday-school in our other centers.

We are thankful too for the help of several of the Bible Institute students during the past year, they as well as others have taught Sunday - school which has been carried on with 6 classes at two centers, namely Santander and Tuesaquillo, (at the chapel) children's classes in Tunjuelito on Saturday afternoons.

The activities at the chapel in the Pastor's residence in Tuesaquillo have been as follows:-Sunday-school and Adult Bible class every Sunday morning followed by the Morning Worship. A mid-week Bible Study hour and prayer meeting. A youth group has met semi-monthly on Sunday afternoons, with a good attendance which is also true of the other activities, all but the women's group, it has had a poor attendance as a rule. This group has met semi-monthly at the Pastor's home, Mrs. Quanrud has given most of the Bible Studies here with the exception of a few by Leticia Corzo, and a few illustrated talks by Delva Nerlien.

Proceso Mora, a native Evangelist, was employed for 9 months doing visitation work and teaching a Sunday-school class in Barrio Santander until he was placed in the construction work at the lot where the church is now under construction, he serves as watchman.

One of the highlights in the work the past year was the beginning of the building of the parsonage and church in Bogotá, a lot was secured in the early part of the year and building operations were begun about October 1st. after much preliminary work as to plans and permits which there seems to be no end to in this country.

At present the parsonage is well on the way and also the basement of the church, which we plan to occupy in a few months.

Another high-light in the work was the Daily Vacation Bible Schools held in three places, Barrios Santander, Tunjuelito, and Tuesaquillo. Two weeks in each place with Miss Belva Nerlien in charge (Miss Nerlien has worked in the Bogot'a Station since her return from furlough), she was assisted by Miss Leticia Corzo, teacher in the Bible Institute the past year, Miss Amira Jiménez, and Miss Hilma Bello, both graduates of the Bible Institute. In attendance were over 60 children many of whom heard the Gospel for the first time, this group and a few from the Tuesaquillo Sunday-school presented the Christmas program in our chapel which was filled to overflowing.

Last but not least must be mentioned the primary school held in the Pastor's home from August 1st. to the middle of November, three days a week with a registration of 14 pupils. This school was taught by Miss Hilma Belle. In this school were children from homes of believers and sympathizers.

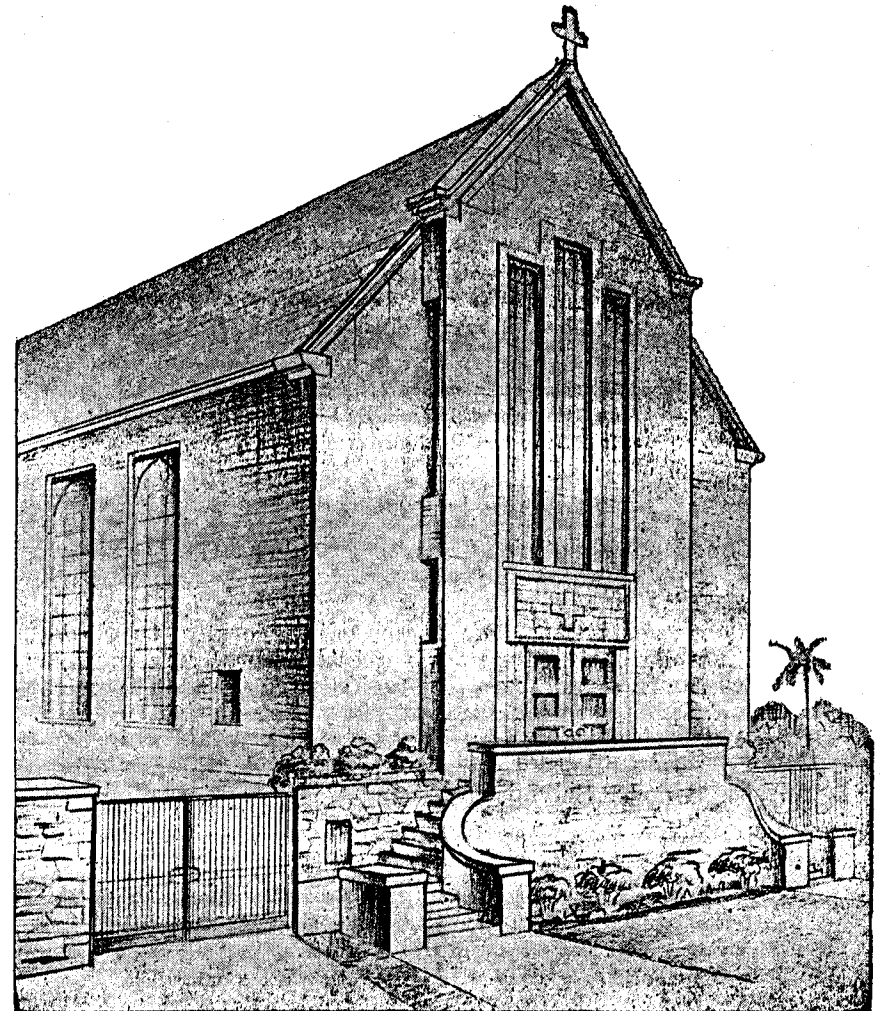
Besides the regular services, Sunday-school classes and mid-week Bible Study groups, the pastor had the privilege of instructing and confirming a class of 5 youths, 3 of whom came to faith in Christ through their study of the Word of God at the Institute and confirmation instruction. The pastor also officiated at four baptisms, one an adult, two funerals. Communion was held the first Sunday of each month at which 330 communicants partook of the Sacrament. There were private communions also where 5 partook of the Sacrament.

Again with Thanks to God for all His Blessings,

Oguz Luannud

Culto de Dedicación

Septiembre 27 de 1953



"El Señor está en su santo templo." Hab. 2:20

IGLESIA EVANGELICA LUTERANA DEL REDENTOR
Bogotá, Colombia

Orden del Culto



PRELUDIO

HIMNO DE APERTURA —

1. ¡Santo! ¡Santo! ¡Santo! Señor omnipotente,
siempre el labio mío loores te dará.
¡Santo! ¡Santo! ¡Santo! te adoro reverente,
Dios en tres personas, bendita Trinidad.
2. ¡Santo! ¡Santo! ¡Santo! en numeroso coro
santos escogidos te adoran sin cesar,
de alegría llenos y sus coronas de oro
rinden ante el trono y el cristalino mar.
3. ¡Santo! ¡Santo! ¡Santo! la inmensa muchedumbre
de ángeles que cumplen tu santa voluntad.
Ante Ti se postra bañada de tu lumbre,
ante Ti, que has sido, que eres y serás.

INVOCACION — *Pastor de la Iglesia:*

Todopoderoso y eterno Dios, que por tu Hijo, la Piedra principal del ángulo, juntas a todos los creyentes y edificas para ti mismo una casa espiritual, haz que tu favor quede sobre esta Casa, que hemos edificado para tu gloria, para que ella sea una memoria a tu Nombre, una morada para tu honra y una Casa de oración para tu pueblo. Acéptala, oh Señor, como la tuya propia y visítala con tu santa Presencia, a fin de que nuestra entrada y salida sean bendecidas desde ahora y para siempre; mediante Jesucristo nuestro Señor y Salvador. Amén.

HIMNO —

1. Imploramos tu presencia
Santo Espíritu de Dios:
Vivifique tu influencia
nuestra débil fe y amor.
2. Da a las mentes luz divina,
y tu gracia al corazón;
nuestro pecho a Dios inclina
en sincera adoración.
3. Qué del Dios bendito tenga
nuestro culto aceptación,
y sobre nosotros venga
en raudales bendición.

LA CONFESION DE PECADOS — *El pastor dirá:*

Amados en el Señor: Acerquémonos con corazón recto y confesemos nuestros pecados a Dios nuestro Padre, suplicándole en el nombre de nuestro Señor Jesucristo, que nos conceda el perdón.

La congregación se pondrá de pie, y el pastor dirá:

Dios Todopoderoso, Creador y Redentor nuestro, confesamos que somos por naturaleza pecadores e impuros y que hemos pecado contra Ti en pensamientos, palabras y obras. Por tanto, nos acogemos a tu infinita misericordia, buscando e implorando tu gracia, por nuestro Señor Jesucristo. Amén.

EL KIRIE — *La congregación cantará:*

Señor, ten piedad de nosotros.
Cristo, ten piedad de nosotros.
Señor, ten piedad de nosotros.

LA ABSOLUCION — *El pastor dirá:*

Dios Todopoderoso, nuestro Padre celestial, ha tenido misericordia de nosotros y nos ha dado a su único Hijo para morir por nosotros, y por su causa nos perdona todos nuestros pecados. A los que creen en El les hace hijos de Dios y les concede su Espíritu Santo. El que creyere y fuere bautizado será salvo. Concédenos esto, oh Señor, a todos nosotros.

La congregación cantará:

Amén.

GLORIA PATRI — *La congregación cantará:*

Gloria sea al Padre, al Hijo y al Santo Espíritu:
como era en el principio, es hoy, y habrá de ser,
eternamente. Amén.

LA COLECTA

LA EPISTOLA

EL CREDO APOSTOLICO —

La congregación dirá con el pastor:

Creo en Dios Padre Todopoderoso, Creador del cielo y de la tierra.

Y en Jesucristo, su único Hijo, nuestro Señor, que fue concebido por el Espíritu Santo, nació de la Virgen María; padeció bajo el poder de Poncio Pilato, fue crucificado, muerto y sepultado; descendió a los infiernos; al tercer día resucitó de entre los muertos; subió a los cielos, y está sentado a la diestra de Dios Padre Todopoderoso; y desde allí ha de venir a juzgar a los vivos y a los muertos.

Creo en el Espíritu Santo; la Santa Iglesia Universal, la comunión de los santos; el perdón de los pecados; la resurrección de la carne y la vida perdurable. Amén.

HIMNO —

- | | |
|---|--|
| 1. Un solo fundamento y sólo un Fundador la santa Iglesia tiene en Cristo, su Señor. Haciéndola su esposa, del cielo descendió, y por su propia sangre su libertad compró. | Mas santos de vigilia no cesan en su orar, y pronto por la noche oírán gozo y cantar. |
| 2. Aunque es de muchas razas, disfruta de unidad: sólo una fe confiesa en santa caridad; es uno su Bautismo, un Pan de santidad; por gracia siempre espera una felicidad. | 4. Cercada de tumultos, de guerra y confusión, la paz eterna espera, serena en su visión; al fin, ya victoriosa, la Iglesia terrenal recibe por su premio descanso celestial. |
| 3. El mundo la contempla pasmado y con desdén: de cismas desgarrada, de error y por vaivén. | 5. Mas ella aquí disfruta celestes comunión con Dios y con los santos en paz y perfección. Jesús, Cabeza nuestra, concédenos lugar con los que habitan siempre en tu celeste hogar. |

ANUNCIOS Y BIENVENIDA

LA OFRENDA — *La congregación cantará:*

Acepta hoy, Señor,
la ofrenda de tu grey:
con ella muestra el corazón
su gratitud y fe.

HIMNO POR EL CORO

LA DEDICACION — *El pastor oficiante dirá:*

Amados en el Señor: Habiéndonos reunido con el fin de consagrar este templo, oigamos la Palabra del Señor respecto a su Iglesia:

- a) I Reyes 8:22-30 b) Salmo 84 c) Hebreos 10:19-25
d) Salmo 122 e) Efesios 2:17-22

Luego el pastor oficiante dirá:

Muy amados: Puesto que todas las cosas son consagradas por la Palabra de Dios y la oración, elevemos nuestras súplicas a Dios en nombre de Jesucristo.

La congregación se pondrá de pie.

Oh Señor, Todopoderoso Dios, a quien los cielos no pueden contener, mas cuya voluntad es tener en la tierra una Casa, en donde habita tu honra, y en donde los hombres puedan siempre invocarte; dignate santificar y bendecir con tu Visitación y Presencia esta Casa, que con devoción consagramos a la honra de tu Nombre.

Cuando aquí Te roguemos e imploremos tu misericordia, atiende nuestras súplicas.

Cuando tus siervos aquí prediquen tu Palabra y administren tus Sacramentos, dales la plenitud de tu Espíritu.

Concede que tu pueblo, el sacerdocio espiritual, aquí te ofrezca los sacrificios de alabanzas y de acciones de gracias.

Concede que aquí los pecadores sean sueltos de sus lazos y que los creyentes que hayan caído sean rescatados y restaurados.

Sana y quita aquí por la gracia de tu Espíritu Santo cualesquiera enfermedades, penas o faltas que se pongan delante de Ti, para que todos los que Te invoquen en verdad en este lugar hallen respuesta a sus ruegos y gozosamente alaben tu misericordia.

Sobre todo, concede que aquí la pura verdad de tu santa Palabra y el recto uso de tus santos Sacramentos sean mantenidos, para que tu pueblo no sea llevado a ningún error ni se desvíe a falsa doctrina, sino que sea guardado en tu Nombre, santificado con tu verdad y conservado para la vida eterna; mediante Jesucristo nuestro Señor, que vive y reina contigo y con el Espíritu Santo, siempre un solo Dios, por los siglos de los siglos. Amén.

Y ahora declaro este edificio con todos sus enseres consagrado y apartado para la gloria de Dios y la edificación de su Iglesia en la fe que es en Jesucristo; en el nombre del Padre y del Hijo y del Espíritu Santo.

La congregación cantará:

Amén, Amén, Amén.

El pastor oficiante dirá:

Paz sea a esta Casa y a todos los que entran en ella. Amén.

HIMNO —

Firme en la Roca eterna y fiel
triunfa la Iglesia de Cristo.
Caigan en ruinas torres mil,
tonos solemnes aún llaman;
llaman a todos con fervor,
al fiel, al triste, al pecador;
les brindan solaz eterno.

Dios el Altísimo Señor
no mora en templos terrestres;
alto su templo celestial
los pabellones trasciende;
mas El quien cielo y mar fundó
del polvo un templo se formó
y entre los hombres habita.

SALUDO Y EXHORTACION — *Pastor Oficiante.*

HIMNO —

Somos de Dios el templo ya
de piedras vivas fundado
donde la gracia bautismal
por fe nos hace sus hijos.
Do sólo dos o tres estén
unánimes en el Amén
dígnase estar con su gracia.

Edificamos pues aquí
a su loor pabellones.
Mesa nos colma Dios allí;
congrega en paz su rebaño,
do su Palabra de virtud
obra sin tregua la salud,
y al Trino Dios alabamos.

Haz que a los pies de su Señor
los pecadores acudan,
y redimidos por su amor
la vida eterna reciban.
"La paz os dejo, paz os doy,
no como el mundo ofrece hoy;
mi paz os doy: Amén, Amén."

SERMON — *El Rdo. Herminio Díaz B., Pastor de la Iglesia Evangélica Luterana del Divino Salvador, Cataño, Puerto Rico.*

HIMNO —

Herencia eterna nos será
de Cristo la Palabra,
y predicarla sin cesar
es nuestra gran tarea.

Amparo en el vivir;
consuelo en el morir;
guardemos su verdad,
por toda eternidad
en fe y en vida, pura.

ORACION —

La congregación se pondrá de pie y el pastor dirá:

Oh Señor y eterno Dios, de todo corazón Te alabamos porque nos has concedido edificar esta casa y dedicarla a la gloria de tu Santo Nombre. Te damos gracias porque nos has enseñado lo que Tú quieres que creamos y hagamos. Ayúdanos, oh Dios, por tu Espíritu Santo, por amor de Jesucristo, a guardar en corazones puros tu Palabra, a fin de que seamos fortalecidos en la fe, perfeccionados en la santidad y confortados en la vida y en la muerte.

La congregación dirá con el pastor:

Padre Nuestro, que estás en los cielos, santificado sea tu Nombre; venga tu reino; hágase tu voluntad, así en la tierra como en el cielo; el pan nuestro de cada día dánoslo hoy y perdónanos nuestras deudas, así como nosotros perdonamos a nuestros deudores; y no nos dejes caer en tentación; mas líbranos del mal; porque tuyo es el reino y el poder y la gloria, por todos los siglos. Amén.

DOXOLOGIA — *La congregación cantará:*

A Dios el Padre celestial,
al Hijo nuestro Redentor,
y al eterno Consolador,
unidos todos alabad. Amén.

LA BENDICION — *El pastor dirá:*

El Señor te bendiga y te guarde. Haga el Señor resplandecer su rostro sobre ti y tenga de ti compasión. Alce el Señor su rostro sobre ti y te conceda la paz.

La congregación cantará:

Amén, Amén, Amén.

(El culto terminará con oración silenciosa.)

POSTLUDIO

(Translation of dedicatory address given by Pastor Arnfeld C. Morck in the "Church of the Redeemer", Bogotá, Colombia, September 27, 1953.)

Dear brethren in Christ: The joy which floods our hearts today has its antecedents of joy and sorrow in the thrilling story of the Gospel in this country, and especially in Boyacá and Casanare.

It is not many years since the good Seed of the Word began to be sown in those parts. It fell into good ground where it took root and bore the precious fruit of souls brought to the Lord Jesus Christ. Schools were opened where the children learned the Holy Scriptures, our Christian hymns and the secular subjects. Humble sanctuaries were built; chapels built of adobe and tamped earth, but sanctified by the presence of the Most High and by the Word, the Sacraments and Prayer. Even now, reduced to ashes and debris they do not cease to testify of the faith which built them and of the love and truth that were preached in them; truth which liberates men and love which is able to pardon the authors of such sacriligious destruction because Christ Jesus has pardoned us.

Yes, these ruins testify even in a literal sense: Defiantly, above the debris, on a bit of wall still standing, may be seen the words of the Master: "Ye shall know the Truth and the Truth shall make you free". "Yes", said a Christian brother from Boyacá, "they have destroyed our chapel but they can never destroy the Truth that we heard there.

We cherish the memory of a scene which we witnessed one Good Friday as the first rays of the rising sun bathed the majestic Andean peaks of Boyacá in warm light: A group of country folk clad in "ruanas" with their black hats removed and heads bowed reverently in prayer as we consecrated yonder rustic cemetery.....The fervent voice of a young Colombian preacher heralding the glories of the Gospel and the power of the resurrection. Retaining such a memory, it is easier to pray for those who desecrated that holy place.

More beautiful even than this church which we dedicate today are those ruins of Colombian sanctuaries; far more beautiful is the spiritual temple of which you are the stones.

This new church which has risen, so to speak, out of the ruins of the past, speaks eloquently of the love and sacrifice of numerous unknown brethren in Christ, whose *(members of the Women's Missionary Federation of the U.S.C. and others)* generosity we deeply appreciate. It is a monument to those who have worked and suffered here for Christ and to those who have laid down their lives for the Gospel. It is a monument before which you, my brethren, have brought the wreathes of your offerings, your prayers, your loyalty and your love.

More beautiful still, and far more sublime, is His church of living stones, the monument of His supreme sacrifice on Calvary, the spiritual temple whose corner stone is Christ.

"Come to Him, to that living stone, rejected by men but in God's sight chosen and precious, and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (I Pet. 2:4,5).

Let us come and humbly kneel before the Savior who redeemed us from sin by His own blood. Let us lift our eyes in obedience and faith to the fields that are white unto harvest, where we shall reap, rejoicing, what we sowed with tears. Let us sing our grateful praises to God who by His infinite grace and without any merit whatever on our part, has made us members of His Holy Church Universal, the communion of saints.

Built on the Rock the Church doth stand,
Even when steeples are falling;
Crumbled have spires in every land,
Bells still are chiming and calling;
Calling the young and old to rest,
But above all the soul distressed,
Longing for rest everlasting.

Amen.

Sept, 1953

WE DEDICATE A CHURCH

Just three days before the dedication, the new church in Bogotá looked far from ready for the big event; but everyone was working together in a mighty effort to see that it would be by Sunday. Window glass, light bulbs and chancel furniture were put in place; last-minute painting brightened the walls; and at last the scaffolding was taken down. Three sanders hummed away all Friday night in order to get the floor in shape for waxing the next day. It was about five thirty Saturday afternoon when several of the pastors (including one of another church), boys from the Institute and others began carrying the pews up from the basement. It was a heavy job, but they were a dauntless team and brought up the last, well after their usual supper hour, to the lusty singing of "Onward Christian Soldiers".

The new parsonage on the church lot was also the scene of much activity those last pre-dedication days: missionaries were in special conference there for a day and a half, workmen hustled in and out to telephone construction headquarters or consult members of the building committee, and ladies of the congregation hovered at sewing machine and ironing board to get the twenty-three choir gowns in readiness for their first wearing. One of the missionary wives had a gown all ready except for a rebellious sleeve which refused to look right, despite her diligence at adjusting and readjusting the shirring. Finally she consulted another of the seamstresses who immediately discovered the source of the trouble: "Why, you've got it in upside down".

Members and friends of the congregation were lavish in their flower contributions for that first service in the church sanctuary. Large bouquets of Easter and Calla lilies were placed in the chancel, at the front of the nave and in the window sills, and the one colored bouquet, made up of deep red Amaryllis, stood on the new-to-us Wurlitzer organ. This touch of red in the midst of the white seemed to symbolize the great and basic truth that "the blood of Jesus Christ His Son cleanses us from all sin".

This new brick church on one of Bogotá's busy thoroughfares, its imposing facade rising upwards in clear strong lines to hold aloft a beautiful cross, attracted the attention of many that Sunday morning, although many more, no doubt, passed by unheeding. Some may only have paused to gaze from the sidewalk; others entered for a moment to satisfy their curiosity; but three hundred fifty of them stayed to worship with us. "Far be it from me to glory, save in the cross of our Lord Jesus Christ" was the initial message to each one as his eyes were drawn to the large wooden cross over the altar and then to the altar itself with its IHS and Alpha and Omega symbols. This theme was carried out also in the beautifully carved emblems on the pulpit and pews. It is of interest that the church furniture was made under the supervision of Señor Alzate, a member of the congregation.

Pastor Olger Quanrud, who has served the Bogotá congregation for the past several years, conducted the service as one of his last before going to the United States on his regular furlough. Pastor Arnfeld Morck, the Mission Superintendent, now stationed in Medellín, officiated at the dedication proper and was assisted by Pastors Díaz, Kastlund, Ostrem and Olson. Just prior to this part of the service, the choir, directed by Joyce Bergh and accompanied by Mrs. Quanrud, sang "A Mighty Fortress is our God".

In his greeting and exhortation, Pastor Morck expressed gratitude to the Women's Missionary Federation who gave this beautiful building and showed how the Church of the Redeemer (Iglesia del Redentor) in Bogotá had risen out of the heartaches and hopes of the past years of Lutheran mission work in Colombia. He urged us to humble ourselves at the Savior's feet and then rise to serve Him gratefully. That Morck's translation of "Built on the Rock" (Firme en la Roca) has been well received and is already much loved by Colombian Christians was evident in the feeling the congregation put into the singing of this hymn at the close of his message.

Pastor Herminio Díaz of "La Iglesia Luterana del Divino Salvador", Cataño, Puerto Rico, used Ephesians 2:20-22 as his sermon text: "Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit". His message, a masterly and challenging exposition of our faith in the living Christ, harmonized beautifully with Pastor Morck's and with the epistle lesson from I Peter 2 which read, in part: "...a living stone, rejected indeed of men, but with God elect, precious, ye also as living stones, are built up a spiritual house, to be a holy priesthood... that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light". We were blessed in our fellowship with this warmhearted Latin-American Lutheran as well as by his Christ-centered messages.

In the course of the service we heard greetings from Dr. Aasgaard, Dr. Syrdal, one of the W.M.F. circuits, former missionaries Johan and Anita Bergh, our three theological students in Argentina, and other friends. A greeting from the Lutheran World Federation, brought by Pastor Kastlund, director of its ministry to Germans and Scandinavians in this part of Latin America, gave us an inspiring world view of Lutheranism.

We were happy to have in our audience Dr. K. Langebeck, Danish consul in Bogotá and constructor of our church; Dr. Moreno, the engineer responsible for the project; several of the workmen (including the electricians who had worked right up to time for the service on some necessary wiring); and Dr. Gunnar Lindahl, the Swedish consul in Cali, who has been appointed to film the L.W.F. work in Colombia and who also filmed the dedication service. Since the service was also tape-recorded in its entirety, we feel we have good record of it for future years.

Many from other parts of our field were with us, some of them from the evacuated stations. We rejoiced that they could share in the blessings of that day. As some of them came faithfully to service after service on Sunday and throughout the following week, we knew they had been thirsting for the Word in Christian fellowship and that their hearts were happy to be freely worshipping with us without fears or inhibitions.

We thank God for our new church. For four and a half years, or ever since our work began in Bogotá, the congregation has been meeting in the pastor's home. Naturally outsiders were unimpressed by cramped quarters, passersby were not inclined to stop in to visit a service as they might in a public building, and missionaries were often inhibited in the type of program they would like to have by lack of proper quarters. In the complete absence of any disturbance or molesting on dedication day, we recognized the protecting Hand of the Lord. The abundant blessing God has given us already is a promise of greater blessings to come through the building that on September 27, 1953, was "consecrated and set apart for the glory of God and the upbuilding of His Church in the faith which is in Christ Jesus".

--Belva M. Nerlien

BUILDING COMMITTEE

Report for 1953

The building program of the mission has had its ups and downs the past year. Joys there have been in seeing the church go up, and later the occupation of the church the first of September and especially, the dedication the 27th of Sept. There has been the satisfaction in knowing that our church is ideally located and the frequent visitors that come in and sometimes stay to hear the Gospel give evidence that such is the case. Also we have felt that the beautiful church which appeals to the Latin American is an additional element to draw people to our church.

We are glad to report that the painting that we had planned to do has been done. Of course, the basement is not plastered nor painted but we had decided that that should be left until later. Some of the other things are not finished such as the front steps, steps to the basement, to the gallery, and to the sacristy and vestibule. These are still in the raw cement and should be finished so as to keep the church cleaner and to improve its appearance. The basement toilets should be installed, a better floor in the basement put in and a Columbia stove put in the kitchen. These things have been left undone until after we have closed accounts with Langebeck. I have tried to get a final accounting with them so that we could know just where we stood but as yet I have not gotten the account for Oct - Dec., 1953. It would be a great saving to us to be able to terminate the contract with them and to make other direct contracts for the jobs that remain.

As noted from the financial report we are short in the construction account. This is due to the fact that the sidewalk, front gates, entrance, leveling of ground, repair of walls, etc. were not included in the estimated costs. The recommendation from the field was that this should be covered by budget surpluses. Using the balance in the rent budget we still would be short 4 to 5,000 pesos which we should ask the Board for. Besides this we should request the money necessary to do the things required to have school in the basement.

We seem to have run into a snag as far as the electrical installations are concerned. It is about 2/3 done, but there is much important wiring left to do. The electrician seems to have gotten on the outs with the office over the contract and we do not seem to be able to get at the bottom of it. However, we will have to insist on a showdown.

As to the building of the school in the back we have only one plan thus far that could suit the purpose. Another has been made but it would cut more the open space and therefore, it would seem impractical. It is now impossible to do anything about a building for this school year, and therefore, the basement will have to be used for the school.

To everyone who has gladly lent a helping hand during the construction we give our thanks.

May the Lord use us to build His spiritual Church to His Glory!

For the Committee,
Oger Quanrud,
A. C. Morck,
Harold L. Olson

1954

Bogotá

by Helen Danielson

As we pause to look back on the past year we have profound reason for gratitude. God's kingdom has come also in Colombia. We can say God's work has gone ahead even though not in ~~any~~ way that we would like to have seen it go forward. Nevertheless this has not been God's fault but our's, as his human instruments.

It is true that the work in Colombia this year too, has been an up-hill work. Nevertheless we cannot say we have worked under any great obstacles in any place we have worked this year. It has been possible to work in Bogotá in all freedom. As a parish worker I have run into no difficulties whatever in going wherever I have desired.

Thinking of our work in Bogotá the past year I shall mention no statistics, as they do not tell the whole story. Looking at the membership in our Bogota church, it would look rather disheartening. Our membership list does not in any way reveal the number of souls that have heard the Gospel message in our midst the past year. Every Sunday, and especially of late, I believe we can say that there has been a steady but slow increase in the attendance every Sunday. Many a new face now is seen in the church that was not seen there a year ago. And it is our prayer, now that we have our new church, for which we thank you for from the bottom of our hearts, that the year of 1954 may really see a forward step in Bogotá.

My duties during the year have been parish worker of the Bogotá church. First with Pastor Quamrud, and now with Pastor Ostrem. Too, working together with Ostrem in the University student work.

One thing that usually ~~can't~~^{doesn't} fall upon us as parish workers at home, that has fallen upon your parish worker here, is the teaching of English classes as a contact maker. These classes have proven more than a blessing. Perhaps one of my most interesting ~~ones~~ has been one with three catholic priests and an ex-~~priest~~^{missionary}. It has been as much a Bible class as an English class. To see God's work in their hearts has been more than a joy. Some of the U. students are also spending their vacations now reading the Bible through, so we do not feel that the work in this manner has been without fruits. It gives one a contact with a people that one would never reach otherwise.

A big part of my time has been spent in contact work and in the other duties that fall upon a parish worker. It has indeed been a blessed year. The actual work of the changing of hearts, strengthening the weak, and building up of the saints is hard to share with you, but God's spirit has worked and is working in our midst.

May the year to come see even greater things realized for Him.

Station Report --- Bogotá, January 1 to October 12, 1953

It is with gratitude we look back upon the mentioned dates for that was a time of great changes in the station work. First of all I want to express a sincere thanks to all fellow missionaries who in any way helped in the work of the station and especially pastor Ostrem and Miss Danielson.

January 1953 was especially a milestone in the work as it was then that the Congregation of the Redeemer's Church was organized with 29 charter members and gradually grew until on October 4th it reached 57 communicant members.

Also the completion for the use of the parsonage and church building which was dedicated on the 27th of September, that being one of the high-lights of the work the past year.

Several new preaching places were added to the list of old ones in Bogotá the past year and many souls we believe for the first time heard the gospel, the Good News of salvation.

It was always a joy to see the children brought to the Lord in baptism of which there were eight. Also there were eight confirmants. The Lord's Supper was celebrated the first Sunday of each month with a total of 472 persons taking part.

We believe that with the added seating space that our church affords over our small chapel that we had in our residence it will be an inducement for many to come and hear the gospel. It is our prayer that the coming year may see great strides ahead in the work in Bogotá.

Sincerely in Him,

Olger Quanrud

So shall my word be that goeth forth out of my mouth: it shall not return to me void. Is. 55:11

As we go about trying to do something for the Lord we are often prone to become discouraged when we look at things just from a human point of view. But then by the grace of God the Holy Spirit has helped us to look beyond the human limitations. God deliver us from boasting, but we are glad to realize that something has been accomplished for Christ.

Pastor Quanrud was in charge of Bogotá until Sunday October 11th, and the undersigned has been in charge since. Seeing Quanrud likely will give a report of the work while he was here I shall limit myself to the time after that and to some statistics.

Although we tried to help also when the Quanruds were in charge we have been glad to try to continue the work. The Sunday School, Sunday morning services, Youth L. L., and Sunday evening services have been continued without interruption and also the mid-week prayer meeting in the church and the Bible studies in the other sections of the City. As the people in whose house we had one of the Bible studies had to give up the house it was necessary to discontinue the meeting we had been having and which Pastor Quanrud had been conducting for more than two years out there. We hope that another home may soon be open and dedicated to that purpose in that area.

Two other sections besides those thus visited by Quanrud has been open to us and we have been happy to have regular Bible studies on Thursday evenings in the one as well as occasional services in the other.

It has been interesting to observe at the services in the church that many new persons have come to attend. Many others have at least been lead to enter the see the church. Thus we have had the opportunity to witness to them. Some have stepped up to the door to listen a while to what is being said and we admit that at such times there has often been a bit of a detour in the line of thought for a few moments to touch more directly upon the salvation plan unless we were on that just at the moment. (We do not want to be understood as though we should not be holding that forth constantly, but at times a repetition of more direct words about it again for those persons' sake gives added joy.)

There were eight children and one adult baptized during the year. Eight persons were confirmed, amongst them my own eldest daughter Carol. There were 15 communion services with 472 persons taking part with an average of 31 persons. And there was one private communion service with two persons partaking.

The Congregation was organized on January 28th, 1953 with 29 charter members. There were many others eligible for membership who were not at the organization meeting. Hence by the end of the year there were 59 members, communicant members. Then there are twenty six children on the record book which have been baptized since July 1949. This included some children of missionary families and some from the foreign colony, twelve in all.

The new church was taken into use the first or rather second of September. The first service to be held was the prayer meeting. That was the most fitting manner possible to take it into service. It was later dedicated on the 27th of September by the Mission Superintendent pastor Arnfeld Morck. In conjunction with the dedication services we had nearly two weeks special services with pastor Diaz from Puerto Rico as guest speaker.

1955 or '56

B O G O T A
By Gerhard Ostrem

Evangelical Lutheran work in Bogotá dates from the latter part of 1948 when the Lord led from the closed door in Duitama to the open one in the capital city. Pastor A.C. Morck, then director of the Bible Institute which also moved from Duitama to Bogotá, laid the groundwork and held the first service on Easter Day in 1949.

Various pastors successively headed the work in the ensuing years: Johan Bergh, Theodore Mendenhall, Olger Quanrud and Gerhard Ostrem. Since his return from seminary training in Argentina in 1954, Pausanias Wilches has been assistant pastor, and he has now taken over the full responsibilities as pastor of the congregation which was organized on January 28, 1953. Forming a large part of the membership at that time were refugees from our Boyacá congregations. Thanks to the workings of the Holy Spirit in the hearts of men, there has been a gradual growth from that time on with several classes confirmed.

Support from the homeland made possible the erection of a fine church and parsonage, the church dedication taking place on September 27, 1953. This has since been the center of many activities, not only in the city but for our entire Lutheran work in Colombia. Each Sunday, in addition to the Spanish Sunday School, morning service, evening service and Luther League, there are services under L.W.F. auspices for Europeans who worship in their mother tongue. Our church is also the scene of many other parish activities during the week, such as choir rehearsals, Bible studies, prayer meetings, women's groups, men's meetings, etc. The work also extends to four other centers in the city, some of which are developing into regular preaching places. Members and prospective members alike are visited regularly and invited to services by Miss Helen Danielson, faithful parish worker in Bogotá for the past four years.

From Monday through Friday a day school operates in the church parlors, Under the direction of two graduates of our Bible Institute, this school has brought gratifying results. For instance, in some homes the children have established family altars, conducting daily devotions, singing songs of praise, reading the Word and praying. For the past two years a boarding department has operated in connection with the school in order to accommodate children from areas where there are no Evangelical schools. We are grateful to the many in the homeland who have made this project possible through special gifts.

People of different occupations find their way to our church. A member of a recent confirmation class had been a bull-fighter. While riding in one of the city buses one day, he saw a lady reading her Bible. Engaging her in conversation with the intention of ridiculing her, he soon found himself an interested listener

as she witnessed to him of her faith in Christ. Before leaving the bus, she gave him the address of our church. He came, and we had the opportunity to lead him to Christ through the Word. Today he is himself an active church member and an enthusiastic witness for Christ.

Pray that our members might faithfully carry on this person-to-person witness and thus expand the circle of believers in this land.

Bogotá

BY Helen Danielson

" THE CHURCH IN THE HOME "

1956

There is no reference in the New Testament to church buildings or property. The normal place for a church to begin was in the home of the first believers. As the membership grew so that it was impossible to conveniently entertain them in the home, no doubt a church building was erected. But nowadays the reverse is often the case.

Nevertheless the "Church in the Home" is true of our work in Bogotá, Colombia. While we do have our nice big central church, we also have "church in the home" in seven different suburbs.

Four of these were started through getting a group of women together for a Bible study. The other three started through a Christian permitting us to have services in his home. We have found this a very important part of our congregational work. In several cases because of distances involved and in other cases to make new contacts.

Some of these studies are carried on by the League of the church. Others by the parish worker, still others by an Institute graduate. And one which has now become an instruction class for membership, is conducted by the pastor of the central church.

Being parish worker is a most interesting experience. It's almost like being in a confessional listening to the confessions of the people. After four years among the same people, you become quite ~~you~~^{you} confident and it is a real privilege to minister to them by God's help. The largest part of the visitation and contact work in Bogotá falls upon the parish worker. Contacts range from priests to the cultured, as well as the very humble. I have the joy of having a new priest in English classes and as has been the case with the others I have had, we do more discussing of the Bible than the English. This is my 6th priest contact in Bogotá. It is almost unbelievable, it being Colombia. And in all cases we've spent many hours together.

I've had very little to do with the Sunday School work as the Bible Institute is also in town, thus the students from there often teach the children.

But have had an active part in the Luther League. They are our joy in Bogotá. We have some precious consecrated young people.

Our women's work too, has been encouraging. As I said, we have had several different groups in the suburbs and the main group in the central church.

A great interest in the prison work of the city has developed recently in our congregation, especially among the young people and the women. While we have met some obstacles it has been decided that we continue our visits.

Helen Danielson

INFORME DE LA IGLESIA DE "EL REDENTOR", A LA V ASAMBLEA GENERAL DE LA
IGLESIA EVANGELICA LUTERANA EN COLOMBIA.

26- 30 de junio de 1957.

"Simón Pedro, siervo y apóstol de Jesucristo, a los que habéis alcanzado fe igualmente preciosa con nosotros en la justicia de nuestro Dios y Salvador Jesucristo: Gracia y paz os sea multiplicada en el conocimiento de Dios, y de nuestro Señor Jesús". 2 Ped. 1:1,2

A la Iglesia de Dios, reunida en el templo de la iglesia de "El Redentor" en el año de 1957 de nuestro Señor Jesucristo, salud:

En este año por la gracia de Dios una vez más nos hemos dado cita en este recinto consagrado al servicio del Señor, para meditar juntos en la Palabra de Dios.

La presencia de nuevos hermanos entre nosotros, nos muestra que el interés de las congregaciones en la obra común de la Iglesia va aumentando. Gracias a Dios por este interés vuestro.

Antenoche, mientras hacía ~~esta~~ borrador tenía incluido algo relacionado con la ausencia de los hermanos de Socotá. Más en el día de ayer en la tarde tuve la sorpresa de ver llegar tres de ellos. Esto nos muestra que los dōs largos años de persecución no han logrado quebrantar la fe de aquellos que esperan plenamente en el Señor.

Para todos los delegados oficiales y fraternales y demás acompañantes a esta V Asamblea; así como al Rdo. Gussick, la iglesia de "El Redentor" les presenta una cordial bienvenida en el nombre de Cristo; y a la vez hace votos al Altísimo porque El los llene de sus bendiciones ~~ahoraty~~ siempre.

El informe que viene a continuación, abarca desde la pasada Asamblea hasta la fecha.

Qué podemos traer de nuevo en este informe? Muy poco. Las actividades han sido las de rutina con un ligero aumento en la asistencia a los servicios de la mañana del domingo. En cambio, la asistencia en los servicios nocturnos ha decaído visiblemente.

Cuál la causa? Podría esta Asamblea señalar la pauta a seguir?

En el Barrio Restrepo, hemos logrado últimamente un local algo apropiado donde hemos podido arreglar una pequeña capilla en la cual se lleva a cabo el jueves un culto litúrgico. Hay allí también Escuela Dominical para los niños, y culto con predicación por la noche del domingo, a cargo de los jóvenes de nuestra iglesia.

En algunos otros lugares de la ciudad se llevan a cabo algunas otras actividades, más que todo por las Damas de la iglesia.

Entre las organizaciones de la congregación cabe mencionar a la de Damas, quienes se han venido haciendo una obra magnífica en la iglesia. Cabe hacer honor al mérito de esta Sociedad, quienes han logrado en un año reunir fondos para comprar e instalar la estufa que afortunadamente entró a prestar sus servicios en esta V Asamblea. El Señor premiará el esfuerzo de quienes se entregan por completo a su obra.

Jóvenes: Qué diremos de los jóvenes? Cada ocho días se presentan sus programas en los cuales la mayoría toman parte. Parece que la división en grupos para la presentación de los programas ha dado buen resultado. Los programas han resultado variados y como dije, la mayoría toma parte en ellos.

Ha sido también una buena iniciativa la fundación de una ~~pequeña~~ biblioteca la que ya es una pequeña realidad.

Caballeros: Qué diremos de la anunciada Sociedad de Caballeros en la pasada Asamblea? En ese entonces sólo había tenido dos reuniones. El entusiasmo que se vió en un principio fue momentáneo. Lo cierto es que hace días no hemos tenido reuniones. Por eso, no siempre todo es triunfo.

Veámos algunos de los datos suministrados por los diferentes ritos practicados en la Iglesia.

Bautismos: Nueve (9) niños fueron bautizados durante el año.

Confirmación: En el año han sido agregados a la Iglesia por el rito de la Confirmación, 23 personas. Tres más por carta de transferencia; y cuatro aceptados en reunión de negocios de la Congregación. Haciendo un total de treinta miembros comulgantes en el año. Pero desde la pasada Asamblea dos de sus miembros se han retirado definitivamente. El uno al ser reprendido por su vida de pecado; del otro se desconocen motivos.

Santa Cena: Mi registro de comulgantes, incluye desde el 29 de julio del año pasado, haciendo un total de 523 comulgantes en el año.

Matrimonios: Tres matrimonios se han llevado a cabo en el año. Dos de esta congregación y uno de la congregación de Parpa, Socotá.

Funerales: Dos oficios fúnebres han sido oficiados por el pastor durante el año.

Colegio: Funciona con unos 45 alumnos. Las entradas por pensión y matrícula han sufragado en gran parte los gastos del colegio.

Finanzas: Desde el mes de septiembre del año pasado la Congregación asumió la responsabilidad de pagar el salario del pastor. En cuanto a ofrendas hemos logrado un pequeño aumento durante el año. Sin embargo creo que la congregación podría ofrendar algo más.

| | |
|--|------------|
| Entradas durante el año... .. | \$ 6108.74 |
| Salidas.. .. | 7314.75 |
| De esto el pastor ha recibido. | 4810.00 |
| Gastos de agua, luz y aseo..... | 697.25 |
| Otros gastos..... | 1484.89 |
| Ofrendas Especiales; | |
| Ofrendó a la Sociedad Bíblica | 88.00 |
| Pro. Damnificados Cali..... | 175.55 |
| Instituto Bíblico. | 46.40 |
| Leprosos Agua de Dios.. .. | 77.70 |
| Viaje Coro Sogamoso..... | 140.00 |
| Día Ascensión, Ofrenda Instituto Bíblico | 46.50 |
| En Fondo Anónimo tiene | 19.40 |

Actualmente hay en el Pco. de Bogotá \$ 2032.39 - E. Dominical pastores \$ 267.61

Con reconocimiento de que no he hecho lo que debía haber hecho, presento este informe a la consideración de la V Asamblea de la Iglesia Evangélica Luterana en Colombia. : *Jorge E. Conzo* E. Wilches, Pastor. *E. Wilches*

W.M.F. Messenger A 1958



A Hope Fulfilled

PASTOR A. C. MORCK

A beautiful and significant service took place November 24, 1957, on the premises of Redeemer Lutheran Church in Bogotá, Colombia, South America, when Dr. Rolf A. Syrdal, Executive Secretary of the Board of Foreign Mission, placed a plaque on the entrance to the new Educational Unit (see picture above) in memory of Mrs. Clarissa Normann, late president of the WMF. This "Normann Memorial Unit" is built by means of offerings given in memory of Mrs. Normann.

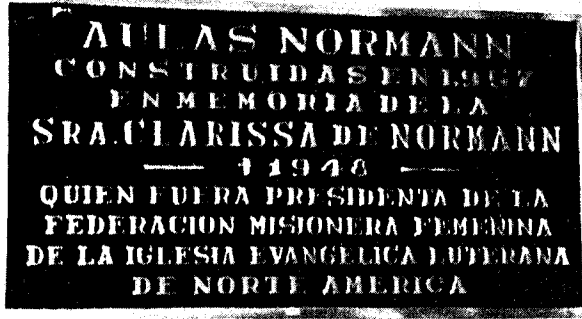
Dr. Syrdal emphasized the outreach of God's love through missionary endeavor at home and abroad, using as his text the story of the woman who anointed Jesus' feet, whose act would be remembered wherever the Gospel is preached. Our purpose is not to honor men, said Dr. Syrdal, but to praise God

for the testimony and example of this child of His who not only gave of herself and of her goods for the Kingdom but also inspired others to give.

The following is a free translation of local Pastor Pausanias Wilches' response to Dr. Syrdal's message:

"This simple act takes on added significance because of the presence of Dr. Syrdal and all of you gathered here today. But it is especially significant because it is a testimony to what missionary zeal can do in the extension of God's Kingdom.

"The Church of the Redeemer again incurs a debt of gratitude to the persons and societies of the church in North America who have placed at our disposal these buildings as a tacit witness of their faith and hope in the eternal promises of God.



The plaque reads: "Aulas Normann [Normann Class rooms] erected in 1957 in memory of Mrs. Clarissa Normann who was President of the Women's Missionary Federation of the Evangelical Lutheran Church of North America."

"At the same time our church assumes a responsibility: That of being worthy heirs of the faith, the hope and the missionary zeal of those who in the past have served in the ranks of the Lord for the extension of Christ's Kingdom in our midst and in other lands.

"We place this plaque in memory of Mrs. Normann (now in glory) with the hope that this act might be a stimulus for us to consecrate our lives to the service of the Lord and the advance of His Kingdom.

"God grant by His grace that these places (church and educational unit) may be a center from which the preaching and teaching of His Word may

reach out in all its purity to the Glory of God and the salvation of souls.

"Because we consider ourselves spiritual sons and daughters of those who have labored on our behalf to make us partakers of spiritual blessings in Christ Jesus, the Church of the Redeemer (in Bogotá) asks Dr. Syrdal to convey to the Women's Missionary Federation of the Evangelical Lutheran Church in North America our cordial greetings, gratitude and appreciation for the work done in our midst.

"May the God of all grace shower His richest blessings upon the Women's Missionary Federation!"

Pastor Morck is a missionary in Colombia.

MORE ABOUT CONVENTION LODGING
Rooms will also be available at Northwestern College at \$2.00 per person per night, linens included. For reservations write to Mrs. Russell Risbrudt, 1381 W. California St., St. Paul 13, Minn., with your check or money order for as many nights as you reserve. Refer to the March and February issues for other lodging information.



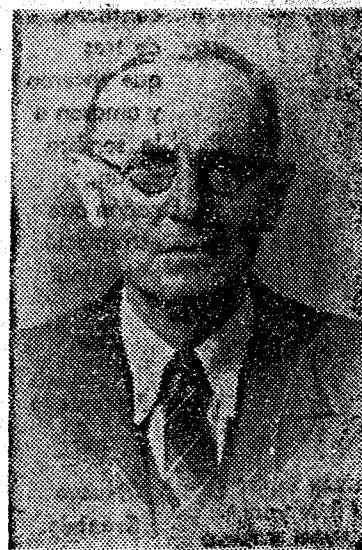
Dr. Knud Langebeck, ingeniero encargado de construir la Iglesia del Redentor en Bogotá.

Knud Langebeck
Civilingeniør, Generalkonsul, Ridder af Dannebrog, Chr. 10 Frihedsmedal-
Je. Dansk Røde Kors Mindetegn for Kirgshjælpearbejde 1939-45. Født den
31 august 1881 i Elling, Danmark. Søn af provst, Minister M.C.B. Nielsen
oh hustru Emilie født Feisen. Gift 27 juli 1936 med Isabel Lara.
Cand. Polyt. 1907; i Argentina 1908-09, i Kina og Filippinerne 1909-16,
Santo Domingo 1916-22, New York 1922-25. Bosat i Colombia fra 1925.
Formand for frie Danske i Colombia under anden verdenskrig. Repræsentant for
for dansk samvirke i Colombia.

Funerales a cargo del
Pastor A.C. Morck en la
Iglesia del Redentor, Bogotá.

8 de Mayo 1958

En la Mañana de Hoy
Fueron las Exequias
del Dr. Kund Langebeck



Doctor KNUD LANGEBECK

Ayer, a la edad de 76 años, falleció en esta ciudad, el doctor Knud Langebeck, quien desde hacía 10 años ejercía el cargo de cónsul general de Dinamarca ante el gobierno colombiano.

El señor Langebeck, ingeniero, llegó al país en 1928, ejerciendo su profesión en varias compañías, especialmente en fábricas de cementos. Contrajo matrimonio con doña Isabel Lara. Son sus hijos doña Helda, Ernesto, Enrique, Miguel y Emilio, casado con doña Jenny Mattern.

Durante la segunda guerra mundial fue el presidente de los daneses libres, y recibió una condecoración especial otorgada por la Cruz Roja, aparte de otras distinciones y condecoraciones que le otorgó su gobierno, por la labor realizada. También era Hidalgo de la Bandera Danesa.

Tanto en 1955 como en el año pasado, viajó a Europa. En el 57 demoró en el Viejo Mundo entre el mes de marzo y el mes de julio.

Las exequias se llevaron a cabo esta mañana a las 10, en la iglesia evangélica y fue sepultado en el cementerio inglés de esta ciudad. Tanto su esposa como sus hijos y su sobrino don Hanrik A. Langebeck, han recibido numerosas muestras de condolencia. La muerte del señor Knud Langebeck ha sido muy lamentada entre los miembros del cuerpo diplomático y en los altos círculos sociales, en donde gozaba de general aprecio y simpatía, por sus dotes de caballerosidad e hidalguía.

NO VOY AL CULTO PORQUE....

No tengo tiempo.....

"Con las muchas cosas estás turbada. Epero una cosa es necesaria" Luc. 10:41.

El tiempo es muy malo.....

"Portaos varonilmente, y esforzaos " 1 Cor. 16:13.

No tengo ropa presentable....

"El hombre mira lo que está delante de sus ojos, mas Jehová mira el corazón" 1 Sam. 16:7.

Se puede orar en casa lo mismo que en la Iglesia.....

"Mirad cuán bueno y delicioso es habitar los hermanos igualmente en uno!...Allí envía Jehová bendición y vida eterna" Sal. 133:1,3.

Admirar a Dios en la naturaleza equivale a un sermón... ..

"Mejor es un día en tus atriso que mil fuera de ellos". Sal. 84:10.

La iglesia queda demasiado lejos de mi casa...

"Yo me alegré con los que me decían: a la casa de Jehová iremos" Sal. 122:1

Los que van a la iglesia no son mejores que yo... ..

"El Fariseo, en pie, oraba consigo mismo de esta manera: Dios, te doy gracias que no soy como los otros hombres" Luc. 18.11.

El predicador repite siempre las mismas cosas... ..

"A mí a la verdad, no es molesto el escribiros las mismas cosas, y para vosotros es seguro" Fil. 3:1.

(Copiado)



**La Santidad conbiene a Tu Casa,
oh Jehová, por los siglos y para siempre.**

SALMO 93: 5

IGLESIA DE EL REDENTOR
Pastor: Rdo. P. WILCHES

CARRERA 13 No. 55-56
TELEFONO 49-42-71

EL TERCER DOMINGO DE CUARESMA
9 de marzo de 1958

CULTO LITURGICO HORA: 11:00 A.M.
El orden del Culto se encuentra en pags.5-8

Preludio
Invocación

Himno 1

La Confesión de pecados (La Congregación se
El Kyrie pondrá de pie)
La Absolución
El Gloria Patri
La Colecta
La Epístola Luc. 11:14-28
El Credo Apostólico

Himno 30

Anuncios y Ofrenda (Himno 87)

Himno por EL CORO

Sermón "Sed Imitadores de Dios .."
Ef. 5:1-9

Himno 74

Oración Final (La Congregación se pondrá de
La Doxología pie)
La Bendición
Oración Silenciosa
Postludio

ESTADA QUIETOS Y CONOCED QUE YO SOY DIOS..
Sal. 46: 10

A C T I V I D A D E S D E L A S E M A N A

Reunión de Jóvenes 4:00 P.M.
MARTES, Culto en el B.S. José 3:00 P.M.

MIERCOLES, Reunión de Damas a las 3:00 P.M.
en La Pepita .Calle 12 B # 24-16

MIERCOLES, CULTO DE ORACION 7:00 P.M.

VIERNES , Reunión de Damas 2:30 P.M.

SABADO , Ensayo del Coro 4:00 P.M.

DOMINGO ENTRANTE:

Escuela Dominical 10:00 A.M.

Culto Litúrgico 11:00 A.M.

Reunión de Jóvenes 4:00 P.M.

Culto con Predicación 7:00 P.M.

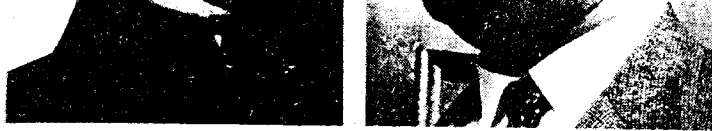
BARRIO RESTREPO: Car. 16 # 19-27

Escuela Dominical para niños 9:00 A.M.

Culto con Predicación 7:00 P.M.

JUEVES, Culto Litúrgico 7:00 P.M.

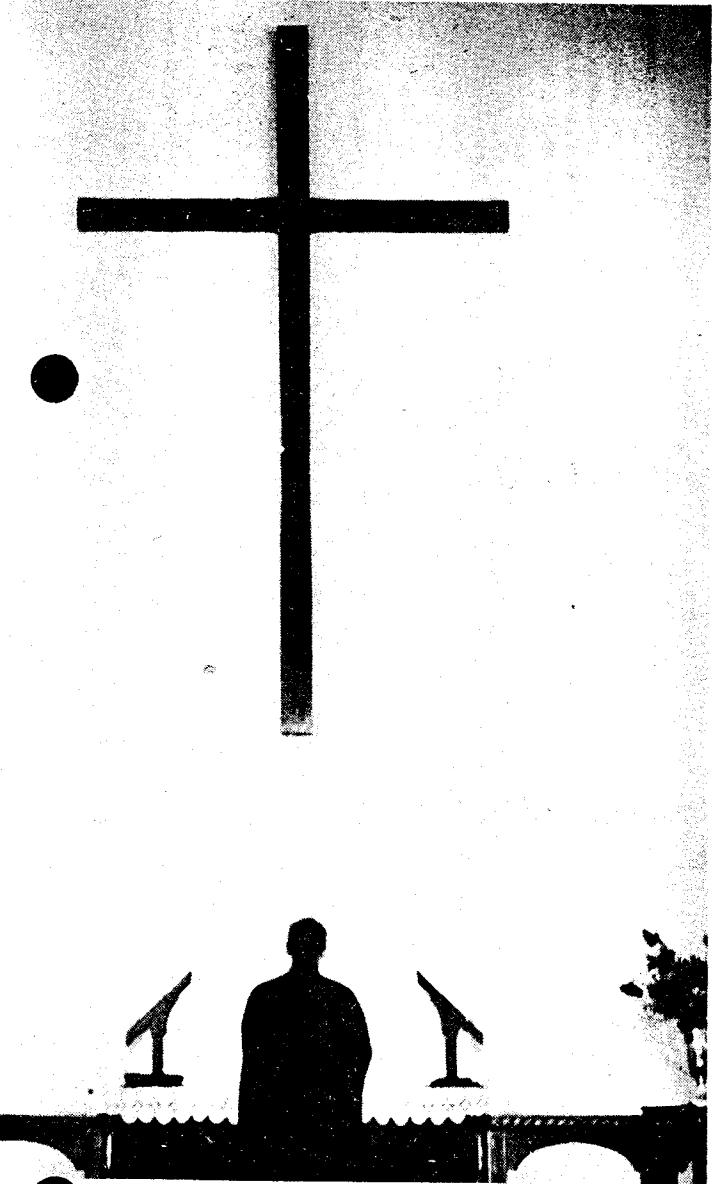
La Santa Cena se celebra el primer domingo
de cada mes.



El Gran Rabino David Sharbani fue quien nos explicó las ceremonias que efectúa en este tiempo la Religión Hebrea. Es casado y tiene 4 hijos.



También el Pastor Pausanias Wilches, de la Religión Luterana, nos posó con sus dos trajes. El Pastor Wilches es casado y tiene 2 hijas.



Así el altar del templo luterano. La Iglesia no tiene ninguna imagen. Solo una gran cruz. El Jueves Santo los feligreses reciben pan y vino en conmemoración de la Santa Cena instituida por Jesucristo. Antes se arrepienten de sus pecados pero no se confiesan.

SEMANA SANTA EN OTRAS RELIGIONES

CUANDO el domingo 8 llegaron los fieles de la Iglesia Católica Apostólica y Romana, a Misa, encontraron todas las imágenes cubiertas con telas moradas. Eso quería decir que ocho días más tarde comenzaría la Semana Santa. El tiempo había pasado más rápidamente de lo esperado.

Ese mismo día, en otras religiones, también se hablaba de Jesús de Nazareth. Ellos también, aunque de distinta manera, se preparaban para celebrar la Semana Santa o Semana Mayor. Las ceremonias, sin embargo, no eran las mismas. Tampoco los templos. Para saber la diferencia, CROMOS visitó varias de las Iglesias de otras religiones y habló con algunos de sus principales representantes. Ellos nos dieron los datos que hoy publicamos.

LA IGLESIA CENTRAL PRESBITERIANA

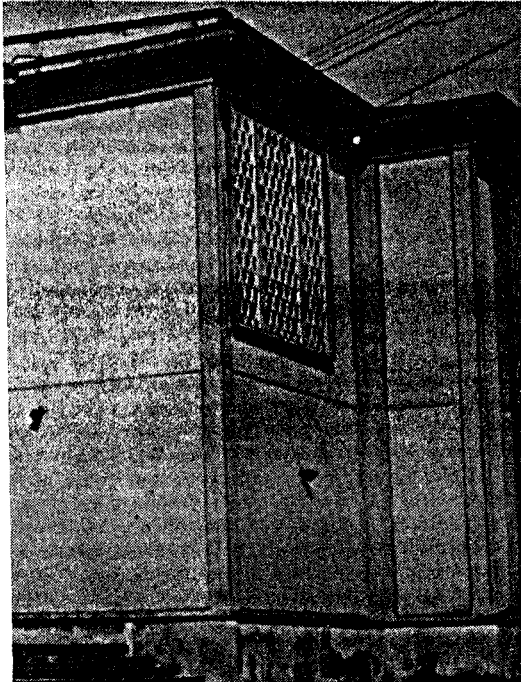
En la calle 24, bajando un poco de la carrera 5ª, hay un templo sobrio, de piedra, con una placa en la que se lee: "Primera Iglesia Central Evangélica Presbiteriana. 1854-1954". Por una puerta lateral, siguiendo un angosto camino, se encuentra la entrada a la casa del Pastor. Abajo, hay mesas de ping pong, cunas de mimbre, sillas. Allí, los días feriados van los jóvenes a jugar, y los martes, varias señoras a trabajar en favor de la colectividad más necesitada.

Al subir la escalera está el apartamento del Pastor principal, don Julio Hernández Altamar. Es un hombre moreno, con el pelo blanco, casado y padre de ocho hijos: cuatro casados y

IGLESIA LUTERANA

Los seguidores de Martín Lutero levantaron, en Bogotá su Iglesia en la carrera 13 entre las calles 55 y 56. El Pastor es Pausanias Wilches P., colombiano, delgado, joven y casi tímido. Podría confundirse con un contador seminarista. Es casado, tiene dos niñas, y vive en una pequeña casa situada, justamente, a espaldas de la Iglesia y al lado de un "kinder". La entrada es por una puerta situada al pie de la Iglesia. Pero en el mismo templo, (que también se asemeja mucho a una iglesia nuestra en su forma, pero que tampoco tiene imágenes, por las mismas razones de la Iglesia Presbiteriana) offician los pastores de la colonia alemana y la escandinava. La razón es que para los luteranos, la nacionalidad del fiel es muy importante: el Culto (lo que nosotros llamamos Misa) y las oraciones debe pronunciarse el sacerdote en el idioma del país o del que hablen la mayoría de sus feligreses. De ahí que aquí en Bogotá, los alemanes luteranos y los escandinavos de la misma religión, tengan su propio pastor.

La liturgia de esta religión — así nos lo advierte el Pastor Wilches — es muy semejante a la de la Iglesia Romana. Para comprobárnoslo nos da un folleto en el que está "El Orden del Culto Divino". Ahí se pueden leer las explicaciones y oraciones que encontraríamos en cualquier misal, solo hay algunos cambios. Igual sucede con las ceremonias de Semana Santa. El Domingo de Ramos se lee la misma Epístola



...seguió el señor Shalo.

la y el mismo Evangelio que en nuestras Iglesias, y el pastor hace alusión al día, en su sermón. El Miércoles Santo, a las siete de la noche, se cantan himnos y se hacen lecturas bíblicas. El Jueves Santo, a las seis y media de la tarde, se efectúa la Santa Cena. Después de la Consagración, los fieles pasan al altar y entonces el Pastor les da una hostia. Si hay dos pastores, uno reparte el pan (porque también pueden dar pan, en vez de hostia), y otro el vino. Siempre se trata de que el vino sea puro de uva. En seguida entonan himnos de arrepentimiento: "Tal como soy de pecador, sin otra fianza que tu amor, a tu llamado vengo a Tí: Cordero de Dios, neme aquí..." No existe ni el ayuno, ni la confesión. El pastor Wilches explica que "cada uno de los fieles debe arrepentirse ante el Señor de sus faltas y prometer firmemente no volver a pecar. A cada pecador arrepentido — agrega el Pastor — se le asegura el perdón gratuito y abundante de Dios Padre. Cristo Jesús, al dar su vida en la cruz, hizo todo lo posible para reconciliar el mundo con Dios; por eso Dios ha declarado a toda la humanidad libre de toda deuda y culpa de pecado por causa del sacrificio expiatorio de Jesucristo. Esta justificación o perdón para toda la humanidad pasa a ser la propiedad de cada individuo y todos los que por se aplican a sí mismo la declaración de gracia de Dios, son justos. En la Iglesia Romana — continúa diciendo el Pastor Wilches —, la salvación es fruto de las buenas obras. En la nuestra no. Al contrario: Las buenas obras demuestran que estamos salvados".

Para los luteranos, su Iglesia, es la verdadera iglesia de Cristo, Cristiana y Apostólica. Enseña

la biblia entera, que es la palabra de Dios y que no necesita interpretación humana. Que debe ser diligentemente escuchada y estudiada y que salvará a todo aquel que acepte sus enseñanzas incondicionalmente. Aquí, en Colombia, tienen ocho centros. La mayoría de ellos en Boyacá: Sogamoso, Socotá, Cocuy, Tunja, Chiscas. Los otros, en Trinidad (Casanare), La Dorada y el de Bogotá. Cada uno tiene su Pastor. Todos han estudiado en México o en Buenos Aires, porque aquí todavía no existe un Seminario Luterano. El pastor Wilches estudió cuatro años en Buenos Aires.

En la Iglesia Luterana, el Viernes Santo hay "culto" a las tres de la tarde. Entonces el Pastor habla sobre las "siete palabras" de Jesús o sobre el tema de la pasión. El Domingo de Resurrección hay culto, igual que todos los domingos, pero se lee el Evangelio del día. Es así, pues, como ellos celebran la Semana Santa.

RELIGION HEBREA

La extensa colonia judía que vive en Bogotá, tiene su Sinagoga en uno de los sectores más bonitos: calle 79 con carrera décima. Allí, tras una gran tapia de ladrillo, se levanta el moderno templo que fue obsequio de Aboud Haim Shalo. Frente a él, un amplio salón lleno de ventanales sirve de sitio para las recepciones que se efectúan después de un bautizo o un matrimonio.

En esta religión, que aun espera al Mesías, no se celebra lo que nosotros llamamos Semana Santa, sino lo que ellos denominan "El pesaj" o "Pascua del Cordero". Entonces, recuerdan la liberación del pueblo judío cuando Dios rompió las cadenas de la esclavitud que lo tenía atado en Egipto. Cae en el mes de Nisán, que es el primer mes del calendario Judío, y que no corresponde, exactamente, al nuestro porque para ellos el año tiene trece meses. Es más, el año tampoco es el mismo (1962) que tenemos. Ellos están viviendo en el año 5.722. Una aclaración más: a pesar de que Nisán es el primer mes del calendario, no quiere decir que para ellos comience Año Nuevo. Es cerca de noviembre que ellos tienen esta celebración.

La fiesta del "Pesaj" es una de las más importantes en la religión Hebrea. "Pesaj", tiene varios significados: pascua, liberación, fiesta de las flores, Jag Ha Matzot, o fiesta de los ázimos. Este último nombre se debe a que durante siete días los que estén viviendo en Israel tienen que comer pan sin levadura. Y los que vivan fuera

Un aspecto de la Iglesia Presbiteriana. "No tenemos imágenes"





Dr. Jorge Corzo opening gifts presented to him at "fiesta" given in his honor.

FIRST COLOMBIAN LUTHERAN TO GRADUATE IN MEDICINE

(News Release)

Bogata, Colombia: Jorge Enrique Corzo C., active member and organist of Redeemer Lutheran Church in Bogota, received the degree of Doctor in Medicine and Surgery from the National University of Colombia, January 29, 1964. The only Protestant in his class of over a hundred, Dr. Corzo is the first member of the Evangelical Lutheran Church - Colombia Synod to graduate in Medicine. He received his secondary training in the Institute Biblico-Cultural of that Synod and the Presbyterian Colegio Americano of Bogota, from which he received his B.A. degree.

Jorge has been the faithful organist in Redeemer Lutheran Church most of the time since the organization of this congregation in 1953. He has also directed the choir from time to time and taught the adult Bible class, and is a member of the

Synodical Council of the Evangelical Lutheran Church—Colombia Synod.

The young doctor's main hobby is music. Besides his activity in the choir of his congregation, he sings bass in the "Antonio Varela" choir and has taught music in the Lutheran Bible Institute in Bogota. Two brothers, Alfonso and Pedro, and a sister, Leticia, are graduates of this Lutheran secondary - Bible - normal school. Leticia teaches, Alfonso is studying education at the National University and is working half days as secretary to the President of the Evangelical Lutheran Church - Colombia Synod. Pedro is in his last year of secondary school at the Colegio Americano. Another brother, Andres, works in highway construction, and an older sister is a farmer's wife. Their widowed mother still manages the little home farm near the snowcaps of El Cocuy in the province of Boyaca.

LUTHER SAYS

The Resurrection—This Doctrine is Fundamental for Christianity

So you see that everything depends on our retaining a firm hold on this article in particular; for if this one totters and no longer counts, all the others will lose their value and validity. For everything has been done; Christ has come and has established His Kingdom in the world

know Him and the power of His resurrection; not because others have told us about Him, but because we have experienced His living presence in our own lives.

May you have that experience and you will have a blessed Easter in Jesus' name.

Amen.

for the sake of the resurrection and the life to come. If, then, the article that is the foundation, cause, and end of all articles of faith is overthrown and taken away, all the rest must fall and go down with it. Therefore it is certainly necessary diligently to stress and confirm this article. The Corinthians did so with their manner of Baptism and we also do so with other, similar signs. Thus we honorably carry the dead to the grave, follow the corpse, sing and pray as a testimony and indication of our faith that these very dead, and we together with them, will rise on Judgment Day and that the bodies will not be different bodies, although they will be constituted differently and transfused.

—Taken from WHAT LUTHER SAYS by E. Plass. Used by permission of Concordia Publishing House, St. Louis, Mo.

LOOK OUT

Psalm 51 was written by David after he had committed adultery with Bathsheba, and had so arranged it that her husband Uriah was killed in battle. It all happened so quickly because David **didn't look out!** The forbidden fruit was so inviting. David looked too long—instead of **looking out**. Before he knew it he had succumbed to temptation and had sinned. The Psalm shows the great price he paid for the forbidden fruit. "Blot out my transgressions" — "My sin is ever before me" — "Against Thee I have sinned."

Have I ever found myself in a similar situation—not necessarily the same temptation? What is a temptation for others may not be so for me. What tempts me may not tempt another. Have I ever fallen into sin because I didn't **look out**—because I let down my guard—because I played around with temptation—instead of fleeing? Have I always heeded Jesus' admonition: "Watch and pray that you may not enter into temptation?" Have I disregarded Paul's words: "Let anyone who thinks that he stands take heed lest he fall"? Daily I pray: "Lead us not into temptation" —Do I mean it? Do I sometimes say: Lord I know I will be tempted in a certain place or situation—but I can resist it—bang!—that's just when it happened. O Lord, "Cleanse me from my sin"—"against Thee, Thee only, have I sinned . . ."

Look out! Be on guard—detour when you see temptation ahead—never see how close you can come to sin without sinning. The story is told of a man who wanted to employ the best chauffeur he could find. Two men applied for the job. The test of real ability was to drive as near the edge of a cliff as possible without driving over the edge. The first climbed behind the wheel with a cocky air. He drove within inches of the edge while onlookers waited with bated breath. The second took an entirely different attitude. "I do not wish to take a chance, sir" he told his prospective employer, "I want to keep as far away from danger as I possibly can." "You're hired," said the man, "it is an intelligent man who stays away from danger."

Do I do this with respect to temptation? "O Lord, Thou who wast in all points tempted like as I am, yet without sin, help me . . . Amen."

(From Guide to Noon-Day Lenten Meditation, Trinity Lutheran Church, Regina, Sask., W. E. Riekert, pastor)

RESOLUCION NUMERO 537 DE 1968
(febrero 23)

por la cual se reconoce una personería jurídica.

El Ministro de Justicia, en uso de la facultad que le confiere el Decreto 1716 de 1960, y

CONSIDERANDO:

Que el señor Ricardo Sabogal V., en su carácter de Presidente de la entidad denominada "Iglesia Evangélica Luterana 'San Lucas,'" con domicilio en la ciudad de Bogotá (Ciudad Kennedy), solicita de este Ministerio —por conducto de la Gobernación de Cundinamarca— se reconozca personería jurídica a dicha corporación;

Que el peticionario acompaña a su solicitud copias autenticadas del acta sobre constitución de la entidad, elección de dignatarios y aprobación de los estatutos que la van a regir, reglamentos que también allega en copias igualmente autenticadas;

Que la Gobernación de Cundinamarca, en providencia que obra a folio 8 del informativo, emite concepto favorable al reconocimiento de personería solicitado;

Que hecho el estudio de la documentación relacionada se concluye que la entidad se ajusta a los preceptos de la moral y del orden legal tanto en su organización como en el objeto que persigue, encaminado a conseguir que la Palabra Divina llegue con toda libertad a la mente y al corazón del hombre para que éste pueda alcanzar su último fin, cual es el Reino de Dios;

Que se han llenado las formalidades prescritas por el artículo 44 de la Constitución Nacional, Título 36 del Libro Primero del Código Civil y Decretos 1326 de 1922 y 1510 de 1944;

Que por las razones expuestas, es el caso de habilitar a la corporación en referencia para ejercer derechos y contraer obligaciones civiles,

RESUELVE:

Reconocer personería jurídica a la entidad denominada "Iglesia Evangélica Luterana 'San Lucas,'" con domicilio en la ciudad de Bogotá (Ciudad Kennedy).

El Presidente de dicha corporación, señor Ricardo Sabogal V., quien según los estatutos es el representante legal de la misma, queda inscrito en los libros que al efecto se llevan en este Ministerio y se tendrá como tal mientras no se solicite y obtenga nueva inscripción.

La presente Resolución se publicará en el Diario Oficial y regirá quince días después de llenado este requisito. (Artículo 4º, Decreto 1326 de 1922).

Cópiese, comuníquese y cúmplase.

Dada en Bogotá, D. E., a 23 de febrero de 1968.

Dario Echandia, El Secretario General, Mario H. Perico
Ramírez.

Diario Oficial

En Kennedy se Inaugura Templo Luterano, Mañana

La Iglesia Evangélica Luterana "San Lucas" inaugura mañana, a las 2 p.m., el templo que construyó en Ciudad Kennedy.

La edificación en sus líneas arquitectónicas, es de un diseño que contribuye a darle realce al sector en que está ubicada y concuerda en su estética, con los edificios aledaños, como el de los Almacenes Carulla y los de la Supermanzana 7.

En su aspecto funcional, será de gran utilidad, tal como lo dimos a conocer en información anterior.

Para el mencionado acto, se ha invitado entre otras personalidades, al Presidente de la República, doctor Carlos Lleras Restrepo, al alcalde mayor Virgilio Barco Vargas, al gobernador Ignacio Umaña de Brigard, al Administrador Apostólico Monseñor Aníbal Muñoz Duque, al director de Colsubsidios, doctor Roberto Arias Pérez y a otros personajes.

La clausura de la asamblea anual de las iglesias evangélicas que funcionan en nuestro país motiva la inauguración del templo, a la cual asistirán Mr. Sorens, visitador mundial de las organizaciones evangélicas luteranas, y los delegados regionales que en ella se han hecho presentes.

Saneamiento

Con motivo de las frecuentes quejas ocasionadas por mordeduras de perros, etc., el doctor Fernando Navas Talero, Inspector 33 Distrital de Policía, adelantará una intensa campaña para sanear el sector, de perros callejeros, como de otros animales que deambulan y ocasionan daños en las zonas verdes, antejardines, etc. Dichos animales, serán capturados y conducidos a los sitios indicados a este fin, y sus dueños serán sancionados de acuerdo con lo que establece el Código de Policía.

Defensa civil

El comité de defensa civil del barrio Grancolombiano, luego de hacer reparar con el cambio de motor al radio-patrulla 1106 que nuevamente se halla en servicio, solicita la colaboración de los habitantes del sector, para cancelar un saldo que por este motivo se adeuda. Insinúa a la vez que el comité de defensa civil del barrio Estados Unidos cumpla con el compromiso adquirido en relación con el mantenimiento del mencionado vehículo.

Fallecimiento

Muy sentido fue el fallecimiento de la señora María Juana de Gómez, cuyos funerales se efectuaron ayer en la Iglesia del Santísimo Sacramento. Por este motivo, su esposo Julio Gómez Ouesada y demás familiares, han sido objeto de múltiples manifestaciones de condolencia.

J. H. Castrillón, corresponsal.

11 enero 1969

Han servido a esta iglesia el Revdo. Pausanias Wilches quien como pastor de la Iglesia de "El Redentor" los atendió ya con cultos o estudios bíblicos, ayudado por algunos de los miembros de la Iglesia de "El Redentor", hasta el día que se retiró de las responsabilidades pastorales de esta iglesia.

Luego el Revdo. A. C. Morck, entonces presidente del Sínodo, atendió al grupo hasta que se organizó como iglesia y continuó atendiéndola hasta su salida del país. A él se debe la adquisición del lote sobre el cual se levanta este templo; y fue él quien gestionó la adquisición de los fondos para la edificación de este templo.

Al salir del país el Revdo. Morck, atendió a la iglesia como pastor encargado el Revdo. Carlos Westman, hasta que en enero de 1967 el Revdo. Gerardo Wilches aceptó el llamamiento que el Consejo Sinódico le hiciera, para pastor.

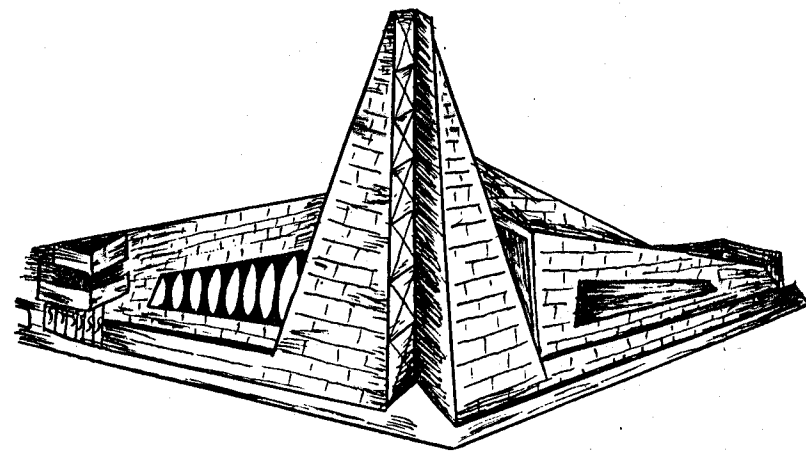
Los planos de este edificio fueron elaborados por el ingeniero Dr. J. Manuel Castellanos y la construcción la ejecutó el Dr. Carlos E. Ruiz.

¡Dios conceda, que este sea siempre un lugar de testimonio, de la verdad eterna de Su Palabra!



Culto de Dedicación

12 de enero de 1969



"El Señor está en su santo templo". Hab. 2:20

IGLESIA EVANGELICA LUTERANA SAN LUCAS

CIUDAD KENNEDY, BOGOTA D. E.

A. C. Morck

Orden del Culto

PRELUDIO

HIMNO DE APERTURA —

1. Imploramos tu presencia,
Santo Espíritu de Dios:
Vivifique tu influencia
Nuestra débil fe y amor.
2. Da a la mente luz divina,
Y tu gracia al corazón;
Nuestro pecho a Dios inclina
En sincera adoración.
3. Que ante el Dios bendito tenga
Nuestro culto adoración,
Y que sobre todos venga
En raudales bendición, Amén.

El pastor oficiante dirá:

En el nombre del Padre, y del Hijo, y del Espíritu Santo.
Amén.

Nuestro socorro está en el nombre del Señor:

R) Que hizo los cielos y la tierra.

Lectura del Salmo 24 por el Dr. Jorge Corzo, Secretario del Sínodo.

EL GLORIA PATRI

Gloria sea al Padre, y al Hijo y al Espíritu Santo; como era al principio, es ahora, y será siempre: por los siglos de los siglos. Amén.

El pastor oficiante dice:

Paz sea a esta casa y a los que entran en ella.

HIMNO —

1. ¡Santo! ¡Santo! ¡Santo! Señor omnipotente,
siempre el labio mío loores te dará;
¡Santo! ¡Santo! ¡Santo! te adoro reverente,
Dios en tres personas, bendita Trinidad.
2. ¡Santo! ¡Santo! ¡Santo! en numeroso coro
santos escogidos te adoran sin cesar,
de alegría llenos y sus coronas de oro
rinden ante el trono y el cristalino mar.

3. ¡Santo! ¡Santo! ¡Santo! la gloria de tu nombre
vemos en tus obras, en cielo, tierra y mar.
¡Santo! ¡Santo! ¡Santo! te adorará todo hombre,
Dios en tres personas, bendita Trinidad. Amén.

INVOCACION — El pastor oficiante dirá:

Todopoderoso y eterno Dios, que por tu Hijo, la Piedra principal del ángulo, juntas a todos los creyentes y edificas para ti mismo una casa espiritual, haz que tu favor quede sobre esta Casa, que hemos edificado para tu gloria, para que ella sea una memoria a tu Nombre, una morada para tu honra, y una Casa de adoración para tu pueblo. Acéptala, oh Señor, como la tuya propia y visítala con tu santa Presencia, a fin de que nuestra entrada y salida sean bendecidas desde ahora y para siempre; mediante Jesucristo nuestro Señor y Salvador. Amén.

HIMNO POR EL CORO

LA DEDICACION — El pastor oficiante dirá:

Amados en el Señor: Habiéndonos reunido con el fin de consagrar este templo, oigamos la Palabra del Señor respecto a su Iglesia:

- | | |
|---------------------|-----------------------|
| a) 1 Reyes 8:22-30 | b) Salmo 122 |
| c) Hebreos 10:19-25 | d) 1 Corintios 3:9-17 |

Luego el pastor oficiante dirá:

Muy amados: puesto que todas las cosas son consagradas por la Palabra de Dios y la oración, elevemos nuestras súplicas a Dios en nombre de Jesucristo.

ORACION — La congregación se pondrá de pie.

TODOPODEROSO Dios, Padre de misericordia y Dios de todo consuelo, que estás siempre cerca de todos los que en verdad te invocan: Santifica y bendice esta casa, te suplicamos, con tu especial presencia, conforme a la promesa tuya hecha mediante Jesucristo, tu Hijo, de manera que los que aquí se congreguen en tu nombre sean iluminados, consolados y fortalecidos por tus múltiples dones de gracia y sean hechos dignos de recibir la herencia de los santos en luz.

Señor Jesucristo, gran sumo sacerdote, que has entrado al santuario en el cielo para comparecer siempre

ante Dios a favor nuestro: Separa aquí para Ti un verdadero sacerdocio espiritual de gente fiel que te ofrezca en estos recintos sus sacrificios de oración, alabanza y acción de gracias.

Santo Espíritu de Dios, que haces que las mentes de los fieles sean todas de un mismo parecer: Mora, te suplicamos, en los que aquí habrán de adorarte, haciéndolos templos tuyos y uniendo sus corazones en la fe y el amor, y en celo por la propagación del Evangelio entre los hombres.

Padre, Hijo y Espíritu Santo, un solo Dios todopoderoso, a quien los cielos no pueden contener, pero que desees habitar entre tus hijos: Dígnate santificar y bendecir con tu presencia esta casa que con devoción dedicamos a la honra de tu nombre. Concede que los que aquí son bautizados permanezcan en su pacto bautismal, anden en novedad de vida, se mantengan firmes en la comunión de tu santa iglesia y siempre amen la habitación de tu casa y el lugar de la morada de tu gloria.

Concede que los que aquí participen del sacramento de tu cuerpo y sangre dado para su redención, reciban con corazones arrepentidos y creyentes el perdón de los pecados, vida y salvación.

Conserva en la verdadera fe a tus siervos que aquí te adoran, de manera que cuando termine su peregrinación en la tierra, sean recibidos en la casa no hecha de manos, eterna en los cielos, para allí contemplar tu gloria, ¡oh eterno Dios!, Padre, Hijo y Espíritu Santo, y adorarte y alabarte un solo Dios, por los siglos de los siglos. Amén.

Luego el ministro dice:

Ahora dedico y aparto este edificio de la Iglesia Evangélica Luterana San Lucas con todos sus enseres, para la gloria y honra de Dios todopoderoso, y para la edificación de su iglesia en la fe que es en Jesucristo: en el nombre del Padre, y del Hijo, y del Espíritu Santo.

La Congregación Canta:

Amén. Amén. Amén.

Sigue el Orden del Oficio Mayor comenzando con el Introito.

EL GLORIA PATRI —

Gloria sea al Padre, y al Hijo, y al Espíritu Santo: Como era al principio, es ahora, y será siempre, por los siglos de los siglos. Amén.

EL KIRIE —

Señor, ten piedad de nosotros.
Cristo, ten piedad de nosotros.
Señor, ten piedad de nosotros.

EL GLORIA IN EXCELSIS —

¡Gloria a Dios en las alturas!

¡En la tierra paz, y a los hombres buena voluntad!

Te alabamos, te bendecimos, te adoramos, te glorificamos, te damos gracias por tu excelsa gloria, ¡oh Señor Dios, rey celestial, Dios Padre todopoderoso! ¡Oh Señor, Hijo unigénito, Jesucristo; oh Señor Dios, cordero de Dios, hijo del Padre, que quitas el pecado del mundo, ten piedad de nosotros! Tú que quitas el pecado del mundo, recibe nuestra oración. Tú que estás sentado a la diestra de Dios Padre, ten piedad de nosotros. Porque Tú solo eres santo, Tú solo eres el Señor; Tú solo, ¡oh Cristo!, con el Espíritu Santo, eres altísimo en la gloria de Dios Padre. Amén.

LA COLECTA —

LA EPISTOLA

EL Credo APOSTOLICO —

Creo en Dios Padre todopoderoso, Creador del cielo y de la tierra.

Y en Jesucristo, su único Hijo, nuestro Señor; que fue concebido por obra del Espíritu Santo, nació de la Virgen María; padeció bajo el poder de Poncio Pilatos, fue crucificado, muerto y sepultado; descendió a los infiernos; al tercer día resucitó de entre los muertos; subió a los cielos y está sentado a la diestra de Dios Padre todopoderoso; y desde allí ha de venir a juzgar a los vivos y a los muertos.

Creo en el Espíritu Santo; la santa iglesia cristiana, la comunión de los santos; el perdón de los pecados; la resurrección de la carne y la vida perdurable. Amén.

HIMNO POR EL CORO —

SERMON —

Revdo. Pausanias Wilches P., Presidente del Sínodo de la Iglesia Evangélica Luterana.

EL OFERTORIO —

Crea en mí, ¡oh Dios!, un corazón limpio: y renueva un espíritu recto dentro de mí.

No me arrojes de tu presencia: y no me quites tu Espíritu Santo. Restitúyeme el gozo de tu salvación: y el Espíritu de gracia me sustente.

LA OFRENDA

ORACION —

HIMNO POR EL CORO —

SALUDOS Y ANUNCIOS

HIMNO —

1. Castillo fuerte es nuestro Dios,
defensa y buen escudo;
con su poder nos librá
en este trance agudo.
Con furia y con afán
acósanos Satán;
por armas deja ver
astucia y gran poder:
cual él no hay en la tierra.
2. Nuestro valor es nada aquí,
mas por nosotros pugnará
de Dios el Escogido.
con él todo es perdido;
¿Sabéis quién es? Jesús,
El que venció en la cruz,
Señor de Sabaoth,
y pues El sólo es Dios,
El triunfa en la batalla.
3. Aún si están demonios mil
pronto a devorarnos,
no temeremos, porque Dios
sabrán aún prosperarnos.
Que muestre su vigor
Satán y su furor,
dañarnos no podrá;
pues condenado es ya
por la Palabra santa.

BENDICION — El pastor dirá:

El Señor te bendiga y te guarde. Haga el Señor resplandecer su rostro sobre ti y tenga de ti misericordia. Vuelva el Señor su rostro a ti y te conceda la paz.

Amén. Amén. Amén.



HISTORIA DE LA IGLESIA EVANGELICA LUTERANA "SAN LUCAS" DE CIUDAD KENNEDY, BOGOTA, D.E.

Al adjudicar el Instituto de Crédito Territorial las primeras casas —de lo que llegaría a ser Ciudad Kennedy— resultaron favorecidos algunos miembros de la Iglesia de "El Redentor" quienes trasladaron su residencia a este lugar, continuando desde luego su asistencia a los servicios de su iglesia en la Cra. 13 N° 55-56.

En vista de la distancia a la Iglesia de "El Redentor", el grupo empezó a reunirse los domingos en la casa del señor Ramón Cortés, atendidos por el pastor de la Iglesia de "El Redentor".

El grupo fue creciente, y se hizo necesario el traslado a la casa de la familia Bolívar donde ha venido reuniéndose hasta el día de hoy, que se traslada a su sede definitiva.

En la casa de la familia Bolívar, la congregación llegó a organizarse como iglesia el día 14 de febrero de 1965. Desde aquel día que tomó el nombre de San Lucas, el "médico amado" según palabras de Pablo, ha venido creciendo de tal modo que el lugar resultó insuficiente, haciendo necesario la adquisición de una propiedad y la edificación de un templo; anhelos que hoy vemos realizados al inaugurar y dedicar a la gloria de Dios esta casa, donde la iglesia desarrollará sus futuras actividades.

La obra en Casanare no empezó en la Aguada, empezó en los campos de Jiménez, La Palma, Huma, Sombradero. La primera escuela funcionó en La Palma antes de Sombradero.

CASANARE

1. En que año podemos decir que se empezó la obra Presbiteriana en Casanare?

En febrero de 1933

2. En qué año fué inaugurada o tomada en uso la capilla de La Aguada?

En el año 1935 (Quizás 1937)
HUI

3. En qué año se inauguró o tomó en uso la capilla de Sombradero? 1935

4. En qué año se comenzó con escuela evangélica en La Aguada? En 1936

Datos sencillos en cuanto a lo mano como empezaron y se desarrollaron en parte estas obras, quienes las visitaron, y quienes tomando forma, el trabajo, entros o dirección y escuelas, cuantas hubo en Casanare, donde y cuando se fundaron, quienes las dirigieron hasta cuando pasó la obra a los misioneros literarios, puedo suministrarles con mucho gusto, si los solicitan.

Atibíado J. P.

Casasnovas

La obra en Casasnovas empezó primero en los campos de Jámara en donde se fundaron dos escuelas, una en La Palma, en junio del año 1934 bajo la dirección de Hermiliano Torres; esto se sostuvo tres años seguidos, 34, Hermiliano Torres, 35, Isabel Jemández, 36, Margot Seal. La de Sombredos empezó en el año 1935, bajo la dirección de A. Gracely Seal. Ésta la dirigió dos años y en el 37, la dirigió Isabel Jemández. Entre el tiempo del período de la escuela allí se construyó la casa que por algún tiempo sirvió como escuela y capilla para la celebración de cultos. No recuerdo cuánto tiempo duró la escuela en Sombredos. Después que una hija de Antonio Cuello la dirigió un año, quedó el último. La aguada fue visitada por mí la primera vez en el año 1933 en febrero, en esa visita también visité por primera vez a su dueño. La obra allí en la aguada empezó, con esa visita, por antes había allí una comunidad Adventista la que se dividió al predicarles el Evangelio en aquella ocasión.

La escuela en la aguada empezó en el año 1936, bajo la dirección de Pradesbuido Cristiani quien la dirigió dos años seguidos. Después estuvo allí Gracely Seal, eso que un año.

En el año 1934 se construyó la capilla en la aguada y en ese año visité el Sr. Allan por primera vez a esa tierra. En esos años tres escuelas ^{funcionaron} en esas regiones, la de Sombredos, la de la aguada y en Plano de Perea en Fin, dirigida por Silvano Pias.

Mi mente ya gastada no retiene nada. Que de ellos recuerdo y que le basten estos pequeños datos.

Albiades Seal

Junio 3/59. J. J. J. J.

LOS LLANOS de CASANARE
(The plains of Casanare)

early 1945

The friends of the "Celmosa" who have intelligently followed the work and studied the field know that only a narrow strip along the border between Santander and Boyacá has been occupied by our workers. In this mountainous interior region are our three stations, manned by foreign workers; Soatá, Cocuy and Duitama. Several other places have been served by Colombian workers and many more should be. Many are asking for workers, (foreign or Colombian)

Some of these places are found in the far larger but less populated area of our field; namely the plains of Casanare, which have not as yet been connected with the interior by railways or highways. All transportation, excepting the recent, regular plane service, has been done by mule. Never has the wheel of the covered wagon traversed these plains as the prairies of North America, nor have the miles and miles of fertile soil been turned by the plow. A few square yards of soil are loosened, with a hoe, near the palm-thatched house, where bananas and "yuca" (a starchy tuber plant) can be grown. Here and there we see a small coffee plantation or a few orange trees. The diet of the plainsmen consists largely of bananas, yuca, coffee and meat.

Trips to various parts of these plains have been made by our workers about once a year, for the purpose of visiting the older Christian communities as well as preaching and making contacts in new places. A recent trip was made by Quanrud and Morck. It proved impossible to contact all the points intended due to the shortage of animals for travel. Five places were, however, visited, twenty services held ^{and} three children baptized. Some Scriptures were also sold. Interest in the Word was evident, and we pray the Lord of the Harvest that the good Seed sown may bear Eternal Fruit in the lives of those who heard.

Space does not permit a detailed account of the trip, but only these observations. In spite of the comparatively sparse population the work in the plains will undoubtedly have great importance in the future, because of the increasing settlement and the important roll which these fertile areas will play

in the agriculture of the Nation, once the problem of transportation is solved. La Aguada, at which is a congregation formerly served by the Presbyterians, has been the main Evangelical centre of these parts. It has a chapel and parsonage but is at present without a Colombian pastor. Several of the Christians from this congregation have moved farther into the plains to La Chapa, a very promising new settlement with excellent soil, and people of a liberal and friendly attitude, who in their simplicity of life feel themselves as free as the breezes that blow across their extensive plains. They are asking for a worker, a school and a teacher. So is Trinidad, a larger place which we were not able to visit but spoke to two men at the air field who were interested and who had written to Bogotá, requesting literature and a worker. It may be difficult for foreigners to establish themselves permanently in these plains, due to the danger of the malaria mosquito and other plague which is prevalent during the rainy season. But with the opening of this territory for agriculture some change could also be expected in climatic conditions. And with the proper scientific measures foreigners can exist in the plains. In the dry season the climate is very agreeable with scarcely a mosquito but ^{with} some "garapatas" (a loathsome little creature who fastens himself deep into your skin to draw blood). With the increasing, regular plane service a worker here is not as isolated from the interior as formerly. Much work could also be done during the dry season by two married couples traveling ¹ in a jeep (if the mission owned such a thing). The women could teach Bible in the larger villages while the men travel to the outposts. We must be ready to meet the developments which will inevitably take place in these plains and to minister to their increasing population, who even now need the Gospel and the soul care of the Christian pastor.

Arnfeld.. C. Morck..

1947
La Aguada

We are enjoying the work greatly here in La Aguada and the rest of the Plains of Casanare. We have been here since last March and have had the privilege to fellowship with the people continuously and to share the precious Word of Life with them. Great joy is experienced in seeing the people come from long distances of a day or two's journey to gather with others in hearing and studying the Word of God.

Let me say that the work out here is not new. Those of you who have in the past years read the "Celmosa Clarion" have followed with the work and know much about it. For the benefit of those who are not acquainted with it I shall give some of its history.

The introduction of the gospel in this regions really was made through the printed word when Rev. Chapman of the Gospel Missionary Union sent copies of their paper "El Mensaje Evangélico" (The Evangelical Messenger) to the mayor's office and to different business places throughout the country. This was in the early thirties. The business places used the paper mainly to wrap the articles which they sold, (this seems to be a tragic way of using such material, but God made use of it for the advancement of His cause) and as many of the customers read the messages found therein they began seeking more of it. They were able to secure more literature and learned about the Bible which they later secured and began reading and studying.

Visits were made there by a native, a believer from Parpa who had been a cattle buyer in those parts. Arrangements were made for some services to be held which resulted in many coming out for Christ and the gospel away from the error of romanism in which they according to their own testimonies had groped in darkness in utter despair without receiving the help they needed. Praise God for the Light of the Gospel!

In 1934 arrangements were made for the opening of day schools where the children could study and advance in the secular subjects and the true gospel of Jesus as also the Constitution of Colombia provides for. These schools were located at different places throughout the district. However, due to the shortage of teachers, it was found necessary in later years to have the children gather in one central place with one teacher. This school has functioned in La Aguada several years. The teachers have always been christian Colombians.

The Presbyterian Mission sent representatives to visit these regions. Rev. Alexander Allan visited here several times doing a splendid work.

When Celmosa (The Colombia Evangelical Lutheran Mission of S.A.) took up work in Colombia in 1937 steps were taken by the Presbyterians to ask the former to take over the Socotá (Parpa) and Casanare field. This arrangement was effected in 1938, after which Celmosa carried on under the Lord's guidance.

It was not possible to station a missionary here, but we had native workers. And I had the joy of making several visits here in various parts of Casanare. The missionaries Cuanrud and Larson also visited this field.

When arrangements were made last year for the churches (the E.L.C. and U.E.L.C.) to take up work in Colombia taking over the field of Celmosa, Mrs. Ostrem and I agreed to come with our children to live and work in the Plains of Casanare.

We came here in March arriving the 18th. Transportation was found to be a problem. You may wonder about what manner it was accomplished. These methods were: By truck, train, air plane, horse and mule. We were happy that we did not have to walk. Here we have been since!

... 2

The house which the believers here have purchased for parsonage was under repair, hence we moved into the house of one of the members, that of Mr. Silva who is one of the main pillars in the work. In May we moved into the parsonage, but it really is not ready yet (ask Dr. Syrdal and Rev. Jenson who recently visited us). But we are happy to have a roof over-head which we can truly say belongs to the Cause of Christ and that we do not need to fear that the owner might come at any time to put us out.

As mentioned above, we are happy to be here among these dear people. We greet you from them and ask your prayers in their behalf. There are many problems, but as space is limited we shall write about some of these sometime later. In the-mean-while and we repeat, christians, the cause needs your prayers. Pray.

Sincerely in Christ,

Gerhard Ostrem

10-3-40

Veinte de Julio.

La fiesta del Veinte de julio en La Aguada fue un evento sumamente interesante. Nos reunimos todos los "Guadeños" para celebrar esta fiesta conmemorando y en honor de la Independencia de pesada esclavitud obtenida en esa fecha del año 1810.

Fue esta fiesta una manifestación de unión, armonía, y cooperación al salir en desfile juntos los niños de la escuela católica y los de la escuela evangélica, asistiendo también los padres y particulares.

Madrugamos, y en grupo, empezamos la alborada. Marchamos pues por las calles todavía oscuro, cantando el precioso himno nacional de Colombia. Algunos de los señores llevaron sus tiples acompañando al canto. Después de seguir esa marcha nos reunimos en la Plaza alrededor del obelisco levantado allí en honor y memoria del hombre de las leyes Francisco Paula de Santander. Se vió gran entusiasmo por el cántico y por las "vivas" a las personas influenciales en obtener y retener la Independencia y libertad.

A las diez de la mañana nos volvimos a reunir cuando los niños de dichas escuelas formaron en filas para rendir tributos de honor a la Independencia, a la bandera de Colombia, a la patria, y a los Libertadores y a Dios y Cristo Jesús el Gran Libertador. Los maestros de las distintas escuelas dirigieron cada uno lo de su respectiva escuela. Las varias contribuciones al programa fueron presentadas en manera de turnos entre estos grupos.

Se vió grande manifestación por parte de la multitud que asistía a la fiesta, para que esta armonía, unión y cooperación siguiera y permaneciera siempre, en estas vastas regiones de Casanare y Colombia.

G. OSTREM

La Aguada, Boyacá,
12 agosto, 1947

Dear fellow-workers,

We arrived safely last Saturday even though it got late for us to get to Moreno. We thought about putting a telegram from Moreno, but as that service is so half-past we decided to leave it alone and rather send a few words.

We left Bogotá about 7 AM, and got to Villavicencio an hour later. The plane circled around for some 15-20 minutes at Bogotá to get to a great emf height seeing there were clouds over the Mt. peaks, and it took that long to come down at V'vicencio again. The girls' ears troubled them going up and coming down.

Then in V'vicencio we had to wait until nearly 11:30 to get on our way seeing the plane went to Cúcuta the day before and didn't make it back but came from Arauca, and then to Moreno afterwards. All went well even if we had to circle around three times to chase the cattle from the air field at Yopal, no at Pore it was. There were jinetes trying to get the cattle away but it took that much time. Interesting though! and a longer ride too!

Several were at the air port to meet us. We were a nine who got of for La Aguada so with those who met the other passengers too we were quite a crowd coming to La Aguada that PM. Even the priest was in the group as he came from Moreno then. It tickled us that he had to see the large group that went out to meet the protestants coming back. Not only those who went to the air port, but ever so many children and adults went out quite a ways to wait for us and the priest saw it. I suppose he did not like it, but what does a priest like of that which is right?

Now we are back and it seems rather like a dream that we should have been in the interior and at conference etc. But it was true though was it not? So now we are looking forward to the coming of someone to be along at the "cursillo". Who will it be?

We are sending Silva's article in to the paper tomorrow. He sends it to the "Tiempo", the "Liberal", and the "Jornada", so I wish to ask you all to watch for it in those papers and try to get some extra numbers for us too. I hope all those papers take it in at once.

How goes the school? It is still in session even if the opposition is trying tooth and nail to force the Corregidor to close it. He has not officially given the orders yet but likely will so as to fulfill his duty but we will still keep on and see what happens. Borelly expects to see the Minister of Eg. this week and said he expects a favorable result. We hope he gets it, and lets us know at once. I'll have to write him too this evening so this note will have to be with this for now.

There was a scrap in a house near here a short time ago this evening and the children came to our house calling for help. One had come home drunk and something was lost and could not be accounted for, etc. etc. Silva was here just then and he said for me not to go over there but instead he went and called the corregidor who took care of the situation. Uff, such is life without Christ.

Well, greetings to you all and we will be hearing from you will we not?

Sincerely,

El Morro, March 8, 1948.

Rev. Gerhard Ostrem,
La Aguada.

Dear Brother Ostrem:

I was glad to receive your letter regarding the threatened school closure. This is the first intent I have heard of this year, but shows they are still determined to fight in spite of the fact most decisions and much reaction has been against them. We must keep fighting too, but mainly through God's leading and with His wisdom. We shall be with you as one, in prayer and effort to break this intent to stop the Gospel in these parts. If they can do it here, they will try it elsewhere. I am sure we shall have the united effort of all fellow missions in Colombia.

Plazas is in Arauca, and since you have written him there, I am sure you will be hearing from him.

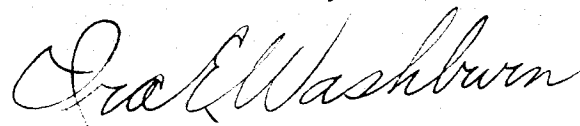
At present, the only solution that seems sure is making our schools municipal. Last year this worked quite satisfactorily as the teacher was evangelical. We expect to proceed in the same manner this year. We paid a salary of 75 pesos to the teacher, 20 of which was paid by the Municipality. In this way we had fairly good control over the school.

I would suggest that if there is no other way at present to operate except by making your school municipal, that rather than close it, you do so. Perhaps by next year this condition will have changed and we shall be able to go forward as before. We shall surely be praying for you.

Please keep me posted regarding developments. We may have to stir things up again in Bogotá. It looks like there will be a political change before too long that will surely be helpful to our cause. It has quieted down for the present, perhaps because of the Pan-American Congress that convenes soon in Bogotá, but I fully look for a "show-down" between the two parties after that is over.

May the Lord encourage your hearts in these times of testing and trial. Greetings to all from your brethren in Christ here.

Sincerely yours in Christ Jesus,



(over)

P. S. Perhaps you have already heard about the Evangelical Mission in Garga which was attacked by a mob incited by the priests. Missionaries fled and hid, the furnishings, windows, doors, school, books, etc. all destroyed as well as typewriters and things of value stolen.

They stated this was the first attack. Other places in Boyacá are marked for the same treatment.

La Misión Evangélica Luterana en Colombia
The Colombia Evangelical Luteran Mission of South America

—*—
DIRECCION TELEGRAFICA "CELMOSA"

La Aguada (Casanare)
Boyacá,
October 13, 1948,

Dear Mr. Washburn,

God's peace!2

How are you all getting along? Here we are all well and pressing on for the Lord.

What is news from your section of the world? Has the Bishop been tearing around over there? What seems entirely like his doings has happened here in the the alcalde of Moréno sent the Cabe of the army with orders for the Corregidor here to notify about closing the school.

He sent the telegram which was supposed to have come from the secretaria del Gobierno Tunja, sent according to date it had the first part of september. They came last Monday the 11. It was order to close all the protestant schools in his jurisdiction. He came with demand for signing the notificatin under fine of two hundred pesos if refusing and if refused they would call in two witnesses to the effect and it would be the same as signed and besides make one subject to the fine.

We hesitated letting the teacher sign, it called for her to sign it, but upon seeing the conditions envolved we let her sign. The people here then got busy with Memoriales which we have ready to mail to the Procurador basing the petition on his letter to the Minister of Education which appeared in the Tiempo last year Sept. 4. And the memorial asks for gerantye of what the Constitution provides. The alcalde gave only ten days in which his order for the school to be closed to be carried out, by the Corregidor or who I am not sure. That would give until the end of next week, discounting sundays and holidays.

Now I do not know what will come out of this all. If the authorities to whom the petitions are sent to act favorably we will be OK, but it not, then what?

An authentic copy of what the alcalde sent is being sent to the Procurador and the Minister of Education in Bogotá. This copy was demanded before the teacher signed the notification, and one of the petitioneers in memorial to the Corregidor got a certification of the Certificado de Inscripcion which we have from Dept. of Education in Tunja for this year. That too will be sent to the authorities in the Memoriales.

We doubt the use of sending telegrams about the matter.

I do not know just what more to say about the matter. What can you do about it or do you have your hands full with your own? Let me hear as soon as you can.

Just this then for now. Greetings to you all from us all.

Sincerely yours in Christ,

1st L. Ostrem

Evangelical Missions Officers' Council

LEGAL - AFFAIRS COMMITTEE

Ira E. Washburn, El Morro, Casanare, Boyacá, Colombia.

SCHOOL COMMITTEE

November 3, 1948.

Rev. Gerhard Ostrem,
La Aguada.

Dear Brother in Christ:

I appreciated your letter regarding your school problem. It was awaiting me upon return from Bogotá where Mrs. Washburn and I have been for a month. While there I have been working on the school problem but with the present Government there is not much hope for any assistance in the form of complete freedom to conduct our schools.

While in Bogotá I talked with several of your Mission, mainly Mr. Olson who went to Bogotá the same day I did in the autoferro. I suggested to him that you do the same thing we have here, to municipalize your school if the consejo there is willing to give you that help.

There is not much that can be done now, since all schools will be closing. The thing to do is plan for the opening again next February and if possible have the backing of the local authorities so that when the Bishop presents his order to close the schools the municipal consejo will have to deal with him. In Yopal the consejo did not choose to close the school, therefore it was never acted upon after that. I think that is the only possible solution for you at the present time unless we have a change of government between now and next February. Also, it depends upon how far the local government is willing to back you up. Fortunately in Yopal we have a group that is very liberal and independent and rather like to show their independence and look for such opportunities to express it.

Your move in sending petitions to the Procurador is good. I understand there is a new one in office now. It will be interesting to see what his attitude will be. Recently I presented a petition to the Minister of Education for our brethren of the Christian Missionary Alliance and he showed every consideration and courtesy but could do nothing for us as he states his hands are tied because of the agreement with the Church until 1952, at which time we must make a definite effort to hinder a renewal of the Church-State School Contract. I am presenting another in these days to see if there will be any change in his attitude since the case now in my hands is not in the disputed territory covered by Catholic Missions.

Personally, I do not see much hope until a change of government comes about. If it swings back liberal again there will be freedom if we press our case, if to the conservative, we might as well bend our efforts to a direct evangelistic program of preaching the Word and letting the chips fall where they will without the aide of auxiliaries as schools, etc. that we have had in the past.

Let us pray unitedly for a turn to more favorable conditions. May the Lord encourage your hearts. I know what the struggle is and at times

Assemblies of God Mission
Calvary Holiness Church Mission
Christian and Missionary Alliance
Church of the Foursquare Gospel

Colombia Evangelical Lutheran
Mission
Cumberland Presbyterian Mission
Interamerican Missionary Society

Latin American Mission
Mennonite Mission
Open Bible Standard Mission
Presbyterian Mission

Scandinavian Alliance Mission
South American Indian Mission
United Gospel Tabernacles
Wesleyan Methodist Mission

United Bible Agencies

it is more that one can bear, but praise God we have One who is able to comfort and cheer even in the midst of the most severe trial. Let us keep looking up!

Sincerely yours for Christ Jesus,

Ira E. Washburn
Ira E. Washburn

La Misión Evangélica Luterana en Colombia
The Colombia Evangelical Lutheran Mission of South America

DIRECCION TELEGRAFICA "CELMOSA"

For the year of 1948

From La Aguada we have the following to report, first as to the Ministerial Acts,

8 Baptisms

4 Communion services with around twenty partaking each time.

1 private communion service, for and aged member who is of poor health.

1 Memorial service for a young lady who passed away in September of 1947 far out in the Plains and her people wished a such service the year later when they came up to La Aguada or rather to Sambredero which is the out-station where they used to live.

Then other items:

The Bible Short Course of ten days with Pastor Malde and Miss Danielson together with the local pastor directing the studies with good attendance. We believe these Bible Courses are a great blessing for this region and look forward to their continuance.

Daily Vacation Bible School with Miss Joyce Bergh in charge of the classes in La Aguada and with Miss Vicenta Diaz in charge in the out-station of Santa Elena was again a success. Both had good attendance and the classes closed with the Christmas program held in La Aguada.

Services and Sunday School were continued every Sunday throughout the year in La Aguada. The attendance was good although we desire that more will come. Our desire is that all will come to the knowledge of the Truth and be saved. Young people's Meeting (Luther League) was held every Tuesday evening since about April under the leadership of our teacher of the day school, Miss Vicenta Diaz. Ladies Aid services met or was held every other Thursday under the leadership of Mrs. Ostrem with some fifteen to twenty ladies meeting each time.

Visits have been made as often as possible to the outstations and also have visits been made to several other places both by the pastor as also by the native worker Oliverio Mora who has been with us since September. We are grateful for his (Mr. Mora's) help. May God bless him.

We also enjoyed the visits of other fellow-missionaries: namely the pastors Olson, Quanrud, and Malde, and Miss Helen Danielson and Miss Joyce Bergh at different times of the year.

The Day School continued successfully inspite the opposition of the Catholic forces. We had an attendance of about forty children with Miss Vicenta Diaz as teacher. And we are looking forward to the continuing of the school in this year of 1949.

Respectfully,

/s/ G. Ostrem

Financial Statement
La Aguada Station for 1949

| | Receipts | Disbursements | Balance | Deficit |
|--|-------------------|-------------------|------------------|------------------|
| Rent & Upkeep | \$ 250.00 | \$ 142.35 | \$ 107.65 | |
| Evangelists | 2380.00 | 1734.00 | 646.00 | |
| Teacher and teacher's cesantia | 1000.00 | 1200.00 | | \$ 200.00 |
| Literature & supplies | 75.00 | 75.00 | | |
| Travel (Station \$700.00 Supt. 150.00) | 850.00 | 858.27 | | 82.27 |
| Telegrams | 20.00 | 20.00 | | |
| Postage | 20.00 | 20.00 | | |
| Miscellaneous | 300.00 | 259.80 | 40.20 | |
| Freighting | 350.00 | 466.70 | | 116.70 |
| Furniture | 200.00 | 298.00 | | 98.00 |
| Building additional room space to house | 560.00 | 560.00 | | |
| | <u>\$ 6005.00</u> | <u>\$ 5634.12</u> | <u>\$ 793.85</u> | <u>\$ 422.97</u> |

Gifts received:

| | U. S. | Col. |
|--|------------------|------------------|
| Memorials to T. G. Ostrem | | |
| Mrs. Bertine Skaret | \$ 40.00 | \$100.00 |
| Rev. & L. Nesvig & others | 50.00 | 125.00 |
| Rev. G. J. Ostrem's charge | 73.00 | 182.50 |
| Gerhard & Helene Ostrem & children | 50.00 | 154.20 |
| Memorial to a person in Nebraska | 20.00 | 64.00 |
| | <u>\$ 233.00</u> | <u>\$ 625.70</u> |
| Paid for correction of translations | | 20.00 |
| | On hand ... | <u>\$ 605.70</u> |

| | U.S. | Col |
|---|-----------------|------------------|
| Other gifts received: | | |
| Orville Roisland | 25.00 | 72.50 |
| Mrs. Alice Hanson (To help needy school children) | 10.00 | 30.00 |
| Mr. & Mrs. L. Bergum (La Aguada school) | 20.00 | 62.00 |
| S.S. South Emanuel (Admiral, Sask.) | 17.00 | 51.00 |
| White Valley L.A. (Mrs. Ostrem's Station) | 12.50 | 35.00 |
| D.V.B.S. Joliet, Ill. | 2.50 | 7.00 |
| | <u>\$ 87.00</u> | <u>\$ 257.50</u> |

Adjustment of Budget:

| | Receipts | Disbursed |
|------------------|------------------|------------------|
| To pay treasurer | | |
| Rent & Upkeep | \$ 107.65 | Teacher \$200.00 |
| Evangelists | 646.00 | Travel 8.27 |
| Miscellaneous | 40.20 | Freight 116.70 |
| | <u>\$ 793.85</u> | Furniture 98.00 |
| Deficit | 422.97 | <u>\$ 422.97</u> |
| Balance | <u>\$ 370.88</u> | |

| | |
|--|------------------|
| Other gifts mentioned above | \$ 257.50 |
| Expense in effort to obtain justice for La Aguada school | 88.75 |
| Balance on hand | <u>\$ 168.75</u> |

Other purchases made upon arrangements with Executive Committee:

| | Receipts | Disbursed |
|---------|------------------|------------------|
| Mule | \$ 420.00 | \$ 420.00 |
| Bycicle | 200.00 | 200.00 |
| | <u>\$ 620.00</u> | <u>\$ 620.00</u> |

La Aguada Station Report for 1949.

The work at La Aguada Station was off to a good start from the beginning of the year. When we as directors came away to attend the annual Conference the student from our Bible Institute who was there continued the meetings with good attendance. Our Day school teacher was there yet and helped along also with the work during the vacation.

Upon our return we made arrangement for doing some itinerating. The dry season which generally is from November to the first part of April serves best for such trips. One of these, made by Mr. Mora, the student mentioned above, and myself took us a journey of a month throughout the Plains. Mr. Mora rode the mule and I rode the bicycle. It was a strenuous but enjoyable time.

The day school opened in March and progressed very favorably reaching the enrollment of forty eight children under the direction of the same consecrated teacher. As we have informed in other communications, the school was closed May 30 by the injustice of petty authorities who had gotten into power. That large group of children were thus forced to return to their homes to lose the privilege of the education which the school would have given them.

In March one of the graduates of our Bible Institute, Gerardo Wilches and his wife also a graduate, arrived to help us. We are very happy for their presence in this field and have been blessed and had blessed fellowship with them. They too have proven their sincerity and have been to a great blessing to the people.

When the day school was closed and we were strictly forbidden to have services, being made subject to huge fines if we did, we wondered what we could do to help the people. We decided to visit them in their homes, do personal work, read the WORD and pray with them. We were encouraged to note that even that way results were seen. We have visited the various places farther out in the Plains during this period of suspense and are convinced that God will bless those efforts put forth to spread the Gospel. What a tremendously heavy weight to have hanging over one when such forbiddance hinders and makes it so that we cannot gather for services neither in the church nor in the homes. Oh that the people in the United States would appreciate the glorious opportunities they have to gather for worship without any such work of the devil hindering them!

We have had only two communion services during the year due to the above mentioned injustice. Two more adults were received into active and communicant membership. Ten children were baptized. Two of these, 8 and 5 years, were brought by their mother after we had had several interviews with her about it. What joy she manifested that day. She feared that we would be leaving La Aguada and that the possibilities would have been lost. She actually wept for joy both during and after the baptism. She is one, a babe in Christ, that has grown wonderfully in Christ during the trials.

The young lady who was our Day school teacher taught Daily Vacation Bible School during December with an attendance of 16 children. She closed with a program on Christmas Day. Women's meetings and YPLL meetings were continued through May. One of last year's students of the Bible Institute is teaching a day school in her home district in the Plains during vacation.

We have had to be away from La Aguada and the Plains much this year due to the situation prevailing in the country. But every opportunity we had to be with the folks there brought us immense joys. How I enjoyed to be with them over Christmas and New Year even though I had to leave my family in Bogotá. We shared the Word of God with these dear folks and they certainly appreciated it. May God bless even the little we were able to do during the year.

Respectfully submitted,

Herbert J. ...

Supd.

La Aguada Budget
1950

| <u>Fund</u> | <u>Budget</u> | <u>Paid out</u> | <u>Owe Ostrem</u> | <u>Balance</u> |
|-------------|----------------|-----------------|-------------------|----------------|
| Rent | 2000.00 | 1650.00 | 40.00 | 310.00 |
| Evang. | 4065.00 | 3308.00 | 294.85 | 462.15 |
| Teacher | 1000.00 | 280.00 | 50.00 | 670.00* |
| Lit.&Sup. | 50.00 | 73.75 | | 23.75 Def. |
| Travel | 500.00 | 263.15 | 164.40 | 72.45 |
| Tel.&Tel. | 20.00 | | | 20.00 |
| Post. &St. | 20.00 | 9.25 | | 10.75 |
| Misc. | 150.00 | | 82.30 | 67.70 |
| Freight | 300.00 | | 100.00 | 200.00 |
| | <u>8105.00</u> | <u>5584.15</u> | <u>731.55</u> | <u>1789.30</u> |

Harold L. Olson

A Report on the Work in the Plains particularly
the first half of the year of 1950.

To give a report on the work in the Plains for the first half of 1950 gives me both great joy as well as sorrow. It gives sorrow when I think of the opposition to the work resulting as it has, and all the suffering both the christians as well as the others have had to go through, and also when I think of all the hindrances that in the various ways have been in the work due to the situation. We lament the many deaths that there have been and our hearts go out to those who are left to mourn.

But then it gives joy to think and know that it was possible to do something for the Lord also during that time. God was good to us and we saw His hand at work in so many ways and times. We saw that both for us personally as well as for the believers in general out there.

It was a great blessing from God to have the three native workers on the Plains the first half of the year and two of them almost to the end. I was privileged to be there most of the first half also for which I thank God.

Gerardo Vilches and his wife served so faithfully in the region bordering on the Ariporo river, but visited other parts also. Proceso Mora who went down there in February was also in that area a while and then went in April to the territory which borders on the Guacherie river working that the rest of the year. Oliverio Mora was there doing more of an itinerating evangelism work throughout the whole field.

I thank God for all three men. God bless them.

During the time I was down there I visited the various part of the field from Sombredero to Mata de Palmas, and from Trompillos to La Chapa. I worked with all three of the men mentioned above., and am happy to say that I enjoyed it immensely.

The greater part of the time I travelled and worked with Oliverio Mora. We visited Sombredero, La Aguada, Santa Elena, Argentine, Cañadotes, La Chapa, Mira Mar, Primavera, El Milagro, Buenos Aires, Trompillos, El Boral, Guacimel, Trinidad, Mararabal, El Carmen, San Vicente, Mata de Palmas, Los Tigras, El Tigre and some other places the names of which I do not recall just now.

Oh how precious it was to get to share the word of God with the people in those areas. The christians were strengthened and edified and to see their firmness strengthened us also and gave us more courage. Others were also convinced of the reality of the gospel and their need of Christ. In the new places we visited we found many receptive people.

During our trip we managed to catch up to or were caught up to by the malaria. Perhaps that too was for a definite purpose, as in one part of the field where we planned to stay only a few days or less than a week we stayed over a month. This gave us # wonderful opportunities to testify to many people.

It cheered us after a few days in this place when people began asking us to sing over again songs ~~was~~ had sung earlier. And also when various ones of them began claiming different songs as their own. For instance one claimed the song "El oro y la plata no me han redimido", another claimed "Mi vida di por ti", and so on. And we surely sang! Can't you just hear the wonderful concert?

We had amusing incidents also as oneday at Don Jacinto Patiño's place. He had made a curiare (a dug-out canoe) which was not well balanced. One day Oliverio and I were out rowing on the stream near the house when "pluurmp" over it went to my side throwing me into the water. And you should have heard and seen Oliverio laugh. But I thought espere. So sure enough, after a while it was successful to swing it unexpectedly over to his side causing him to go head-long into the water and it was my turn to laugh. While there at Patiño's I also had my first chance to see a "raya", and afterwards I saw oodles of them, but I never got stung.

During the visit along the costa del Pauto I saw more clearly than ever the greatness of the fields and the need of taking up work in Trinidad.

I saw also a large field for river boat work like Andrew Larson proposed a few years ago and I was led and have been to pray about the establishment of that as soon as conditions permit it.

I mentioned that thought to the Executive Committee before coming home on furlo and was glad for their approval of it and recommendation to the Board. And I am glad for the Board's approval too for it to be taken up when the conditions permit.

We had two or three communion services during that time and I baptized five children from as many different places out there.

We pray that the Word of God sown in the Plains during the past year and all the past may continue to bear fruit to the glory of God in greater ~~###~~ measure than we can imagine Him able to do. We pray that for His Word proclaimed throughout all our field and all Colombia. God bless His children, His servants, His Cause and all efforts put forth for the salvation of souls to Christ to His glory.

-- Gerhard Ostrem

Cañadotes Octubre 1 de 1950

Reverendo

José Walla
Bogotá.

Estimado amigo y hermano en la gracia de
nuestro Salvador:

Mi familia se une con conmigo para
expresar nuestro saludo sincero y deseárselas las
bendiciones de Dios en todo.

Por ahora nos encontramos bien
hasta ahora; Dios nos ha protegido grandemente
con su misericordia.

Desde que el Señor Costum se fue, no hemos
recibido carta ninguna. Yo no había escrito
antes porque no sabía a quién dirigirme, es
decir no sé a cual de Ud. quedaría para trabajar
en estos lugares. Pero yo resolví escribirle a
Ud. para que lo resuelva.

En primer lugar le comunico, o
de nuevo le cuento que el pueblo de la
Aguada lo quemaron, la casa pastoral
dijere quedó reducido todo a ceniza, se
perdió todo lo que había de la Misión.

La situación es muy difícil
ahora aquí; a mí me tienen anunciado matar

me, pero yo tengo la confianza en Dios que no
sucede tal; pues la causa es por haber ido a
Trinidad a sacar mi salvoconducto.

Por otro lado estamos siempre
luchando con la Escuelita, pero ya no hacemos
más escuela que este mes de Octubre.

Quiero saber si va a venir alguno
para trabajar, porque yo me iré si es la
voluntad de Dios, en Noviembre para
Bogotá; pues necesito ir a mi tierra si se
puede. De modo que espere alguna razón
para arreglar las cosas de la misión.

Don Proceso también viaja al mismo
tiempo.

Las señoritas de Cazanare que
se hallan allí, si pudieran conseguir trabajo
por allí creo que será mejor que se estén allí, parece
que eso decaer las mamas.

Además por ahora, Salideme a los demora

Su amigo y Colaborador en la Visión del
Señor.

Gerardo Wilches

Apartado Aéreo 4980
Bogotá, Colombia
Oct. 14 de 1950

Sr. Gerardo Wilches
Cañadotes, Casanare

Estimado hermano en Cristo:

Los amigos y hermanos en la fe se unen conmigo en desearles las ricas bendiciones cotidianas de nuestro Señor.

Le agradezco mucho por la carta que llegó hace pocos días, y estamos muy felices al saber que allá están bien todos. Las noticias fueron malas, pero en estos días no nos sorprende nada de lo que sucede.

El Sr. Olson ya está en Bogotá y me dice que si les parece bien a Uds., y si puede servir en algo allá, él está dispuesto a ir en noviembre. Claro que esto también depende en si le dejan viajar. Lo difícil es que aquí no sabemos nada de la situación actual allá, ni si ahora es aconsejable que un extranjero viaje por aquellas partes. Si están amenazándole a Ud. por haber ido a Trinidad, ¿encontraría la misma dificultad alguien poco conocido entre los llaneros que viajara de aquí? Los creyentes y simpatizantes también participan en amenazarle?

Si se permite hacerlo, favor de avisarnos pronto de la fecha de su venida, y aconsejenos en cuanto al Sr. Olson. Don Oliverio dice que irá también, Dios mediante. Si nadie de aquí llega que sea responsable por los asuntos de la misión, confiamos en Uds. que los arreglarán en la mejor manera posible.

Hace tiempo que supe de la Srta. Dolores que ella no había podido poner escuela. Escribí al Sr. Ostrem que había hecho los arreglos, pidiéndolo que le escribiera y le aconsejara a ella. A la vez escribí a ella, pero me devolvieron la carta.

El 29 de octubre celebramos la clausura en el Instituto. Por aquí es algo difícil conseguir trabajo para las señoritas. Yo creo que si pueden viajar en esos días, unas de ellas siempre van.

Estamos recordándoles mucho en nuestras oraciones, que Dios les cuide y les bendiga ricamente. Muchos recuerdos a todos.

Su hermano en Cristo,

/fmdo/ José Walla

La Misión Evangélica Luterana en Colombia
The Colombia Evangelical Lutheran Mission of South America

DIRECCION TELEGRAFICA "CELMOSA"

Casanare

Hicimos fue al llano el ^{Jueves} 5 de abril 1951
Salio de Trinidad el ^{domingo} 8 de abril para al campamento Guacimal
donde hizo cultos
al milagro martes donde hizo cultos
al Santa Elena hizo cultos. 4-5 dias
y Canadote ~~para~~ cultos 4 dias
siguio a La Chapa cultos donde Ramón, Eusebio y en el pueblo.
cultos donde Ramón, Eusebio y en el pueblo.
volvió a Sta Elena demorando un dia en Canadote
otra vez - cultos y fue "

Fue a visitar al milagro de nuevo y a
Buenos Aires y Bijagual - cultos regresando
a Sta Elena.

Se fue ahora en Sta Elena y empezó
con escuela el 30 de abril siguiendo hasta
el 7 de Agosto 12 niños matriculados.
clausura con éxito ^{exam 9-12} ^{Programa noche}
Cultos en Sta Elena todos domingos, reuniones
allí del alrededor.

visita Argentina y La Virgen y a Pedro
Casanare siguiendo a Sta Elena.
otra visita Chapa milagro Guacimal
a Trinidad a presentarse.

vio firmeza en los creyentes y que ellos
deceaban visita de obreros aunque tienen
temor.

Repartió literatura.

Jóvenes interesados a estudiar Carle.
Solferina, Xenovix, Basilio, Sara, Carle.

PLAINS
1951

| | <u>Receipts</u> | <u>Disbursements</u> |
|-------------|-----------------|----------------------|
| Rent | 1090.00 | 1090.00 |
| Teacher | 673.00 | 673.00 |
| Evangelists | 840.65 | 840.65 |
| Literature | 35.00 | 35.00 |
| Travel | 952.20 | 952.20 |
| Misc. | 82.30 | 82.30 |
| | <hr/> 3673.15 | 3673.15 |

La Misión Evangélica Luterana en Colombia
The Colombia Evangelical Lutheran Mission of South America

DIRECCION TELEGRAFICA "CELMOSA"

Report from the Plains.

1951

In giving a report from the Plains a heavy feeling comes over me in that none of us as missionaries have been able to go there to take up the work again nor even to visit these areas this year. We knew from our former contacts with these regions that there are numerous hungry souls, hungry for the gospel. They are the ones we so ardently desire to reach to minister to as well as to endeavor to reach these who do not manifest that hunger.

I am happy however that it was possible for two of our native workers to spend some time in the work in the Plains. Mr. Precese Mora A. was there in the early part of the year. Although his visit was not long yet during the weeks he was there he had the privilege to visit the various places where the believers live encouraging them with the Word of God, and also contact others who were interested to hear. He reports good reception among them and many opportunities to testify for the Lord.

Señorita Hilma Bello was also out there several months, from the first part of April until in October. She visited at different times Trinidad, Guacimal, El Milagro, Santa Elena, Cañadotes, La Chapa, Buenos Aires, and some other places. She had a school a few months from the last part of April to the seventh of August. We are glad that thus it was possible for at least some of the children to have an opportunity to study a while. At the exams on August 7th, which was oral as usual, and at the closing exercises at the program that same evening, there were large crowds in attendance and they were glad for the results obtained by the children. Both she and Mr. Mora distributed as much literature as they found possible which which was also received gratefully with very few exceptions. They report seeing firmness in Christ being general among the believers.

Miss Bello informs me that there are several young people there now also who wish to come to the Bible Institute to study. May the Lord lead in all those and all things for those who so desire.

Personally we have had several letters from many of the christians in the Plains and have been happy to note what they write about their desire to go on with the Lord Jesus Christ despite the hardships. Some have expressed it that the trials and testings have helped them to become better grounded in Christ. They express happiness at knowing that or of our return to Colombia and are in hopes of that someone of us will be coming out there to help them spiritually. May God lead in all to the glory of His holy name.

Respectfully submitted,

Gerhard Ostrem

Preaching the Gospel on the Plains of Colombia

By Missionary Gerhard Ostrem

The Gospel was first preached on the Plains of Colombia through the consecrated efforts of Pastor Chapman. He sent copies of the "Evangelical Messenger," which he published, to mayors of towns and to members of town councils. Many of these papers were given to store keepers, who used them for wrapping. Thus they came into many homes and were read with great interest. Here was something different from what they had ever heard or read. In these papers were also listed for sale religious books and Bibles. Some of the people sent for these books, and also asked questions about the word of God. Thus the Holy Spirit had opportunity to begin His work.

When we began to visit the Plains, we found many souls hungry for the Gospel. Several journeys were made by missionaries and evangelists with gratifying results. It was finally decided that my family and I should be stationed in the town of La Aguada, and from there serve the surrounding territory. We moved there in March, 1947. The Christians had built a chapel-school. We had Sunday School and two services there every Sunday. What a joy it was to see people arrive early in the morning for study of the word of God. Our home was always "open house" to them all. There the early arrivals waited for the service to start, and there many of them spent time between services. But what more could we wish for than to have the precious souls hungry for the Gospel come to our home.

There were more than twenty preaching places in the parish, and it was often necessary for me to be absent from home. But services were always held. Mrs. Ostrem and the teacher of the day school, a sincere Christian girl, carried on the work. Later we were glad to have the help of a consecrated couple, graduates of our Bible Institute. It was a challenging task to preach the Gospel on the Plains. Everywhere there were people anxious to hear, and many were willing to accept Christ and salvation in Him. At times our Colombian evangelist and I took separate routes, at other

times we traveled together. We usually rode on mules or horses and often had a pack animal carrying Bibles and Testaments. We seldom had any books left when we returned home. On one such trip the evangelist rode a mule and I rode a bicycle. The trip took about a month. As it was done during the dry season we would endeavor to take short-cuts, but the trails were not paved! If you have ever tried to ride a bicycle through fields of rough



Pastor Gerhard Ostrem with a group of people at a preaching place on the Plains.

pasture land, you will know what it was like. Most of the time the bicycle carried me, at times I carried it, and again we found need of going side by side. Many were the punctures of tires caused by the burnt stubble grass. On one occasion, which fortunately was close to the end of the journey, a problem of repair of a blow-out presented itself, since we had run out of patches, and there were none to be purchased anywhere. We finally found an old hot-water bottle and patched the tire with a piece of that.

During the rainy season travel is more complicated on the Plains. Often we would have to ride through water-covered flats, at times in water so deep that our feet dangled in water as we sat on horses or mules. They have an expression on the Plains which says: "Out here three and two are not five." They mean thereby that it may not always be possible to carry through at the appointed time that which may have been planned. We experienced the truth of that many times. For instance, when the rivers rose so high that we simply had to wait for lower water levels. But most of the time we endeavored to cross in some way or other. We would unsaddle our animals and pack saddles and supplies into a dugout canoe that might be available, and then have the animals swim across. Some places there might be a couple of bamboo poles strung across to make a walking bridge. One time we came to a stream about twenty feet deep and seventy-five feet wide, where there was neither bridge nor canoe. The stream had gone far over its banks making it impossible to place our things on the ground while unsaddling. Fortunately there were many trees growing in the stream. After looking the situation over, our guide began to cut poles with his machete. The poles were placed on branches or in treetops across the stream. We crossed on the poles and the animals swam across.

But such difficulties were easily forgotten when we found people who were anxious to hear the Gospel. What a joy to hear them sing to the glory of God. Often they would sing for hours, especially after the evening meetings. Though not all Colombians have perfect singing voices, yet they can make joyful noises. Certain songs soon became their favorites. One after another would say: "I wish you to sing my song now."

(Continued on page 13)



Pastor Gerhard Ostrem on the way to a preaching place on the Plains.

PREACHING THE GOSPEL ON THE PLAINS OF COLOMBIA

(Continued from page 8)

The radio served a great purpose in La Aguada. Ours was the only one in town, and there were always people to listen. Some came for the news, and many came for the Gospel services. The Lutheran Hour service came to us in the evening, and we arranged to have our service close so that anyone who wished might listen to that. There were not chairs for all of them. Some stood on the porch or on the street, others sat on the floor. We were always thankful for the good messages that came to us over the air.

It was necessary for the believers to start a day-school in La Aguada for their children. It functioned splendidly with about fifty children in attendance. It was with great sadness and disappointment that we had to witness the closing of the school by the authorities. This was one of the many unjust acts of the recent government.

Many of the young people from the Plains have attended our Bible Institute these years. Many others desire to enter, and we hope it may become possible for them to do so. Many of the people from the Plains and from other parts of our field are living in Bogota at present. It is encouraging to see that the Christians attend our services. They also come to our homes to visit, and this gives us additional opportunities to encourage them in the Lord. But not only do we encourage them, but the testimonies of their experiences with the Lord is a help to us all, and proves that the work done for Christ has not been in vain.

We covet your continued prayers for the Lord's cause in Colombia. Though some areas cannot be visited with the Gospel at present, yet we know that God continues His work. He can get there and is working both in the lives of the Christians as well as in others. I believe that times of visitation by the Lord will again come for Colombia.

NEWS AND NOTES

(Continued from page 2)

ties of a long list of other Danish-Americans is also included.

There are such features as a list of the year's books, an account of hobbies, a directory of periodicals, addresses of Danish consulates, and a directory of pastors in both the UELC and AELC.

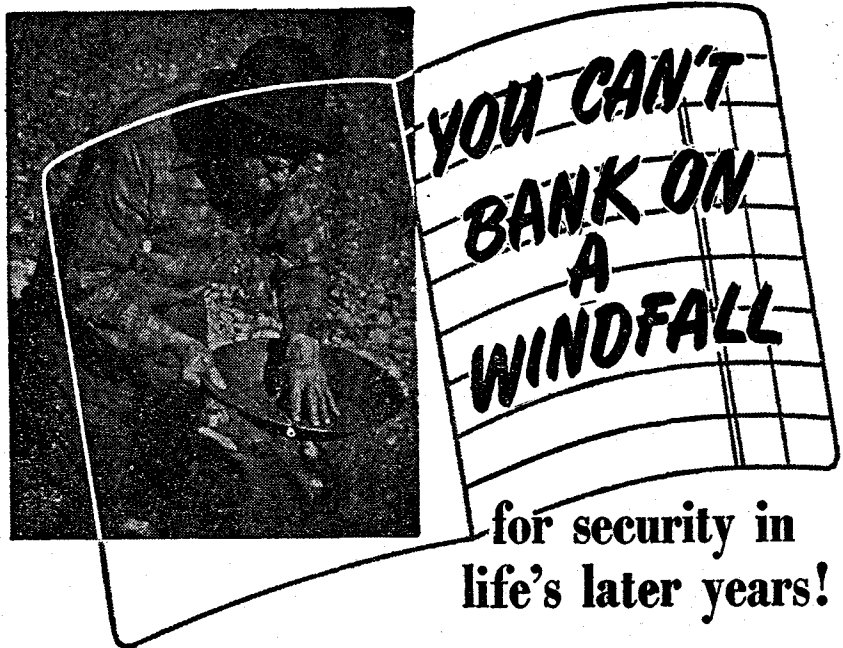
From the standpoint of fine illustrations the book has much appeal. The cover design is by Elizabeth Nielsen, the lady of Saint Peter's parsonage at Northfield, Minn. Marian Christensen, Dana student from Omaha, Nebr., has prepared a two-page sketch to accompany a poem. Dana's professor F. W. Thomsen has illustrated an article with a sketch entitled "Dawn in Colombia." Other illustrations among the nearly one hundred in the volume are these: Ambassador Eugenie Anderson at the Rebild Festival, Borglum's imposing Mount Rushmore Memorial, the Roosevelt bust in Copenhagen, and the stained glass windows in Holy Trinity Lutheran Church, Buffalo, N. Y., one of which includes a likeness of Kaj Munk.

I can think of no finer Christmas remembrance for friends who read Danish, be they old or young. This is a vital and readable publication, one that will be kept for year-round reference.

DANSK NYTAAR is available at Lutheran Publishing House at \$1.00 per copy or \$5 for six copies.

—Norman C. Bansen

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CASANARE

By Gerhard Ostrem

1955 or '56

Casanare, land of promise, lies on the east side of the Andes mountains and forms a large part of the extensive Colombian Plains. Cattle-raising is the chief occupation. Due to excessive rains, the greater part of these lowlands may be flooded during most of the rainy season, thus making agriculture impossible unless some system of drainage could be put into effect. There are limited areas on higher land which could be adapted to the raising of certain crops. The average altitude is less than a thousand feet above sea level, so the climate is extremely warm. Two seasons prevail: the dry and the rainy. Were you to survey the area by plane you would fly the length of Casanare in an hour and its breadth in slightly less time.

In contrast to the more fanatical bent of the people in the higher altitudes, the Plainsman is open-minded, frank and less afraid to break with tradition.

Begun in the early thirties through occasional visits by Presbyterian missionaries, and continued under the direction of a resident national worker of that mission, the work was turned over to the Lutheran mission in 1940. For several years we were able to serve this area only by occasional visits. In 1947 the Ostrem family established residence in the village of La Aguada on the edge of the great plains. Their most fascinating ministry there was richly blessed. However, adversities were soon encountered. In 1949, our school, with an enrollment of about 50 pupils, was closed by municipal authorities. During the ensuing years of political upheaval it eventually became necessary for the missionaries to flee from the region. The village was later burned, the chapel and missionary residence also being destroyed at that time.

In 1954 it became possible to resume visits to the area. The experience was a sobering one, as there were many beloved brethren missing, some having been killed and others having died from illness and epidemics during the "war years". But it was an occasion for great rejoicing, too, as we found the majority of the believers firm in the faith and loyal to the Savior. The tales

of their experiences are dramatic ones, but in all of them there is a refrain of gratitude to God who so faithfully watched over them during the difficult times.

Pastor Gerardo Wilches moved to Casanare in 1955 and is the sole full-time worker in that vast area. He purchased a small ranch which provides a home for him and his family as well as a meeting place for the Christians in that area. Pastor Wilches spends weeks on muleback, making his rounds from home to home among the believers who were scattered more widely than ever as a result of the violence and guerrilla warfare. Efforts are also made to reach those who are without Christ in Casanare.

Pastor Wilches writes: "We are constantly encouraging the believers to continue the forward march. Yesterday was a day of great blessing, the congregation being organized and accepting its constitution. It will be good to have the assistance of the congregational officers and the members in general, so that the whole burden need not fall on the pastor. A budget of one thousand, one hundred and fifty pesos was adopted toward support of the Bible Institute, the purchase of another mule for use in the spreading of the Gospel, and to help defray the costs of the Annual General Assembly of the Church and the Centennial celebration. We accepted new members and administered the Sacraments during the worship service. Truly we have much for which to thank God."

(Editor's note: The year was climaxed by several days of special meetings at Christmastime, with an attendance of 150 eager worshippers, many of whom came from great distances. One member of this scattered congregation made the three-day trip on foot from his distant home.)

1964

Informe de la Congregación Emmanuel de Casanare.

La Congregación Emmanuel de Casanare se dirige a la Honorable Asamblea de la Iglesia Luterana, presentando un saludo fraternal y al tiempo deseando que la gracia de Dios y el poder del Espíritu Santo sea con todos vosotros en estos días memorables de los cuales esperamos bendiciones abundantes que redunden en fortalecimiento y extensión de la Iglesia.

I. La marcha de la Iglesia en Casanare.

Con la ayuda de nuestro Dios la obra ha seguido siempre adelante, con el despertamiento y firmeza de los creyentes. Hemos podido llevar acabo nuestras actividades sin ningún obstáculo

II. Actividades especiales.

En el transcurso del tiempo año desde la cuarta Asamblea hasta ésta, hemos tenido las siguientes:

- Navidad con una asistencia de cerca a 200 personas.
- El 30 de diciembre se organizó la Sociedad Juvenil .
- Año Nuevo, con asistencia de 60 personas.
- Semana Santa, en esos días la asistencia fué variada , con un promedio de unas 40 - 50 personas.
- El día de las madres , con una asistencia de unas 70 personas.
- El 16 de mayo junio, reunion especial para despedir a nuestro apreciado compañero y colaborador en la Obra, el Sr. Hernan Ariza.

III. Visitas.

La Congregación Emmanuel, ha sido honrrada con las siguientes visitas:
En enero nos visitó nuestra apreciada misionera Señorita Belva Nerlien, llevandonos palabras de mucho aliento y edificación. La Congregación Emmanuel desea para ella las abundantes bendiciones de Dios en sus vacaciones en el Norte.

En abril tubimos el privilegio de tener como vicitante de honor y al tiempo como predicador especial para esos días de Semana Santa, al Reverendo Morck, quien ala vez nos orientó con sus sabios consejos en la reunion oficial de la Congregación.

IV. Finanzas.

La Congregación Emmanuel cuenta con una suma de \$3,214.57

Gastos.

Son los siguientes:

| | |
|---|----------|
| Para el Delegado al I Congreso de juventud del Castillo Fuerte, | \$100.00 |
| | 100.00 |
| Para el representante al C.A.P. en enero. | 100.00 |
| Para el guía en un viaje en Casanare | 52.00 |
| Para ayuda del Internado | 400.00 |
| Para la Asamblea | 200.00 |
| Para ayuda de la niña Raquel Patiño en el Internado | 200.00 |
| | ----- |
| Total:..... | 1052.00 |

Que Dios nos guarde en su amor.

El San Pablo Is Prepared for
**RIVER EVANGELISM
 IN COLOMBIA**
 by ARNFELD C. MORCK

AT THE time of this writing, El San Pablo (*The St. Paul*) is little more than a creative idea, some pencil sketches, and a few timbers (see photo). *The St. Paul* is the name of a boat being built, and represents a vision to extend the Lutheran evangelistic outreach to the many towns and villages along the rivers of Casanare, in Colombia's eastern lowlands. Operating from Orocué, on the Meta River, we can work all of the navigable tributaries, such as the Pauto, the Ariporo, and the Casanare.

God's timing for this operation seems to be perfect. Had we gotten

sight. In three years he has (by his own earnings and the offerings of his group) built a parsonage, a small chapel, and school. Aware that his group should be related to a responsible church, he was led to seek affiliation with our ELC-Colombia Synod.

Pastor Gerardo Wilches, with headquarters at Trinidad on the Pauto River, a 30-minute flight from Orocué, has now confirmed Mr. Saenz and a number of his group in the Lutheran faith. Also confirmed were a group with former Lutheran contact, 15 hours downstream by outboard-powered dugout. Leader of this group is



Left: Dentist-evangelist Juan Saenz at work.

Right: Measuring timbers for The St. Paul. Pastor Morck is at left, Pastor Wilches at right.



Above: Inscriptions on this dugout, owned by a Lutheran, say, "Read the Bible . . . Believe on the Lord Jesus . . . God is love."

Below: The pastor buys 27 pounds of fish from river fishermen.



the river project started some 20 years ago when we wanted to, it would have been interrupted during most of the time since by Colombia's dragging, undeclared civil war. We would almost certainly have lost the craft. And at that time we had no friends on the Meta.

Now God has provided his own man to spearhead the project. He is practical dentist-doctor-preacher Juan Saenz. Four years ago, with his wife and two tiny children he left the comforts of Bogotá, Colombia's national capital, to heed God's call to go to hot and mosquito-infested Orocué. His tooth-filling, denture-making, needlepushing, prayer-empowered ministry has made him the respected friend of everyone in town and along the river, and the beloved leader of an independent group of believers.

Juan is a man of thought and fore-

a former student at our school in Sogamoso who has led his parents and brothers and sisters to Christ. He attended special classes given by Pastors Wilches, Harold Olson, and A. C. Morck.

The St. Paul, being built on the banks of the Meta by a local craftsman, will be slightly wider than the long, narrow, conventional craft that navigate these tropical streams. It will carry four tons, will have a study, kitchen, and bathroom, and will sleep four people. It will carry audio-visual equipment, literature, and perhaps a small power plant and two-way radio. It will be propelled by outboard motor. All this is a big order. But we still hope to make it within the \$3,000 budget for the project.

Missionary Morck is president of the ELC in Colombia, S.A.

1970?

THE SAN PABLO ON RESCUE MISSION

"Floods caused by the recent torrential rains swelled the Meta River and its tributaries beyond its banks, sweeping with them the homes and meagre belongings of many families, and leaving in their wake hunger and sickness. The majority lost not only their homes, but also their crops; corn, bananas, yucca (casava), fruits, their cattle, hogs and poultry.

"The authorities did nothing to help. But, praise God for the San Pablo! In this trusty craft Rafael and I took to the flood waters and for three days straight rescued people about to perish who had taken refuge in trees, floating timbers, drifting canoes. These people thanked God for the Evangelicals, who had been the only ones to come to their rescue in this time of need. Never before had we ever carried cargo, let alone pigs, chickens and dogs, in the elegant San Pablo. But this was an emergency!

"Now the waters of the Meta have receded, and people are returning to its banks... but to begin all over, for most of them lost their homes.

"My wife, my children and I have all been very ill: colds, fevers, sties and stomach aches. We thought the baby would have died. But, as always, God, our Protector and Great Physician, freed us from all evil. Praise be His Holy Name, now and forever more! Amen."

The readers who contributed with their offerings to the construction of the St. Paul (a 33-foot, 4-ton boat) will be thrilled by this report from Mr. Juan Saenz, Lutheran evangelist who heads up the Colombia Synod's River Mission with home base at Orocué on the Meta River. His faithful "motorista", Rafael Vargas, mentioned in the rescue story, pilots the St. Paul on their extended evangelistic trips through some of Colombia's tropical waterways.

There are unprecedented opportunities to preach the Gospel on many new fronts in Colombia today. Thankful Christians in Canada and the U.S.A. can have a greater part in this thrilling adventure by giving even more generously to the benevolence budget of our church. Why not overshoot the budget? Candidates for overseas

...

service are being turned down for lack of funds. There are many pressing needs on the field that can be met only by extra budgetal or beyond-budget offerings.

"Let us not grow weary in well-doing, for in due season we shall reap if we do not lose heart. So then, as we have opportunity, let us do good to all men, and especially to those of the household of faith." Gal. 6:9,10.

-- A. C. Morck

(Please ask Dr. Andrew Burgess for pictures of the St. Paul. He attended the launching service and took some good pictures, especially one showing, from left to right, in front of the boat: Pastor Walter O. Ludwigsen, Pastor Gerardo Wilches, and Mr. Juan Saenz, who tells us the rescue story.)



3 enero 1976

PARA: EL EXTENSIONISTA

1. Evangelista y alumno de SELITE, Clodomiro Camargo, maneja feliz su canoa por el Río Meta y sus tributarios, llevando el Evangelio y sus beneficios a creyentes y simpatizantes que viven en las costas de estos ríos colombianos.
2. El Hermano Clodomiro lleva en su embarcación drogas para aliviar muchas enfermedades que él sabe diagnosticar y curar, con la medicina y la oración. Lleva, además, Biblias y literatura cristiana. Aquí lo vemos compartiendo el mensaje de Dios con sus amigos llaneros.

*Pictura a ver, aut.
Chase en Sept for referenc
or other. HCC*



Information by Olger Quanrud related to Hildur Morck in Bogotá
some time in the late 1950's....

ON DUITAMA

December, 1941 - Olger and Phoebe Quanrud started the work in Duitama.

Sunday afternoon, May 23, 1943, Phoebe, Olger, Helen Danielson and Elizabeth Heerde
with two Colombian children (Albertico Ariza and _____?), were in the
mission home.

Three priests in town led procession in front of the house, the mob estimated at
about 1,000. The house was stoned by individuals in the mob for about 35
minutes. About seven doors and windows were smashed. The chapel furniture
was dragged out into the street and most of it broken up. The folding organ
was tipped over inside the chapel.
Finally, police came on the scene and disbursed those who were stoning. The
priest and most of the mob had left earlier when they saw the stoning was
well under way.

Many of the townspeople came over and apologized afterwards.

Olger went to the alcalde and said he would report to the American Embassy.
"Give me time and I'll fix it up", he said. He never did.

On a Sunday afternoon in October, 1943, they tried again to stone the mission house,
but the mayor and some police roped off the area and kept the people back.
Priests were also leading this mob. Trygve Salte was there visiting that Sunday.
Helen and Elizabeth were in Medellín studying the language. Olger was in bed
with typhoid fever.

Quanruds were in Duitama until May, 1944. Then the Saltes took over, but Trygve
got typhoid in August, 1944, and died September 30, 1944.

copy

Duitama, Nov. 23, 1946

Dr. Rolph Syrdal,
425 South 4th St.
Minneapolis Minn.

Dear Dr. Syrdal:

Rev. Olson just called me by telephone from Cacy asking me to write you a letter (which will thus go to Kopta today) explaining our proposed plans with the property in question since he forgot to do so in an earlier letter to you.

We are all agreed that Duitama is the strategic center of our mission and that we need here a central church and a dwelling as well as an institute campus well located in the outskirts of the present city.

The property now in question is in the residential part of the present city and would accommodate a church and dwelling and if so desired a day school for children. A church or school is the most urgently needed at the moment. Thorsen estimates that building one which would seat up to two hundred people would cost roughly \$10,000. (this would be good permanent structure). If then later the

need should prove for a large church on the same grounds this chapel would serve well for school and Sunday school space. ^{to the chapel which could be built adjacent} Then a dwelling would be next in urgency. There is however a house on the lot adjoining the property in which we are interested. There is a possibility that it may be offered to us for sale and if bought would provide us with a dwelling and complete a square block of ground with good frontage on two streets (a fine location).

Permit me also to say that the work in Coahuila is suffering because we do not have our own buildings and we must also do something promptly to house our Institute here in Duritama.

Hoping that this is the information desired, I am,

Sincerely yours in Christ,

Arnold March,

"Si creyeres verás
la gloria de Dios"

Juan 11:40

Instituto Bíblico - Cultural
de la
Iglesia Evangélica Luterana en Colombia

Dirección Telegráfica: "CELMOSA"

Duitama, Boyacá
Colombia
Oficina del Director

September 8, 1947

Señor Alcalde de Duitama

Muy respetado Señor:

Yo, Arnfeld C. Morck, portador de cédula No. 14287 R.E. de Bogotá, y director del Instituto Bíblico-Cultural de esta ciudad, respetuosamente me dirijo a Ud. por medio de la presente con el fin de hacerle saber de ciertos daños que se han hecho en el edificio de dicho plantel y para denunciar a los culpables a fin de que se ejecute la ley tocante a este asunto siendo que respondemos nosotros al dueño por el estado de la casa.

Según los datos provistos por los testigos:

el señor Francisco Torres V.
y la Srta. Elizabeth Heerde

los culpables son los hijos de Joaquín Avella quienes el 7 del presente rompieron dos vidrios, y Rosario, sirvienta de la casa frente al plantel, quien dos repetidas veces (el 2 y el 5 del presente) amontonó ascuas contra el portón y lo quemó por debajo. Dicha muchacha y otras de la misma casa también han pintado las paredes con lápiz.

Altamente agradecido por su atención y su enérgica actitud, me suscribo, del Sr. Alcalde.

Atento y Seguro Servidor,

Arnfeld C. Morck

Firmas de los Testigos:

Francisco Torres V.
Elizabeth Heerde

"Si creyeres verás
la gloria de Dios"

Juan 11:40

Instituto Bíblico - Cultural
de la
Iglesia Evangélica Luterana en Colombia

Dirección Telegráfica: "CELMOSA"

Duitama, Boyacá
Colombia
Oficina del Director

31 de marzo, 1948

Recibí del Sr. Hans V. Thoresen la suma de mil pesos (\$1000.00) a buena cuenta en pago de la casa marcada con número _____, Calle 10, Duitama Boyacá. La suma restante, o sea ocho mil pesos (\$8000.00), para completar el valor de la casa, nueve mil pesos (\$9000.00), se pagará a la fecha de hacer la escritura. En fe de esto, le entrego la casa al señor Thoresen.

Aradeline Pinto

Luis Soler

Luis Soler

Helen Davidson
Testigo

Hans V. Thoresen
Hans V. Thoresen

Srene de Thoresen

TELEGRAFOS NACIONALES

19731-IMP.NAL-48

Sogamoso, marzo 31, 1948

FORMA 1216

Reifsnider
(Carrera 15 # 33-25)
Bogotá

Sábado y domingos son los días. Haga lo que pueda

TELEGRAFOS NACIONALES

MORCK

31 MAR 1948

Sogamoso (Boyacá)

PRESENTE USTED POR DUPLICADO SU TELEGRAMA Y RESERVE LA COPIA PARA EI CASO DE UN POSIBLE RECLAMO

MARCONIGRAMA

EMPRESA NACIONAL DE RADIOCOMUNICACIONES

MARQUESE LA CLASE DE SERVICIO DESEADO:

URGENTE

R. C. A. COMMUNICATIONS, INC.

ORDINARIO

WESTERN UNION TELEGRAPH CO

DIFERIDO ("LC")

CARTA NOCTURNA



CABLE & WIRELESS, LTD.

TROPICAL RADIO TELEGRAPH CO

MENSAJE NO.

PALABRAS

AEREO

SOBRETASA

TOTAL

Sirvase transmitir el siguiente mensaje

Via Marconi

cuyas condiciones, que aparecen al dorso, acepto

Tunja, 1 de abril, 1948

Reifsnider
(Carrera 15, # 33-25)
Bogotá

Rumored violence Duitama coming weekend. Please contact Colombian and North American authorities.

EMPRESA NACIONAL DE RADIOCOMUNICACIONES
OFICINA DE RECIBO
TUNJA

MORCK

SERVICIO EXTRA RAPIDO EN EL PAIS Y CON EL EXTERIOR

Los mensajes no clasificados se transmitirán como ordinarios

Firma y direccion del remitente:

A. C. Morck, Duitama

Duitama
1 de abril, 1948

Reifsnyder
(Carrera 15, #33-25)
Bogotá

Habrán medidas efectivas? Contéstenos sí o no.

Morck



Handwritten scribble

REPÚBLICA DE COLOMBIA

TELEGRAMAS NACIONALES

AL INTRODUCIR SU TELEGRAMA
FIRMELO AL REVERSO
Y ANOTE SU DIRECCION



SE TRANSMITEN GRATIS
CINCO PALABRAS PARA
LA DIRECCION DEL DESTINO

Agente 727 - 4 - 54 12 15 E. de

1972-IMP.NAL-1948

HORA DE RECIBO EMPLEADO RECEI

Bogotá 2 - Abril 1948
Angel Morck
Celnt Sa.

Gobierno. Tomará medida
Reifsnyder

NOTA—Conforme a disposiciones vigentes, el Gobierno no asume responsabilidad alguna con respecto al servicio telegráfico.

Duitama, 20 de mayo, 1948

Reifsnyder - (Carrera 15 #3325) - Bogotá

Urgente

Casa mía atacada anoche. Puertas, ventanas, etc. completamente destruidas.

Nosotros todos bien. Favor de denunciar acontecimiento y él de Olson.

Morck

~~\$~~ 1,50



Duitama, mayo 21 de 1948

CONSULADO GENERAL BRITANICO

Avenida Jimenez.- Bogotá.

Agradecería le interviniera

Mingobierno, Minjusticia fin tomar medidas respecto nuevo ataque casa habitación ésta, héles comunicado.

Servidor,

Arnelf Morck

0,69



Duitama, mayo 21 de 1948

PROCURADOR GENERAL

Bogotá.

Respetuosamente infórmole: nueva, inexplicablemente, antenoche, altas horas, atacaron casa habitación, violaron domicilio. Diríjame Mingobierno, Justicia, solicitando respetuosamente su intervención.

Atento servidor,

Arnelf Morck

08/



COPY

Duitama, mayo 21 de 1948

MINJUSTICIA

Bogotá

Permítome informarle: acostumbrados ataques hemos sido víctimas ésta, repitiéronse antenoche, altas horas, destruyendo puertas, ventanas casa habitación, violado domicilio, salvado vidas milagrosamente. Solicítote, forma comedida, ordenar lo conducente.

Servidor,

Arnelf Morck

Duitama, mayo 21 de 1948

MINGOBIERNO.

Bogotá.

Atentamente infórmole: a pesar toque queda,
antenoche, altas horas, fuéme nuevamente atacada casa
habitación, violado domicilio. Respetuosamente raégole
disponer lo conveniente.

Servidor,

Arnfeld Morck

0 81



Duitama, 22 de mayo de 1948

Epler - Colegio Americano - Sogamoso

Ferez aconseja demorar asunto hablamos hoy.

Morck

0 30
37. 33
1. 50

5. 13



INTRODUCIR SU TELEGRAMA.
FIRMALO AL REVERSO.
Y ANOTE SU DIRECCION



SE TRANSMITEN GRATIS HASTA
CINCO PALABRAS PARA INDICAR
LA DIRECCION DEL DESTINATARIO

16891-IMP.NAL-48

9-18-

20-30 E. de J.
HORA DE RECIBO EMPLEADO RECEPTOR

Procuraduría Gen. Nación
Vigilancia Administrativa
Bogotá: 25 mayo/48
Arnfeld Mork

1878 =

Dama

Supo del 21 = telegráficamente transcrito goberna-
ción ese departamento = Jiridos,

Carlos Cancino Bernal
Jefe Vigilancia

NOTA - CONFORME A DISPOSICIONES DEL GOBIERNO NO ASUME RESPONSABILIDAD ALGUNA CON RESPECTO AL SERVICIO TELEGRAFICO

"198" (20) Muzushia
Bogotá 31 mayo 1948 (21)
R. Jiridos

Arnfeld Mork - Quitana
1435 - informe heme dirigido go-
bernación transcribiéndole Supo (21)
Corrientes - Victor Emilio Pava

20 de mayo, 1948

Señor

JUEZ PENAL MUNICIPAL. (Quitama)

Yo, Arnfeld C. Morck, mayor de edad y vecino de este municipio, con cédula de extranjería número 14287 RE expedida en Bogotá, a Ud., con el debido respeto me dirijo, para formular denuncia en materia penal contra los responsables de los delitos que resulten de los hechos que paso a relatar;

Anoche, como a eso de las diez y media de la noche, encontrándome en mi casa de habitación, situada en el área de la ciudad, distinguida con el número 9-40 de la carrera séptima, en compañía de mi esposa, Hildur de Morck, mi pequeña hija Agnes Morck, mi hermana Ella Morek, los jóvenes Proceso Mora, Abundio Mojica, Ricardo Montoya y Jorge Glivas, alumnos del Instituto Bíblico-Cultural que funciona en esta ciudad y que yo regento, y la sirvienta de la casa Clementina Estupiñán, encontrándonos todos ya acostados, fuimos sorprendidos por ataques de palabra y obra, consistentes aquellos en amenazas para quien saliera y estos en destrucción de puertas, ventanas y vidrios de la casa, daños ocasionados al parecer con hacha, y otros elementos. Una vez sucedidos los hechos anteriores y como hubiesen cesado los atropellos, me asomé en compañía de el estudiante Mora y un compañero de éste, quien citará, y pudieron observar que de una de las casas del otro lado de la calle salió un individuo que en seguida se dirigió a nuestra casa y como el portón ya se encontraba perfectamente destruído, penetró a ella destruyendo con hacha los marcos y vidrios del vestíbulo, comedor, puertas del dormitorio nuestro y del de la niña los vidrios. Cuando comprendí que el referido señor se dirigía a la casa, tomé en mis brazos a mi pequeña hija y en compañía de mis otros familiares, los alumnos Mojica y Montoya y la criada, logramos escaparnos por encima de una pared y fuimos a casa vecina, de la cual ignoro el nombre del propietario. Los alumnos citados pudieron obtener la calle, quienes inmediatamente dieron aviso al ejército. En seguida llegaron cuatro soldados, según me

Señor Jefe de la Policía

informa el alumno Mora, pues yo permanecí oculto, temeroso de que la vida mía y de mis familiares fuera extinguida. Una vez el ejército allí, pudieron observar que sobre el tejado de la casa de donde había salido el sujeto que violó nuestro domicilio, se encontraba éste, habiendo advertido los alumnos a la tropa ese hecho. Esta lo capturó y fue conducido a la cárcel, en donde, según me dicen, permanece todavía. Momentos después me dirigí en compañía de Mojica al cuartel del ejército en solicitud de soldados para que, como las seguridades de la casa quedaron destruidas, nos ampararan. Un sub-oficial, cuyo nombre ignoro pero creo poderlo reconocer, nos facilitaron dos unidades, quienes humanitaria y ejemplarmente prestaron sus servicios.

Me permito advertir que el hacha conque se perpetraron los daños relatados, fue encontrada por uno de los alumnos, quien la entregó al ejército.

No quisiera manifestar al señor Juez que no es el primer ataque de que somos víctimas. Desde hace años hemos venido sufriendolos, sin que encontremos, porque a ello tenemos derecho, protección de las autoridades. Al señor Alcalde de esta ciudad, en el mes de marzo último elevamos una petición en el sentido de que se rumoraba un nuevo atropello y le imploramos amparo, memorial que si estima, lo presento en copia.

Nuestra conducta, tanto pública como privada se comporta dentro de los mandatos legales, como es de común conocimiento, no comprendiendo por qué, amparados en un mandato constitucional que permite la libertad de cultos compatibles con el mandato constitucional, somos constantemente víctimas de estos atropellos.

En tal virtud, solicito del señor Juez atentamente se sirva investigar los hechos relatados e imponer a sus autores las sanciones del caso.

El presente denuncia lo presento sin perjuicio de dirigirme a la Embajada de mi país para que gestione ante el Gobierno Central lo conducente.

Igualmente solicito de Ud. se sirva decretar y practicar, a la mayor brevedad, una inspección ocular para la constatación de los daños ocasionados.

Estoy listo a ratificar el presente, el que fundo en disposiciones constitucionales y legales, bajo la gravedad del juramento. (Arts. 15 y 41 Const. Nal., art. 8, siguientes y concordantes del C.P.P.)

Sírvase, señor Juez, dar el curso legal correspondiente.

Del señor Juez, con todo respeto,

Duitama, mayo 20 de 1948

OTROSI.- Adiciono el anterior denuncia en el sentido de manifestar al señor Juez que, por conocimiento posterior que he tenido, diz que el nombre de la persona que violó mi domicilio y cometió en él los otros delitos, responde al nombre de Laureano Celis, y que, repito, se encuentra detenido en las cárceles municipales.

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Del señor Juez,

La Misión Evangélica Luterana en Colombia
The Colombia Evangelical Lutheran Mission of South America

DIRECCION TELEGRAFICA "CELMOSA"

Duitama, Boyacá
Colombia, S. A.
May 21, 1948

Dear Dr. Syrdal and Rev. Jensen,

Grace and peace in Christ Jesus!

We should perhaps have written you immediately to tell you what took place last Wednesday evening after we came back from service, but it has been so hard to get around to do any writing or studying. I was not able to meet my classes yesterday or today because of the legal procedures that are involved respecting the attack on our house that night. We had barely fallen asleep when we were startled by terrific blows on my study window and the front door, both of which were soon smashed to pieces, both glass and the woodwork. I jumped out of bed to see what was up and what action we might take when I was stopped in the middle of the bedroom by the iron bar from one of the windows, which was torn from its place by the terrific blow on the outside, striking me on the hand, however, inflicting no injury. The safest place for the moment against the flying glass seemed to be under the covers, and also since the window immediately by the bed was not barred nor the shutters closed. So we spent a few anxious moments in prayer, both for protection and for grace to forgive and to act as children of God under the trying circumstances.

In a few moments all was quiet. The attackers had apparently withdrawn. We hurriedly put some clothes over our pajamas and the four students who are staying at our house also got dressed. Then we peered out of the opening, which was once a door, to look over the situation. Suddenly a man dashed from a door across the street, threatening us and challenging us to come out and oppose him. We picked up Agnes in a couple of blankets and made for the back yard where, with the use of a ladder, Ella, Hildur, Agnes, the maid, two of the boys and I made our way over the wall into a neighboring yard where we took refuge in a parked automobile, both from the heavy rain and from further assault. But to our great dismay, two of the boys did not follow. The horror of the following moments is hardly expressible since we heard the attacker breaking inside doors and shattering the glass of the diningroom and the little vestibule, making blood-curdling shouts, and we thought the two boys might also have been killed in an encounter with him.

The two boys who came with us over the wall ran to the Army headquarters to call for help. Soon four soldiers came and caught the criminal on the roof of his own house, across the street from our house, from where they ordered him to get down or be shot. He was taken off to jail immediately. Then one of the boys and I went to ask for soldiers to escort the women to safety and to guard the house that night. (Since the uprising in Bogotá all is under marshal law and there are no police except the soldiers. There is also curfew at 9:00 p.m. and thus the man was also guilty of breaking that law as well as invading a private home) We soon secured two soldiers who accompanied us and we all went back to the house, looked things over, and to our surprise nothing was robbed and very little of the furniture was broken. The light meter was completely smashed and a picture of the volcano in Mexico, which I treasure very highly, had received an axe blow in the center. But our glasses and watches were untouched on the night table where we had left them. The typewriter was standing on my desk unhurt amidst broken glass and pieces of the window frames and shutters. Not a book was torn

May 21, 1948

or damaged, nor any files taken or displaced. Accompanied by one of the soldiers we went to see if the Institute building and the other house might also have been attacked, but all was quiet and the inhabitants knew nothing of the attack until the next morning. The Thorsens have been in Bogotá since Tuesday and have not returned yet. They left the boys here in Helen Danielson's care.

We made some coffee for ourselves and the soldiers, went to bed praising God for a great deliverance, and slept 'till morning as the armed soldiers kept watch in the hallway. I then wired Reifmyer in Bogotá that he might intervene with the authorities in whatever way he sees fit, and also proceeded to report the matter to the local authorities, a lawyer friend helping in presenting the details of the case. During the day the authorities came and took note of all of the damage done and received the declaration. Today they have been receiving the witnesses of the boys as well as of the rest who were involved, thus starting the investigation. They seem very much concerned to find any underlying factors relative to who might have instigated the attack or paid the assaultant. There are some, especially the relatives and friends of the assaultant, who say he is mentally deranged and did it in a spell of insanity. There are many things which point against this, but even if he were so, he is a danger to the public and measures should be taken. We, as well as several neighbors, believe that we heard more than one person when the attack was started on the outside of the house, but none of us saw any more than one, and apparently only one entered the house.

Yesterday we also had a steady stream of visitors who came to see and to express their sympathy, some of them out of apparent curiosity but undoubtedly many with sincerity. All of the believers came around, too, during the course of the day.

This morning I notified the Colombian authorities in Bogotá and the British Consul there as advised by our lawyer. He also offers to go with us to Tunja, the state capitol, to speak personally with the governor if we wish to do so.

So many have asked us why we did not kill the man when he entered the house as the violation of a home is so serious in Colombia that killing of the intruder under such circumstances is not punishable. This has given opportunity for us to testify of our Christian convictions and the spirit of Christ.

We have put up a provisional door from some old boards we had in the back shed, and the carpenter who served in the investigation has promised to start work on Monday, putting in new doors, windows, etc. In the meanwhile, the Army is furnishing a guard of two soldiers each night.

There are so many small details which to the believer's heart can only be interpreted as divine protection and which also fills us with thanks to our loving heavenly Father. For example, the large window immediately beside our bed which was left unbarred, was untouched. And the car in the neighboring yard was unlocked so that we could readily take refuge. Agnes was perfectly quiet during the flight and thus did not draw any attention to us.

We trust you have heard personally from the Olsons regarding the attack which Harold suffered in El Espino shortly after the uprising in Bogotá.

We know that you are praying for us and are confident that even these adversities shall prove a testimony for the furtherance of the Gospel in Colombia.

Sincerely yours in Christ,

151 A. C. Mofck

Board of Foreign Missions
425 S. 4th St.
Minneapolis, 15, Minn.

June 2, 1948

Rev. Arnfeld Morck
Duitama, Boyaca,
Colombia, S. America

Dear Rev. Morck:

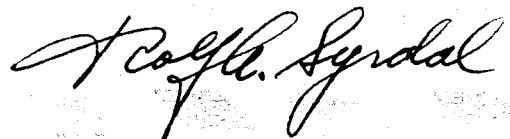
I wish to thank you for your letter of May 21st that has just been received. It took a little longer than usual and we hope that the interim has not been too difficult for you and that conditions have improved considerably in Duitama.

We are very sorry to hear about the attack that was staged against your house. I have been afraid of something of that nature since we were in Duitama and knew the attitude of the local ecclesiastics. I had feared that it would be made on Thoreson's house because of its exposure to the street. I had felt that your house was a little more safe than his. It seems however that we cannot very easily figure out that type of event beforehand.

We are thankful to God that none of you were hurt. We are also happy that things were settled as well as they were so that there was not a continued period of ill will against you and our other missionaries. We thank God for His protection and trust that also this incident may prove to be of help in furthering the Kingdom of God, and hope that it will not be long before we have our own property that may be more easily secured and that the enmity shown in the last attack may be overcome by God's Spirit.

Thank you for notifying us of this event. We have mentioned a little about this matter in a recent series of news items for our church papers. We were very careful, so I don't think there will be any repercussions at all as far as you are concerned even if this article were made known to the people in Colombia. We will keep the Board informed so they can be aware of the entire situation on our field, especially remembering you in our prayers.

Sincere greetings in Christ,



RAS:hh

P.S. I have opened this letter to add this postscript.

I am writing Harold Olson today about purchase of a Chevrolet Station wagon. We could receive one with four-speed transmission, heavy duty radiator, with five six-ply tires and other necessary accessories for \$1665.60 directly from the Export Division of General Motors Corporation. We made investigation for one to be sent to China. I would like to have this shifted to Colombia if you think it wise. Please confer with Olson on this matter.

Our Foreign Mission Fields

Edited by K. R. Jensen

GOD TOOK CARE OF US

By Ella Morck,* Duitama, Colombia

Little did we realize during the quiet evening what was going to happen at ten thirty! All had gone to bed and I sat studying my history lesson for the next day. Suddenly there was a loud bang on the door! then another and another! Soon we realized that the door was being chopped down with an axe. Before we could think the front windows and shutters went too. Then there were a few minutes of silence except what noise we in the house made talking and dressing. However, soon the marauders came back emitting blood-curdling yells. Two of the four institute boys hid in the house. The rest of us grabbed a ladder, climbed up the wall of the back solar and dropped way down on the other side, then pulled the ladder across. Agnes, Rev. Morck's daughter, although only in a few thin blankets, was quiet during the whole episode except for a tiny whimper when she got caught in the branches of a tree while being let down from her daddy's arms into her mommy's.



Front view of our very own school building in Duitama, Colombia, for the training of Colombians as teachers and evangelists.

We heard more terrible shouts. We wondered "Were the boys being attacked? Would they be killed if they were found?" They could escape over the wall if they so desired. The neighbor's fierce dogs didn't even bother us they only barked, which stopped as soon as, to our delight, we found an unlocked car and climbed in to get out of the cold night rain. There we sat tense and unable to relax, wondering what had become of the two boys in the house. Silent prayers seemed unable to express what we felt, so we cried aloud to God to help us all.

Meanwhile the two boys who had come along over the wall found an exit to the street and ran for the army headquarters to summon help. (All has been under martial law since the revolution, so there are no police.)

The neighbors, in whose yard we landed had been awakened by the dogs' barking and came to look for robbers. We did not know to whom the flashlights belonged that seemed to be reaching their long fingers out in search of us so we ducked to the floor of the car. Soon one of the boys

who had gone for help called to us to find out what had become of us. Arnfeld then went to find out what was what and at the same time the neighbors found us. However, when we had explained everything they were very friendly and offered to help.

Arnfeld then came back reporting, "They caught one."

"Caught one—who? one of the boys?" was the question we asked at once.

"The soldiers caught one of the men, the boys are fine and nothing has been stolen."

"Thank God!"

The next thing to be done was to get two soldiers to stand guard during the night. This time Arnfeld and one of the students went. The minutes were long until they came back because we know how conspicuous a foreigner is on the streets of Duitama.

Then with two soldiers to accompany us we went out on the street and around to what had been (and still is) home. As we entered, Proceso, (the oldest of the students) was standing in the shadow of the door to my room, peering out from under his hat, on guard and ready for anything. When he saw it was us he relaxed his vigil and came out to greet us and the soldiers. The next day, in my room, we found our axe which he had secured for self defense.

Yes, it was with happy, thankful hearts that we made our way, even across broken glass and doors to examine the damage done. We were also thankful that we had the boys with us. Each one, Proceso, Jorge, Ricardo and Abundio had acted bravely.

The next day we lived in the museum. The town people came to see and many expressed their regrets that such a thing had happened to us in their town. During this time the boys stood guard as the soldiers left in the morning. (They stay here only during the night.)

The glass, which we had to leave all day until the judge came to investigate, got ground smaller and smaller by the many feet that walked across it. There was even a beggar who came and asked for the wood which had been doors!

I have now found out what it is to be "scared" but I have also found out that God is really able to take care of us in every detail. But we need your prayers. Pray that this may in some way be used to bring the people here in Duitama to a saving knowledge of Christ. Pray also for the man who entered our house with such evil intentions. Though his heart is filled with darkness Christ died for him as well as for all others.

*Ella Morck is a sister of Missionary Morck.

Duitama, Julio 22, 1948

Sermón de Apertura: Conferencia de Vida Espiritual

--Arnfeld C. Morck

Estuve en el espíritu un día contemplando la inmensa muchedumbre subiendo por todos los caminos hacia Jerusaleñ, el monte de Sión: gente de toda clase y ocupación, la iglesia de Israel subiendo para adorar a su Dios en su santo monte, con pasos lentos (pues venían de lejos) pero sus rostros alzados a lo alto y manaderos de gozo y esperanza. Con júbilo vieron las torres de la gran ciudad y su gran templo. Tenían todos una cosa en común: "Vamos a la casa de Dios!"

Caminaba un día en el espíritu por las catacumbas húmedas y lóbrigas de Roma con unos cuantos cristianos enflaquecidos y pálidos quienes habían huído allá del furor del perseguidor romano pero en cuyos corazones ardía el amor de Cristo y la esperanza de la vida eterna. Buscaban a luz de vela el lugar de reunión donde solían celebrar su sencillo culto y la santa cena. Pues, allí se decía también, "iremos a la casa de Dios!"

Miré por las páginas de la historia las masas entusiastas de todo oficio, desde el campesino hasta el rey, acercándose a la iglesia del castillo en Wittemberg, Alemania, para escuchar la predicación del intrépido y venerado catedrático de la universidad quien les había mostrado el camino a la libertad espiritual y les había dado la Biblia en el idioma popular y escrito himnos de alabanza a Dios para la canción popular de la congregación. La voz unánim de este gentío era también "Vamos a la casa de Dios!"

Sonó el tambor y desde numerosas chozas pajizas se dirigían centenares de africanos, con pelo crespo, a la humilde capilla donde se sentaron en el suelo, con las piernas cruzadas, para escuchar la palabra de Dios. Fueron a la casa de Dios!

Estuve de pie en las escalas de una iglesia rural una noche antes del culto. Los rayos plateados de la luna arrojaban su suave luz sobre los inmensos campos de nieve cristalina. Cercano y de lejos oía acercándose rápidamente los trineos tirados por vivos caballos con cascabeles o campanitas en su apero, y oía las canciones de navidad por los jóvenes canadienses en camino a la casa de Dios.

Nunca olvidaré otra noche, helada e invernosa, cuando me dirigía, acompañado por el Sr. Olson, hacia la más antigua capilla evangélica de Boyacá en la vereda de Parpa. De todas partes venían, siguiendo su camino a luz de faroles, unos cuantos colombianos que se habían resuelto ir a la casa de Dios en una noche tan fría y lluviosa .

Esta noche me siento gozoso y conmovido al hallarme ante una concurrencia de creyentes y amigos de Boyacá y de otras partes quienes se han acercado a la casa de Dios para celebrar la primera conferencia general de vida espiritual de la Iglesia Evangélica Luterana en Boyacá. Pues, estamos en momentos de significación histórica y participamos en el gozo del pueblo de Dios desde tiempos antiguos, expresado en forma tan eficaz y bella por el salmista, "Yo me alegré cuando me decían, 'vamos a la casa de Jehová'."

Para la apertura de esta conferencia meditemos unos momentos en el significado espiritual de ir y estar en la casa de Dios. Aquí no se trata de ir en peregrinación a Jerusalén, ni en ir a alguna capilla o iglesia para asistir al culto aunque sea todo esto muy bello y bueno. Podemos hacer eso sin haber entrado realmente en el Jerusalén espiritual. "Nuestros pies estuvieron (o están) en tus puertas, oh Jerusalén." ¿Quiénes son los que han ido a la casa de Dios y cuyos pies están ya dentro de las puertas de Jerusalén? Son aquellos que han entrado por la angosta puerta del arrepentimiento, que con fe sencilla e infantil han aceptado a Cristo como su Salvador, quienes se han apropiado de su expiación en la cruz y a quienes Dios llama sus hijos, redimidos por la sangre de Jesús. Dice esta versión moderna que nuestros pies están ya

"plantados" en las puertas de Jerusalén. Es el propósito de nuestra asamblea, y es nuestra oración sincera, que estén plantados nuestros pies con más firmeza en "Jerusalén", en la roca que es Cristo Jesús y que las personas que todavía no han puesto sus pies en Jerusalén lleguen a hacerlo.

Esta Jerusalén es "una ciudad edificada compactamente, bien unida consigo misma." Pues, los habitantes de ella son de una sola fe, profesan al mismo y único Salvador por cuyo amor son salvos y cuyo amor fue esparcido en sus corazones por el Espíritu Santo al creer en Cristo. Este amor debe ser la norma de toda acción entre nosotros - el vínculo eficaz y fuerte que nos une.

A la Jerusalén de Palestina subieron las tribus de Israel "para alabar a Dios." Nosotros hemos venido a la Jerusalén espiritual de la fe también para alabar a Dios y darle gracias. Por lo tanto debe constituir la alabanza una parte importantísima de nuestra reunión. Debemos decir para la gloria de Dios: "Grandes cosas me ha hecho Jehová!" Debemos darle gracias porque fue posible reunirnos aquí en paz, a pesar de la situación política y la intranquilidad que existe. Por esto rogamos también "paz para Jerusalén" - para la iglesia de Dios, y que la Palabra de Dios continúe su marcha entre nosotros y por el mundo entero. "Rogad por la paz de Jerusalén y gocen de paz los que te aman. Sea paz dentro de tus muros!"

Me gusta tanto la frase aquí, "a causa (o por amor) de mis hermanos y de mis compañeros diré : 'Sea la paz dentro de ti!'" Porque este gozo de hallarnos aquí, este propósito de alabar a Dios y pedir la paz y el adelanto de la iglesia son cosas comunes. No existe aquí, en el entusiasmo del salmista, el egoísmo por amor de mis hermanos. Dice: "Hemos venido, sí, para sacar, cada uno, toda la bendición espiritual que podemos durante estos días, pero recordamos también a nuestros hermanos - los aquí reunidos y los que tenían deseos de venir pero no han podido." Debemos pensar así: "Qué bendición puedo yo llevar de aquí para mis hermanos en mi tierra?" "Cómo puedo yo servir mejor a Dios y al prójimo por haber estado aquí?" Comemos no solamente para tener placer del sabor de la comida sino también y principalmente para fortalecernos para el trabajo y el servicio. Si no resulta nuestro comer espiritual aquí a ese fin, será un fracaso nuestra conferencia.

Hemos venido para inquirir en las verdades espirituales de la Biblia, como dice el salmista en el Salmo 27:4 - "Una sola cosa he pedido del Señor y ésta buscaré: que more yo en la casa de Dios todos los días de mi vida, para mirar la hermosura de Jehová y para inquirir en su templo", Si hemos venido con este fin, con mentes despejados de prejuicio y crítica, y con corazones humildes y contritos, listos y abiertos para recibir de Dios - con hambre y sed de justicia - con el único deseo de acercarnos más a Dios, entonces tendremos unos días felices y ricos de bendición. Y, tendremos gozo en ir a la casa de Dios y habrá gozo en el cielo también por cada pecador que se deja salvar, también en estos días. ¡Oremos para este fin! ¡Vamos a la casa de Dios! Marchemos en las filas militantes de la iglesia aquí en este mundo. ¡Luchemos, hermanos, por la gran herencia de fe que tenemos por Jesucristo y para rescatar a nuestros hermanos del fangal de pecado.! Vamos después a la casa eterna de El, en la iglesia triunfante, donde veremos cara a cara a nuestro Redentor y Capitán de nuestra fe, Jesucristo! Amén.

La Misión Evangélica Luterana en Colombia
The Colombia Evangelical Lutheran Mission of South America

DIRECCION TELEGRAFICA "CELMOSA"

Duitama, Boyacá
September 6, 1948

Dear Co-workers in Christ,

The letter which you hold in your hands has three reasons for existing. One is to try out the new mimeograph which the Mission has bought for its use and that of the Institute. It is an A.B. Dick with enclosed drum, automatic inking, automatic paper feed, and counter. The first one they sent us from Bogotá had been damaged in shipment from the States, the one side apparently jammed in slightly so that when the drum was mounted it would not revolve. La Librería Voluntad kindly sent out an expert as we did not want to "monkey" and thus interfere with the guarantee on the machine. After he had worked half a day he came to the same conclusion as we that the machine was bent. So they have now sent us the second one which we assembled today and by all appearances it is in perfect working order. It feeds the paper beautifully but as to the finished job we will not know until the present letter is duplicated. It cost \$650 (pesos) which at the present rate of exchange is not a bad price for a machine of its type.

The second reason is to solicit your prayers for a special week of meetings in Duitama. It will be a spiritual emphasis week for the Institute with special evangelistic meetings for the public in the evenings. We are praying that it might be possible to obtain a hall down town and that Rev. Lloreda might be our speaker. We believe that many would drop in to hear a good "conferenciante" in a hall who otherwise would not be seen entering an evangelical chapel. Thus, it would not be a service with hymns, prayers, etc., but only music and the speaker (introduced by a Colombian believer). If we cannot find an individual brave enough or independent enough to rent us a hall, we may have to have the services in the Institute or in the open air on the lots, using public address system. Perhaps we can borrow the public address system which the mission in Sogamoso has. We hope to have these meetings sometime during October, depending on whether and when Lloreda can come.

And the third reason: We would like to have your suggestions as to how we are to collect subscriptions on the "Voz". We have now EIGHT paid subscriptions. Do any of you men in the stations ever boost the "Voz"? Remember, it is yours and is always "a la orden" as a medium of expressing those good ideas which you have and which you feel are lacking in the "Voz".

When this reaches you, you will perhaps have heard the good news of Valborg Torkelson's visa being authorized. We certainly praise the Lord for this. Greetings to all of you in Jesus' Name. We hope to see you at Conference if not before.

Yours in Him,

Arnfeld

Duitama, Boyacá
October 5, 1948

Rev. T. Bancroft Reifsnnyder
Bogotá

Dear brother in Christ,

Greetings to you, Mrs. Reifsnnyder and David from all of us here.

I was about to send the enclosed papers to the American and British Consulates but since the Señora Dominga is leaving for Bogotá in the morning I asked her if she would be so kind as to bring them to you and thus they will perhaps reach their destination more quickly and be sure to get there.

I understand that you have had to decline a lot of the services that other missions have been piling on you as a go-between in Bogotá, and quite justly so; therefore, I am sorry to bring this matter also to your attention, but the contents of these complaints to the Consulates are self-explanatory and of some urgency, so we would be very grateful if you could find time to present them to the respective Consulates immediately, if possible.

We had expected to go to Bogotá today but because of the occurrences during the weekend our work on the "Voz Luterana" was delayed and we do not have it ready to go to press; therefore, we may not go in for some days yet.

We were very much pleased with Mrs. Garzón's message in chapel this morning, and they tell me that twenty-six (including missionaries and maids) came out for the meeting this afternoon and enjoyed her talk very much.

Thank you for your kind letter regarding Valborg Torkelson's permit which I forwarded to Harold Olson, and for all that you have done for us in the past.

I noticed a few gramatical errors in the complaint presented to the local mayor, of which I am ashamed, but I will leave the copies untouched as the original was so presented.

Very gratefully yours,

Arnfeld G. Morck

Enclosures - 4

Instituto Bíblico - Cultural
de la
Iglesia Evangélica Luterana en Colombia
Dirección Telefónica: "CELMOSA"

Duitama, Boyacá
Colombia
Oficina del Director

"Si creyeres verás
la gloria de Dios"

Juan 11:40

Duitama, Boyacá
October 4, 1948

(see note on
bottom of p. 3)

American Vice Consul
American Embassy
Bogotá, Colombia

Dear Sir:

You will recall your kind intervention on behalf of the Lutheran Mission for protection against a rumored attack reported to the office of the British Consul from Tunja by telephone the first of April, 1948. (According to information reaching us later, the intentions would really have been carried out had the authorities not intervened.)

It has again become necessary to advise you of certain happenings which now have accumulated quite a history, and we shall begin with the attack on our home the 19th of May. This event took place about 10:30 at night after we had retired. The front door and windows were completely smashed; in fact, turned to kindling. Later the attacker (we saw only one) entered the house and we fled with our child over a wall by means of a ladder into a neighboring yard. While in the house the intruder smashed all of the glass in the "vestíbulo" and several inside doors leading to bedrooms, most of the glass of the dining room, mirrors, pictures, light meter, etc. The incident was immediately reported to the Army who captured the individual and the following day investigation was made by the local court, the assaultant being detained for "violación de domicilio" and claims laid against him for the damage done according to the estimate made by experts of the local court, which amounted to over \$400.00 (pesos) besides lawyer's fees. I understand that the individual is still detained by the authorities in Bogotá since his defendants affirm that he is insane. The matter has gone to the higher court in Santa Rosa but seems to have had no action as yet.

On Sunday, the 12th of September, my wife, child and I, together with three boys of the local Bible Institute of which I am director, went for a hike on the highway to Sogamoso and in a very casual and prudent way distributed Gospel portions and a few Evangelical tracts to individuals who greeted and seemed to show interest. (I might say here in parenthesis that I am sure it is not necessary to assure you that our work is always carried on in a very positive and prudent way without any attack on the dominant religion of the land.) Returning to town a fanatical woman from the country followed us shrieking out at the top of her voice false accusations that we were Communists from Russia and enemies of Colombian religion and law, as she affirmed she was told by the local priest. She succeeded in stirring up men returning from the market against us and especially against one of the young men of the Institute with whom she had taken issue. He had to flee for his life, pursued by two or three men armed with clubs, and finally by a mob of what he calculates to be from 30 to 50 ignorant and enraged individuals. He took refuge in a private house to save his life, barring himself in one of the rooms until the arrival of police. He was then falsely accused of "violación de domicilio" and detained for three days in the local prison (incommunicated). I may add here also that the morning following his arrest when I went to the Police Inspection to secure the boy's release I was told that the boy had been distributing Evangelical literature, "something we do not permit here". This last statement is, however, ... 2

October 4, 1948

entirely contrary to any attitude hitherto expressed by authorities here. The mayor, Teniente Galiano, has repeatedly assured us that we have all rights to profess and practice our religion in the peaceable way in which we do, and has assured us of protection. The same statement has been repeated practically word for word by military authorities and expressed by many citizens and friends in Duitama who have manifested regret for the uncalled-for assaults against the Protestants in this town. As you note from the herein-mentioned facts, these happenings have a way of occurring at hours when there are no authorities on hand or on such days as Sunday when commanding officials are not on duty.

Having succeeded in stirring up the men against the boy mentioned (Proceso Mora), the woman followed us right into the center of town vehemently shrieking out her accusations which resulted in the throwing of stones, and one individual drew his knife threatening me, but facing him with the child in my arms, he withdrew.

Two weeks later, the 26th of September, at about 4:00 in the morning when people were coming in for early mass, the Institute building, mission property, was stoned from the street. Fortunately, the building is back from the street some yards so that it was not possible to throw stones of any great size. Nevertheless, many of the windows were broken, some of the frames damaged, and many holes made in the plaster of the wall.

Yesterday, the 3d of October, at the same hour of the morning, we were rudely awakened by a deafening crash when a volley of stones, apparently thrown by two or more individuals at the same instant, crashed against our house. The glass in two windows were smashed and one of the stones, which I estimate to weigh 15 pounds, crashed through the wooden panel of the shutter, striking against my office desk. The individuals had disappeared before we and neighbors could appear on the street. One of the latter-mentioned individuals is a local criminal judge who had just returned from a club dance and went out to the street immediately from a neighboring house in effort to investigate, but saw no one.

At about 5:00 in the afternoon (October 3) three lady missionaries, Miss Helen Danielson, Miss Belva Nerlien, and Miss Joyce Bergh (the first two U.S. citizens, and the third, Canadian citizen) were attacked on the streets of Duitama by an individual who hurled at them stones of considerable size succeeding in striking Miss Danielson and Miss Nerlien with some of them. A Colombian gentleman intervened and protected them, preventing the pursuer from doing further harm, and escorting them to safety. This last case will be reported today before local authorities since said gentleman knows the name of the assaultant.

Last night, when reporting these matters to the army lieutenant in charge here, he expressed much indignation against such procedures, affirming definitely the right of the Evangelicals to profess and practice their faith and that the preaching of the parish priest, which he affirmed was abominable and violently anti-Protestant, was responsible for these things. From this you can conclude that it is not necessary that there be a standing army in Duitama to maintain our pacific rights; merely that just pressure be made to bear through the right channels upon individuals who are usurping power not belonging to their sphere of activities and violating the very Constitution of their own country. Nevertheless, more vigilance could be desired. A patrol of three soldiers is kept on duty through the streets but such acts as the above-mentioned are, of course, committed when the patrol is at a safe distance.

October 4, 1948

The house in which the afore-mentioned ladies live is also mission property, and judging from the sequence of events, might be the next objective of attack and perhaps in line for such next Sunday.

Besides these acts of violence, we are the victims of verbal insults whenever on the streets, but it should be said that this is not done by the better class of Colombians.

We do not hide the fact that we are living under some danger each day and for that reason would sincerely appreciate it if you would intervene firmly and immediately with the higher civil (and perhaps ecclesiastical) authorities of the nation.

This same information is also being referred to the U.S. Consul. Enclosed you will find a copy of the formal complaint made to the mayor of Duitama.

I myself am a Canadian citizen, but the majority of the missionary staff in Duitama is American.

Respectfully yours

Arnfeld G. Morck

Enclosure

Note:

If memory serves me, this letter to the American Vice Consul, and one to the British Consul, were never presented to them by Dr. T. Bancroft Reitsnyder who represented various missions before government authorities. His telegram of Oct. 7, 1948, (to Morck) alluded to the imprudence of appealing to foreign consulates rather than to the local (Colombian) authorities.

-Hedder Morck, June 3, 1992

Duitama, Boyacá
5 de octubre, 1948

Señor
Alcalde Municipal de Duitama:

Yo, Arnfeld C. Morck, de nacionalidad canadiense, mayor de edad, y portador de la cédula No. 14287 R.E., expedida en Bogotá, respetuosamente hago llegar al conocimiento del Señor Alcalde los siguientes atropellos:

Además del ataque (y violación de domicilio) cometido por Lauriano Celis el 19 de mayo que fue declarado verbalmente en la alcaldía de Duitama y denunciado ante el juzgado de este municipio, han sucedido nuevos actos de violencia contra miembros de la comunidad evangélica de Duitama.

El 12 de septiembre, 1948, cuando el Señor Proceso Mora repartía unas porciones de las Sagradas Escrituras y folletos cristianos, fue perseguido por personas fanáticas y apasionadas y se vió obligado a refugiarse en una casa particular para salvar la vida, lo cual resultó en que el Sr. Mora fue detenido incomunicado en cárcel desde esa tarde al miércoles siguiente a mediodía.

El 26 de septiembre, como a las 4:00 de la mañana fue apedreado el edificio del Instituto Bíblico-Cultural en la Calle 11. Varios vidrios fueron rotos y daños causados en la pared.

El 3 de octubre a las mismas horas de la mañana hubo un violento apedreo de mi casa de habitación en la Carrera 7ª, #9-40. Los vidrios de dos ventanas fueron rotos y una piedra de calculado peso de media arroba rompió el tablero de la ventana y dió contra un mueble. El Señor Alvaro Rincón y uno de los jueces penales, el Sr. Julio Enrique Mogollón, salieron inmediatamente de una casa vecina a la calle, pero los atacantes ya habían desaparecido. Dimos aviso inmediatamente al ejército y la patrulla llegó a la casa como a las 6:00 (dos horas después del ataque), y se dió cuenta de los daños.

Como a las cinco de la tarde del mismo día fueron víctimas de violencia en plena calle las señoritas Helen Danielson, Belva Nerlien, y Joyce Bergh, atropello que se denuncia aparte, ante el Señor Alcalde.

No es por demás hacer conocer al Señor Alcalde que somos constantemente víctimas de insultos y groserías cuando estemos por las calles. Lamentamos que nos vemos obligados a denunciar estos actos cometidos por personas apasionadas e ignorantes de la realidad de nuestra fe y conducta, y por lo tanto son, en sentido

moral, menos responsables que los que les infunden el odio contra los evangélicos y les enseñan que somos, "Comunistas de Rusia que han venido a conquistar", "ministros del diablo", "enemigos de la Santísima Virgen", etc. (unos de los muchos arriba-mencionados insultos de los cuales somos diariamente víctimas.

Con el mayor gusto nos cometeríamos a una inspección de las autoridades que ellas averigüen si haya en nosotros o en nuestra enseñanza o práctica alguna cosa en pugna contra la constitución o la moral cristiana, o si haya sido ataques verbales o violentos en alguna forma contra la religión dominante del país.

Pedimos respetuosamente una investigación cabal de los aquí mencionados sucesos y la actuación de las autoridades a fin de que los evangélicos de esta ciudad, Colombianos tanto como extranjeros, puedan profesar y practicar la fe y la religión de su conciencia y vivir en tranquilidad.

Además advierto que es nuestro deber avisar a los consulados Británicos y Norteamericanos del peligro físico en que vivimos actualmente. Hacemos eso dando debido reconocimiento a la eficaz actuación de las autoridades colombianas en ocasiones pasadas.

Del señor Alcalde, Atto. y S.S.

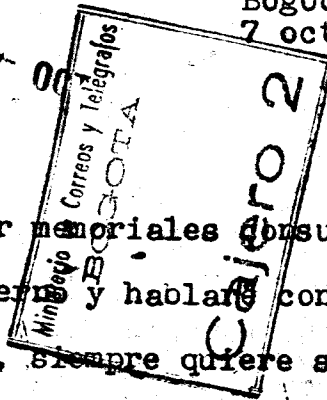
Arnold C. Morok

U R G E N T E

URGENTE

Bogotá
7 octubre 1948.

Morck
Casa Evangélica
Duitama



No paréceme prudente presentar memoriales consulados.
Hablé hoy con ministerio gobierno y hablé con gobernador.
Nos ofrecen garantías. Si Ud. siempre quiere se presenten
memoriales, arregle conducto. Saludos. Dios ampárelos.

Reifsnyder

Thomas Bancroft Reifsnyder
Thomas Bancroft Reifsnyder
R. E. 14211, Bogotá.

Cra. 15 #33-25, L.C..

8 OCT 1948

U R G E N T E

ES COPIA

1.20

Bogota, 8 de octubre 1948.

Morck
Celmosa
Duitama.

URGENTE

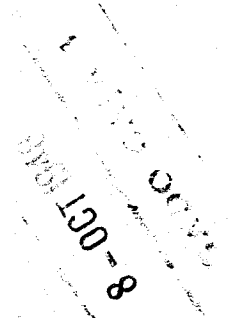
Gobernador enterado ofrecer arreglar asunto.
El sugiere Usted se entreviste con el en Tunja.
Saludos.

Reifsnyder.

Thomas Bancroft Reifsnyder
R.E. 14211, Bogota.

Cra. 15 #33-25, L.C..

Thomas Bancroft Reifsnyder



Apartado 35, Bogotá.
October 8, 1948.

My dear Mr. Morck,

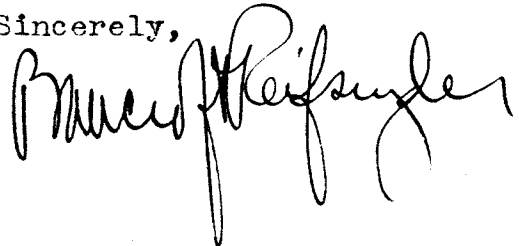
I received your "memoriales". Perhaps you know I personally am in favor of dealing directly with the Colombian government regarding these matters. I talked with Capitán Calderón, Echandía's Military Secretary, and he said that he would speak to Echandía and to the Governor of Boyacá, who was in Bogotá at the time. Consequently I sent you the telegram yesterday afternoon (enclosed copy). This morning I saw ^{the} Captain again ~~again~~ and he told me that the Governor had promised to see that the matter was taken care of. The Governor himself also suggested an interview with him in Tunja, whenever you find it convenient to go there. The Governor has already returned to Tunja. Upon learning this I sent you another telegram (copy enclosed).

The Captain suggests that you keep me informed as to the measures that have been taken to give you protection, in order that the "Ministerio del Gobierno" may know what further needs to be done.

Naturally, I have not turned your "memoriales" over to the Consulates. What shall I do with them?

Regards and best wishes to all, and may our heavenly Father seem very near and may His protecting arms enfold you all in these difficult days. Mrs. Reifsnnyder joins me in these wishes.

Sincerely,



REPUBLICA DE COLOMBIA

547

TELEGRAFOS NACIONALES

AL INTRODUCIR SU TELEGRAMA
FIRMELO AL REVERSO
Y ANTE SU DIRECCION

SE TRANSMITEN GRATIS HASTA
CINCO PALABRAS PARA INDICAR
LA DIRECCION DEL DESTINATARIO



| | | | | | | |
|-----------|---|----|---|----|----|----|
| URGENTE 9 | 7 | 42 | 9 | 45 | 10 | 45 |
|-----------|---|----|---|----|----|----|

20675-IMP.NAL-1948

HORA DE RECIBO EMPLEADO RECEPTOR

NOTA.—Conforme a disposiciones vigentes, el Gobierno no asume responsabilidad alguna con respecto al servicio telegráfico.

*From
Quarad*

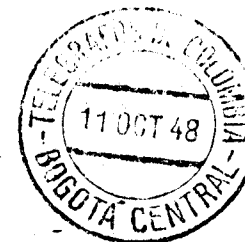
DUITAMA OCT II

PENSION DIJRENFURTH

MORCH AVENIDA CARACAS 33-21

BGTA

COSA SIGUE



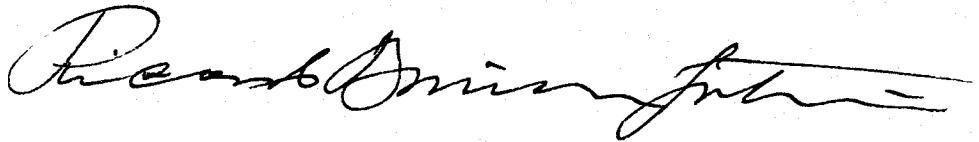
Bogotá, octubre de 1948.

Alcalde

Duitama.

Misión Evangélica de Duitama quéjase domingo madrugada volvieron apedrear casa habita señora Arnfeld C. Monck. Como estos hechos están repitiéndose y deben obedecer a consigna sistemática, hácese necesario colocar vigilancia especial en establecimientos y casas dicha misión y sus Ministros, pues podrían venir reclamaciones por tratarse ciudadanos extranjeros, protegidos por libertad de cultos y de enseñanza, consignados en Constitución y que autoridades deben hacer efectivas por todos los medios a su alcance.

Servidor,



RICARDO BONILLA GUTIERREZ

Secretario General.



Carrera 22, No. 63-84
Bogotá, Colombia
~~October~~ 4, 1948
Nov.

Dr. R.A. Syrdal
425 South Fourth Street
Minneapolis 15, Minn.

Dear Dr. Syrdal,

Thank you for your kind and encouraging letter to the missionaries of the field which we received from Pastor Walde and will pass on to the others. We finally located a house in Bogotá and had our furniture brought down from Duitama yesterday. The house is very small but will do for the present while studying the city for future work.

Thank you, too, for the \$100 cabled to us in care of Reifsnyder. We are asking Mr. Reifsnyder to cancel the cable so that the money will be returned as Ella left a week ago for the States. We are sorry that you had to be put to this trouble and are wondering if something we said in our cables could have caused you to understand that we wanted the money here. According to new regulations one can take only \$50.00 (U.S.) out of Colombia, but in order to get into the States a Canadian citizen has to show proof of support there, and of course \$50.00 wouldn't take one far. Therefore, it was necessary to have money waiting for her in Miami which we tried to express through our cables. She could not even carry a personal check with her so we had to write one out in her name and send it to friends in Chicago where she will be able to have it cashed. We appreciate your attending to the matter, and feel sure she is now enjoying herself in Chicago. Rev. Walde loaned us the money for her ticket to Miami from the emergency fund, and we have already written our treasurer for that amount so that it can be returned as soon as possible.

Tomorrow morning we are leaving for El Cocuy where Ana Wilches and Leticia Corzo will be graduated from the Institute. Joyce Bergh has been with them these past two weeks in that town to give them special classes rounding out their course. The graduation will take place next Sunday, November 7th. From Cocuy we will go on to Parpa and Mausea to spend about a week holding services and making visits. We plan to be back in Bogotá about the 17th of this month, and mail can be sent to the above address. We will not be able to get a post office box until next year. We have not been able to register our telegraph and cable name yet due to certain regulations since April 9th but will do so as soon as possible after returning from the field trip.

Again a sincere thank you for your letter. We are sending some articles to Burgess for the papers, and in the one entitled, "What Would You Do?" will give an account of some of the recent occurrences in Duitama.

Sincerely in Christ,

Arnfeld C. Horck

WHAT WOULD YOU DO?

What would you do if you lived just across the street from the maniac who smashed down the doors and windows of your house with an axe just because he is taught by his spiritual advisor that Evangelicals should be erased from the earth; or if it became a common thing to be rudely awakened at four in the morning by a volley of stones, some of them crashing through glass and shutters of your windows? You would perhaps hold your breath and wonder what would happen next, uttering an ejaculatory prayer to God for protection.

What would you do if you were Proceso Mora, a Colombian student, pursued by a mob of ignorant and enraged individuals bent on clubbing you to death because you had made an effort to place the Word of God in the hands of your fellowmen, and finally imprisoned upon false accusation? He witnessed faithfully to his fellow prisoners, distributing amongst them the tracts and gospel portions he had left in his pockets. The next day the priest had the authorities lock him in a cell by himself so he should not contaminate the other prisoners.

Or what would you do if you were one of the three lady missionaries strolling peacefully through the streets of Duitama one Sunday and were pelted with stones by a ruffian who thought to do God a service by not letting Protestants tread the streets of his town? Or, if you were the mayor of Duitama who courteously greeted Helen Danielson in the public square and was consequently upbraided by the three priests of the town for having set a bad example as the first authority of the town, what would you do? Or, if you were little Marcos, who brings milk to the Protestant missionaries, and a "raft" of street urchens took after you with knives, what would you do? Or, suppose you were tall, friendly Señor L. who had to ask Señor O., a faithful Evangelical, to give up the room he had rented in his house so that his home would not be demolished by stones and bullets. Or, say you were Clementina, a missionary family's loyal Christian maid, who is the victim of insults and abuse when she goes to the market to make her purchase?

What would you do if at seven in the morning and seven at night a "flock" of fanatical women insisted on standing at your door imploring the virgin in weird repetition of prayers to convert the occupants of your house to the "true" religion? Especially when these prayers were mingled with evil threats and often proved the prelude to a "sermon" of stones. Or, if you were Belva Nerlien, neat, cultured and dignified "profesora" at the local Bible Institute, calling for letters at the post office when one of the above-mentioned religious fanatics insisted on following you through the streets shrieking out false accusations and insults at the top of her voice, what would you do? When you later found out that the courteous young gentleman who offered to escort you to your house had noticed a long knife under the shawl of the woman, you would likely wonder what concord there could be between the knife and the prayers.

Or, if you were one of the good Colombian soldiers who slept for many nights in one of the Evangelical houses to protect it and its occupants against assaults and a mob of fanatics attacked you for being a traitor to your nation and religion. Or, if you were the lieutenant in command who was accused before the Governor of the State by telegrams from the priests, asking his withdrawal and that of the soldiers also - you would perhaps wish there were really liberty of religion as the Constitution of the country grants. You would perhaps also wish that the "Concordato" which Colombia has with Rome could be voted out, as it grants to the priesthood, among other privileges, that a priest cannot be judged before the civil court (only before the ecclesiastical court of the Roman church)

Then, if you were in charge of the Bible Institute and the congregation in Duitama, and the students who had borne up nobly under all the persecution but becoming more and more distracted from their studies and more nervous from the repeated stoning came to you and said, "We cannot continue" - what would you do?

It was especially the manifestation carried out October 17th which made the students realize that the situation was untenable. An enormous mob of ignorant country people, sent by the priest, surrounded the Institute building during our morning service, and shouted, "Down with the Protestants!, Away with the foreigners!," etc. The mob had been sent to tell us what the next "visit" would mean when they would come with stones, knives and guns.

We met for deliberation and prayer, asking also the advice of the local believers, and the Executive Committee decided to abandon so obstinate a town at least for the present. The mission property is rented out and we believe in good hands. It was a hard decision to come to as we had always looked upon Duitama as the natural and strategic center of our mission. The moments we faced that little group of students at the closing chapel service (about a month before the scheduled closing) will late be forgotten. Likewise, the farewell service for the believers of the congregation left indelible impressions.

Please pray with us that they may remain faithful and that the Seed sown in Duitama may bear fruit even under these adverse conditions. Pray also that God may guide us as to where we should continue the Institute the coming year. The Morcks will be in Bogotá for the present working on literature and making arrangements to open a mission station in that city. Their address will be: Carrera 22, No. 63-84, Bogotá, Colombia. Joyce Bergh, Balva Nerlien and Helen Danielson will do parish work in other stations until further arrangement. Virginia Antonsen and Ella Morck left for the States and Canada on the 29th of ~~November~~ October.

The Mission properties have been rented out and we believe in good hands. The renters have been forced by the priest to have the houses blessed and sprinkled with holy water so as to remove the defilement by the former occupants.

As we look forward to a joyous Christmas and New Year season in His Service, we desire that the same peace and joy may be yours.

--Arnfeld C. Morck

DUITAMA
Station Report
1948

January through May: (Submitted by Thoresen)

4 communions with total of 62 communicants.

First testimonies in public:

Sra. Rosa de Peña - February 29, 1948

Sra. Aura Diaz - May 30, 1948

Sr. Ruiz - May 30, 1948 (this one can scarcely be taken as a testimony of personal faith in Christ as Savior) --note by Morck.

June through December: (Report continued by Morck)

5 communion services with total of 61 communicants (cards show only 51 as there were no cards present August 1st when 10 attended).

Total of communions during year - 9, with 123 communicants.

Public services: Sunday mornings, Sunday evenings, Wednesday evenings; Sunday School at 3:00 p.m. (in charge of Belva Nerlien and Helen Danielson).

Women's meetings bi-weekly, conducted by Helen Danielson, a work for which she is to be highly commended. The anniversary of these meetings was celebrated with a special speaker and with very good attendance.

*
↓
Visitation: Private classes mostly carried on by Helen Danielson.

Mailing list to Belén, Santa Rosa, Charalá, Paipa and Tuta, but no visits made to those towns.

Station abandoned:

Fairwell service was held October 21st due to previous decision of Executive Committee to abandon Duitama for the time being. (Mr. Correa and Mr. Gomez were present at said Executive Committee Meeting and advised abandoning city).

Property:

House purchased for station residence, wall built, etc. (see financial report).

Cemetery was not purchased. House and lot rented to Mr. José Parada for \$75.00 a month, starting payment November 1, 1948.

Municipality orders sidewalk and wall built around lots. Old wall stands on sidewalk allowance. Work to be done in January.

Respectfully submitted,

Arnfeld C. Morck

* First Conference of the Colombia Lutheran Mission was held here July 22 to 25 (during the Institute's short vacation), with 75 registered attendants representing the various congregations on our field. (See Superintendent's Report, p. 2, "Colombian Conference".)
- Note added by Hildur Morck, May 30, 1992

Carrera 22, No. 63-84
Bogotá, Colombia
January 15, 1949

Rev. Alfonso Lloreda
Apartado 4
Ibagué, Colombia

Dear brother in Christ:

Just a note, as Rev. Shaull will kindly take it with him tomorrow.

I have been told that certain Colombian evangelicals are interested in making Duitama a case before the authorities for the interest of evangelical work and its rights in Colombia, and that you are among said evangelicals. I do not know what foundation these rumors have, but I am sure that you can count on our cooperation in any way possible if you should contemplate any action in that direction at your present convention in Ibagué. You are perhaps somewhat informed of the situation and that its seriousness lay in the fact that the authorities (other than army) gave us their official and verbal support but did very little to maintain order and uphold the rights of evangelicals; rather, chose the path of least resistance - that of conforming with the ecclesiastical powers that be.

You perhaps also realize that we were not just "scared" out. If that had been the case we would likely have left last May when our home was violated and we had to escape over a wall at night to save our lives. Since then it has been a long story of systematic persecution which I cannot repeat here even if I should like to since some of the reports which have reached you may have been by individuals not well posted on the reality of things and consequently may have branded us as cowards or lacking faith in God, or not being willing to suffer martyrdom. Be this as it may, God knows our hearts. Before Him we stand. We do not regard our evacuation of Duitama as permanent, but the prudent thing for the time and, of course, still have our property there: the Institute building and lot, the pastor's home with adjacent lots where we plan to build a church.

It should perhaps also be said that two of the leading Colombian evangelicals were present with the committee and also advised our withdrawal from Duitama. One of these and another family have since been forced to leave also, even though the persecution has mainly been directed at the foreigners, who are labeled as intruders who corrupt all morals and lead the faithful astray - well you know the story. So I can readily see where an appeal by Colombian evangelicals can carry great weight in claiming the rights of the evangelical message in their country.

Now you realize that I am not asking you to do anything, but merely assuring you of our cooperation in the event that what I have been told is more than rumor. Nor do I write officially, but am sure that I have expressed the general sentiments of my co-workers in Boyacá. Let me also say, to be just to all, that there are many thinking non-evangelicals in Duitama who are plenty disgusted with happenings there, but the majority remain silent for fear of their own skin. Several liberals were imprisoned after the 9th of April. This hurried note got longer than I had thought!

May God's blessings abide upon your conference.

Yours in the Master's Service,

Arnfeld C. Morck



Ministerio de Hacienda
y
Crédito Público

Sección Inform. y Censo

Número 1502

Bogotá. Mayo 23 de 1.949

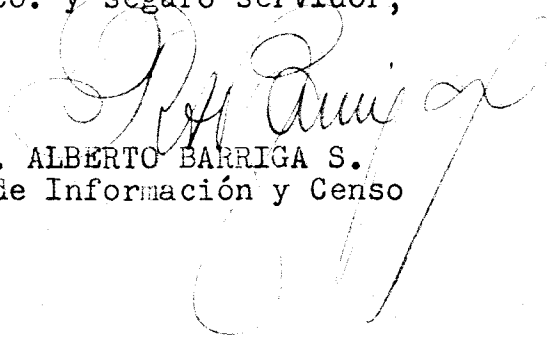
Señor
MORCK ARNFELD CHRISTIAN
Carrera 22 # 63-84
La Ciudad.

T.C.# 464628

Atentamente ruego a Ud. enviar a este Despacho, por escrito, la dirección precisa de los bienes raíces de su propiedad en 31 de diciembre de 1.948, dato que se necesita con urgencia para confrontarlo con los que tiene este Despacho, procedentes del Catastro de Bogotá.

Le anticipo los agradecimientos por la atención que se sirva prestar a la presente y me suscribo como su,

Atto. y seguro servidor,


R. ALBERTO BARRIGA S.
Jefe de Información y Censo

/lh

Edificio de los Ministerios
San Agustín, Ofc. 144

Apartado Nal. 2525
Bogotá, Colombia
Junio 7, 1949

Sr. R. Alberto Barriga S.
Jefe de Información y Censo
Edificio de los Ministerios
San Agustín, Ofc. 144
Bogotá

T.C. #464628

Estimado Sr. Jefe de Información y Censo:

Por la presente le hago llegar los datos que pide en su carta del 23 de mayo.

La dirección de las fincas raíces declaradas de mi propiedad son: No. 7-45, Calle 10, y No. 7-33 - 7-39, Calle 11, Duitama, y la tercera queda en la vereda de Farpa, municipio de Socotá.

De Ud. atto. y S.S.

Arnfeld C. Morck

Station Report 1948
El Cocuy

Statistics for the year"

Baptisms 8
Weddings 1
Funeral 1
Communion service 1

Bible studies have been conducted each Wed. evening in El Cocuy Sunday School and Evening service each Sunday in El Cocuy.

In Santa Ana Sunday School and afternoon services each Sunday in charge of the young men there.

In Carrizal Sunday School has been held quite regularly with the teacher, Juanito Montoya in charge. Several afternoon services have been held when the missionary has visited.

Colportage trips have been made by Juanito Montoya, Proceso Mora and Oliverio Mora as follows:

Chiscas, Feb. Aug. Nov.
Salina, Feb. Aug. Nov.
Capatanejo, Nov.
Tipacoqui, Dec.

Rev. Carl Thompson, Kermit Thormodsgaard and John Abel visited our station, en El Cocuy and Carrizal, in Aug. together with Rev. Mendenhall.

A youth rally for the station was held June 25-27 with Miss Helen Danielson and Miss Joyce Bergh assisting in Bible Teaching, Music and the messages. There was an excellent response with many attending all sessions, and several young people presented topics. Such gatherings could profitably be held 3 or 4 times a year for this area.

Because of the premature closing of the Inst. in Duitama Miss Joyce Bergh conducted two weeks of instruction, observation and practice teaching in El Cocuy. The closing exercises were held on Nov. 7 with a wonderful turnout and a beautiful graduation for the Misses Leticia Corzo of Carrizal and Ana Wilches of Santa Ana, the certificates and message presented by Rev. Morck.

From Oct. 25 and on Miss Helen Danielson has been parish worker in El Cocuy, renewing old contacts with sympathizers and working up the women's meetings. The latter, held every two weeks, has had a better response lately.

The day schools have had good results this year, in El Cocuy with Gustavo Rodriguez as teacher and 25 pupils, in Carrizal with Juanito Montoya as teacher and 25 pupils, and Santa Ana with Fideligna Ayala and Pausanias Wilches as teachers and 14 pupils.

We were happy to note the increased interest in the V. B. Schools, the one in El Cocuy under Fanny Jimenez having 27 pupils, in Carrizal, also under Fanny, 21 pupils, and the one in Santa Ana under Ana Wilches with 16 pupils. We are encouraged to see that

this work can be intrusted more and more to our Colombian girls.
May the Lord grant the harvest after the sowing! Harold F. Olson

1949

Report from Coey Station

Balance1. Day Schools

Rec'd —

323.95

39.50

Disbursed —

Balance transferred to
national workers fund

287.45

2. Equipment

Rec'd —

139.25

Disbursed —

24.20

115.05

3. Literature

Rec'd —

79.90

Disbursed —

77.63

2.27

4. Misc.

Rec'd —

1679.35

Disbursed —

586.19

Transferred to national
workers fund —

688.73

404.43

5. Rent

Rec'd —

865.20

Disbursed —

687.00

178.20

6. Stamps & Stationary

Reid _____

45.65

Balance

● Disbursed _____

2.87

42.78

7. Telephone & Telegraph

Reid _____

43.55

Disbursed _____

5.79

37.76

8. Travel

Reid _____

203.80

Disbursed _____

153.35

50.45

9. National Workers.

Reid _____

831.82

Transferred from Day

● School fund _____

284.45

Transferred from Miss.
fund _____

688.73

Total - 1805.00

Disbursed _____

1805.00

Returned to mission Treas.

\$ 830.94

El Cocuy Station Report for 1949

Copy of what I Board sent to the Gll

El Cocuy

Services were carried on as follows:

Sunday.

Sunday School and evening services

Mid-week Bible study Wednesday evenings with attendance 15 to 50. Largest Sunday mornings.

Special Evangelistic Services for about one week in August with attendance up to 60.

Ladies' meetings; seven with an attendance of 15 to 22 every other Tuesday. Mrs. Quanrud in charge.

Day school 5 days a week with a national teacher in charge. Total enrollment 29 pupils. School opened middle of February and closed November 7th.

Besides this, visitation work done, scripture sold and literature distributed.

Carizal.

School opened March 15th and closed November 7th. A National teacher was in charge. Total enrollment 29 pupils.

Two services by missionary every three weeks on Sundays. Attendance up to 50.

Sunday school carried on by nationals when missionary not in attendance.

Special evangelistic services 5 days in August by visiting evangelist.

Scripture sold, literature distributed. Visitation work.

Three children were baptized.

Signed: Olger Quanrud.

2

La Misión Evangélica Luterana en Colombia
The Colombia Evangelical Lutheran Mission of South America

DIRECCION TELEGRAFICA "CELMOSA"

January 5, 1950

FINANCIAL REPORT - CHISCAS STATION - 1949

| | Receipts | Disbursements | Balance | Deficit | Final Balance |
|-------------------------------------|-------------------------------|------------------------------|----------------------------|-------------------|-------------------|
| Rent and Improvement of property | 1,468.50 | 1,352.19 | 116.31 | | |
| Teacher and Evangelist | 340.00 | 431.00 | | 91.00 | |
| Literature & Supplies | 92.87 | 102.65 | | 9.78 | |
| Schools | 100.00 | 18.95 | 81.05 | | |
| Travel | 250.00 | 266.66 | | 16.66 | |
| Telephone & Telegraph | 25.00 | 20.48 | 4.52 | | |
| Postage & Stationery | 20.00 | 3.50 | 16.50 | | |
| Miscellaneous | 100.00 2,396.37 | 84.90 2,380.33 | 15.10 233.48 | 117.44 | 116.04 |

Note of Explanation: Under the item "Rent and Improvement of property" the figure given is not of budget receipts but rather total receipts accredited to that account. The actual budget is \$950.00 and the receipts over and above this figure are accounted for as follows:

| | | |
|--------------|--------------------------|---|
| as follows: | \$101.00 | rent received from the house we subrented in Chiscas and rent received from the store which occupied one room of the house bought by the mission. |
| Total Extras | <u>\$17.50</u> 518.50 | gifts received for the work and turned into this account and used for improvements on the house. |

Supt

La Misión Evangélica Luterana en Colombia
The Colombia Evangelical Lutheran Mission of South America

DIRECCION TELEGRAFICA "CELMOSA"

January 5, 1950

STATION REPORT - CHISCAS STATION

The Chiscas station was made our responsibility during the regular annual conference of our mission held the first week in January last year.

Until suitable housing could be arranged we lived in Cocuy and made bi-weekly trips to Santa Ana, the rural community which was to be a part of the work of the Chiscas station, and to Chiscas getting acquainted with the town and its people and at the same time looking for suitable housing. In April we succeeded in renting a house which would serve us on a temporary basis. So on the last day of April we as a family moved to Chiscas and began our work as the first resident missionaries in that area.

We were really thrilled and counted it a rare privilege to be considered worthy of beginning such a promising work.

During the last week in June we moved into a much nicer and larger house which the mission had purchased. In this house we felt that the work of the mission could be conducted very satisfactorily as it had plenty of room, was centrally located, and let itself very well to the mission work. Another good feature was that the living quarters of the missionaries were on the second floor and therefore much more private than is often the case. Considerable improvement had been made and more planned pending the approval of the home board.

Although we were only privileged to work in this area for the short period of six months we feel that a definite impression was made upon the people of that area who do need the saving Gospel so badly. We also had the opportunity to have two series of special meetings in which the Gospel was preached very clearly and ably by Superintendent Gerhard Ostrem and Gerardo Wilches. These meetings as well as all the meetings held in Chiscas were well attended with an average attendance of about eighty souls. We feel, therefore, that the people of that area have heard the life giving Word of God and we claim His promise that His Word will not return unto Him void.

While we were able to be in Chiscas we held three regular services each week together with bi-weekly services in Santa Ana. After the first of October, however, we were unable to have any services in the rural area because of the delicateness of the situation and the probability of an attack any moment. Then too, nearly all the families from that area had come down to Chiscas for safety and so we were able to minister to them in town until it became evident that we had to leave if we were to get out at all. So the 26th. of October we said goodbye to those people whom we had come to know and love and left Chiscas not knowing when or if it would be possible to return.

It is our prayer that God will make it possible for His Word to be preached again in Chiscas.

Because of the newness of the work there was very little to be done in the way of ministerial acts. I did baptize one infant in the Santa Ana Cong.

*Respectfully Submitted
D. Wendenbach*

My Personal Report for 1956.

"For the joy of the Lord is your strength." Nehemiah 8:10 b.

This verse was a blessing to Vally and me many times during the year when it seemed we were up against a cold stone wall. It was a comfort just to look up and experience our joy in the Lord never changes.

We arrived in Bogotá in Jan. 1956 with the express purpose of attending the Celmosa annual conference, but that very evening we arrived, there came a plea from Medellín asking Vally to go and take care of Phoebe, who was seriously ill. When Vally's physical condition no longer permitted her caring for Phoebe I released her and it was during this time it seemed advisable to take her to the Baptist Clinic in Barranquilla. Consequently the months of Jan. and Feb. were spent between Bogotá, Medellín and Barranquilla.

We are so very thankful to God for His sustaining grace and strength during these two months and for the privilege of being with Phoebe around God's Word. Heaven seemed even closer as we realized day by day the Lord was going to take her to glory, to be forever with the Lord.

The Lord undertook in a marvellous way during our absence in El Cocuy. Señor Proceso Mora and his family first were left in charge, then Señor Pausanias Wilches and his family took over as Señor Mora had to return to his farm.

After the congregation was formed in July, we decided to begin organizing Ladies Meetings, youth and Children Meetings, the results have been encouraging. The usual Sunday Morning Services were conducted in El Carrizal, by Miss Olga Mora, and when the occasion arose we also made trips there for services and visitation.

We also pray for grace to testify personally to those who daily come to our door to sell articles such as wood, fruit, eggs etc., as well as all visitors, the workers who are doing the repairs on the Mission house, the mail carriers the bootblacks etc. We sense a definite need for faithfulness to sow the Precious Seed from God's Word and leave the results with God, who alone can bless and give the increase.

Respectfully submitted,
Elizabeth Heerde

My Personal Report 1956.

"Except the Lord build the house, they labour in vain that build it, except the Lord deep the city, the watchman waketh but in vain." Ps. 127:1

Together with Elizabeth Heerde, I thank God for His Greatness and Faithfulness. And the Lord alone knows what He has accomplished through His Word and Spirit this past year and years.

In February during the vacation days of Señor Pausanias Wilches and his family the José Quadro's family from Chiscas had their little daughter baptized.

At the Easter season we were blessed by the visit of Señor Oliverio Mora, who had just recently arrived from Argentina. He also conducted special services both in El Carrizal and El Cocuy those days. The other visits he made in the homes were also appreciated by the congregation and friends.

In July another step forward was taken in the Lord's work when during the visit of Pastor Gerhard Ostrem, the congregation was organized with 27 adults joining. The name chosen by the congregation was: EL SALVADOR.

In December we were also happy for the visit of the Harold Olson family. At this time Don Proceso Mora and his wife had their little daughter baptized and seven members participated in the Lord's Supper.

This past year we have been thankful to God also for undertaking and making possible the day school for children in El Carrizal, which was started in February and able to continue until November, the closing month of the school year. Miss Olga Mora was the teacher.

For the school in El Cocuy we are also thankful. Classes for the fifth year were started in April and Miss Leonilde Montoya, came to teach the 28th of June and thus at this time began receiving the lower grades also.

Vacation Bible School was held two weeks before Christmas in El Carrizal, and in El Cocuy. With an enrollment of 35 in El Carrizal and an average attendance of 25 children.

In El Cocuy the enrollment was 26, with an average attendance of 12 children.

Respectfully submitted,

Valborg Jorkelson

THE MOUNTAIN PASTOR



Pastor Mora and Family in Colombia, South America

By Arnfeld C. Morck

"Beware of that man with the ministerial smile..." warned an authoritative voice over the loud-speaker covering the mountain town of El Cocuy nestled snugly in the Colombian Andes at an altitude of 9,000 feet. Who is this man against whom the local Roman priest found it necessary to warn his parishioners?

Pastor Oliverio Mora does have an exceptionally winning smile, whether or not it is well described as a "ministerial smile." It is broad, sincere and wholesome, involving the whole area of a tanned and brawny face, a straight row of excellent white teeth, and eyes that betray a portion of mischievous good humor and an entirety of unstudied, boyish friendliness. Loved by friends and respected by foes, he finds open doors almost everywhere. A graduate of our "Instituto Biblico-Cultural" and of Concordia Seminary, Buenos Aires, Argentina, with considerable experience as an "evangelist," he was ordained to the Holy Ministry at the annual meeting of our Colombia Synod in July, 1958.

Since the Ostrem family left El Cocuy due to Pastor Ostrem's illness, Oliverio Mora ("Ole" to close friends) has been alone in charge of this extensive parish, including the municipalities of El Cocuy, Chiscas and Chita.

Ole lives in El Cocuy where he serves the Lutheran congregation "El Salvador" (The Savior), with members in town and the country-side known as El Carrizal. But much of his time is spent on horseback and foot to reach the more remote points of his charge.

When we (Mr. Gustavo Rodriguez and the writer) reached El Cocuy late Saturday night, Ole had given us up and was "cramming" for the Sunday morning sermon. Mr. Rodriguez was making a survey of the educational outreach of our Colombia Synod. I had come to install Mora in his pastorate, to encourage, coordinate and help in this hour of national ferment, reconstruction and opportunity for our church. It was obvious that the dogged courage with which Ella Heerde and Valborg Torkelson had "held the fort" during difficult times in El Cocuy, and the good work of the Ostrems and predecessors, were paying dividends. There were many new faces among those who gathered in the overcrowded little chapel and one sensed a good spirit in the congregation.

Chiscas, a liberal town where the majority feels "let down" by Romanism, can soon be reached by highway (if the road under construction can be so called!). We left the station wagon with the road crew and walked the last six or seven miles. The completed road is to be inaugurated



Pastor Oliverio Mora (The "Mountain Pastor" of the article), second from left, together with his church council



A part of Pastor Mora's congregation at El Cocuy

in December, 1958. Ole had recently visited the whole countryside of Chiscas and now we were to meet some of the believers and "sympathizers" who came to town for the weekly market. One of these new groups of inquirers, says Mora, is already quite well informed in the Christian faith. Reason? One of the most active Christians from the Santa Ana congregation, which was uprooted during the persecution years, settled there and has not been afraid to share his faith with his neighbors. A service was held in the house owned by the Mission. I sat on an old shipping box marked in big letters "Rev. Theodore Mendenhall, Duitama, Colombia." People in the area still ask about "Don Teodoro," the first and only foreign missionary to reside, with his family, in Chiscas. We met the mayor and other leaders in the town who are backing the believers in their petition for a Lutheran day school in Chiscas next year.

The next day we went on horseback in the opposite direction from El Cocuy to Carrizal, the country home of the Mora family, where the strongest nucleus of Christians in the Cocuy area has been since the opening of this field some twenty years ago by Pastor and Mrs. Andrew Larsen. It was a pleasure once again to share the Word and the work of the Church with these more mature Christians. We stayed at the Mora home where, in 1950, a raid was made by bigoted police who dragged Oliverio and his brothers from their beds at the point of guns. One brother, Joaquin, was shot and killed on the spot. Oliverio narrowly escaped death, his temple being seared by a high-power rifle bullet. Days of cruel treatment in prison followed for him and one of the surviving brothers. Later, during the undeclared civil war when the whole area became a literal battle field, Ole lived a precarious but challenging existence along the foot paths and mule trails of these beautiful mountains so harrassed by treachery and bloodshed. He was the sometimes voluntary, sometimes captive "medical corps" for the free-fighting revolutionary forces and the suffering civilian population.

As we rode, the following day, six hours by horse over the bleak mountain range (even through snow) and through tillable valleys, Ole would now and then point out a farm house where he had given first aid or a penicillin injection, or show us a rocky ledge where he had hidden away from aerial gunfire.

"Now I can preach in these homes," he said, while the "ministerial smile" stretched from one ear to the other. "All the way from El Cocuy to Rechiniga there are now Christians or inquirers who gladly receive the Word."

Rechiniga was the hornets' nest of the free-fighters in this area where a handful of dare-devil mountaineers held at bay a whole Army division reinforced by fighter planes. In this isolated mountain community, upon request of the "Rechiniganos," a Lutheran day school was opened this year with Miss Hilnia Bello in charge. Despite the drenching rain which made riding unpleasant and dangerous, we were encouraged by the attitude of these mountaineers and the splendid job Miss Bello is doing with the school under extremely primitive circumstances in one room of a farmhouse. Some contact with the outside world is kept by Miss Bello's battery radio around which young and old crowd like boys around a schoolyard fist-fight. Two land-owners have offered to donate building ground for chapel and school quarters. As soon as the site is chosen and the legal transaction in order, the community plans to put up a modest structure to meet their immediate needs. In response to a request for financial help in their building program, the Synodical Council has agreed to grant half of the cost of materials on a peso for peso basis.

Through people like Pastor Mora, Hilma Bello, and the teachers of our other day schools in the area, as well as through the daily witness of staunch Christian farmers, a fascinating page in the history of God's Kingdom in Colombia is being written.



(See article "Mountain Pastor")

Miss Hilma Bello is the faithful and loyal teacher in the mountain village of Rechiniga.



Here you see some of her little charges in the one-room school, conducted in the farm home below. This is the only educational opportunity they have. They appear to be asking: What's coming next?



A typical farm home in the Rechiniga area



Jan 7/11

"Come December 15. We will organize here." So read the terse wire from Pastor Oliverio Mora of El Cocuy, his only reply to my inquiry for a time schedule for promoting the Colombia Synod's new program of theological training by extension in his three-point parish. It was late afternoon when I arrived at the century-old, rammed earth, tile-roofed house which provides the El Cocuy congregation with parsonage, chapel, school and parish hall, plus basketball court and a secluded back yard for Pastor Mora's chickens.

The double wooden doors opened through the two-and-one-half-foot-thick wall. A boy came out and blocked the wheels of my Nissan Patrol with a rock, against the 30-degree incline. Pastor "Oli", his smile broader than ever, appeared in the doorway. He had put on some weight and lost some hair in the five years we had not seen each other. The meeting, of course, called for the usual Latin American "abrazo", a bear hug.

"Oli", swarthy, muscular and winsome, was keenly interested in the new Latin American concept of theological in-service training by means of programmed, self-study materials. The laymen of his growing congregation likewise were eager to hear how they could receive further training to be more effective witnesses for Christ while they remained right in their jobs.

The genuine joy and enthusiasm of these Andean Christians gave me the needed courage to go ahead with a new and challenging approach to Christian training which still has a lot of hurdles to leap and some bridges to build. Here were a pastor and his people already involved in a local lay-training program of a very informal, spontaneous and personal nature. Pastor Mora and his friends seem to communicate the Gospel mostly by living Christ right in the grit and grime of everyday life. However, services and Bible studies also are well attended. This is a congregation where a minimum has been invested in the physical plant, with a notable gain in "living stones", happy people, freed by the Gospel of God's grace.

Few of our Colombian congregations suffered more than El Cocuy during the "violence period", when there was, so to speak, "open season" on Protestants. Many

lost their jobs, some their homes and some their lives. Among these was Pastor Mora's older brother who fell victim to the bullets of a dictatorship. The change one notes since the return of democracy to the country, and the new religious "climate" since Vatican II, is amazing. Members of the congregation now hold public office, their youth are received without discrimination at the local Santos Gutierrez High School where several of them were given awards and scholarships as outstanding students. The school principal's children, together with many other Roman Catholics, attended the daily vacation Bible school at the Lutheran Church. Pastor Mora is highly respected by everyone and sought out for counsel. On one occasion the Mayor was able to solve a dispute over irrigation water rights only when he took Pastor "Oli" with him as a trouble-shooter and a respected, mediating friend. People involved in an assault on Pastor Mora's life, years ago, are now members of his congregation. In spite of constant migration of members to Bogotá and other larger centers, in search of better jobs, the congregation is crowded in its make-shift chapel.

This cattle-buying, chicken-raising, people-serving pastor has bought a ranch near one of Colombia's mushrooming towns on the Eastern Plains. The result: a nucleus of believers for another congregation and a school. Pastor Mora has donated a lot for future church and school.

After a few days with "Oli" in his parish, I could say as did Barnabas upon arriving in Antioch: "He rejoiced when he saw the grace of God at work." Acts 11:23.

-- Arnfeld C. Morck

1971

Pictures accompanying article MOUNTAIN PASTOR IN ACTION:
(All photos by A.C. Morck)

1. Pastor Oliverio Mora (right) and friends at Carrizal.
2. Pastor Arnfeld C. Morck (left) talking to congregation at Carrizal about the Christian ministry and the Colombia Synod's new training program.
3. Miss Edelmira Mora teaching vacation Bible school at El Cocuy.
4. Young Lutheran at the market of Chiscas demonstrates one of the many uses of the Colombian "ruana" or woolen poncho.
5. Pastor Mora (with newspaper) and cattlemen. On left with tie is Arturo García, Public Trustee and member of Our Saviour's Lutheran Church at El Cocuy.
6. Antonio Rufiz, one of the first Evangelical believers in the Chiscas-El Cocuy area. He wears the typical home-spun ruana.
7. Pastor Mora and young parishioner take in the dazzling beauty of the El Cocuy snow caps, only faintly visible on this black-and-white.

TRAPPED BY LANDSLIDE

Arnfeld C. Horck

We (five students from the Bible School at Bogotá and the writer) had presented the scheduled program in El Cocuy on behalf of the "Instituto Bíblico-Cultural" Friday evening. Saturday we continued on to Chiscas, another mountain town accessible, until a year ago, only by mule trail. We held our breath and prayed as we crept along the edge of the precipice to pass recent small landslides. A bridge close to the town had collapsed from the rains. The station wagon had to be left and our baggage, including the movie projector, carried into town.

That night the courtyard of the big old mission house was jammed with townsfolk who had come out to see "Martin Luther" on the screen.

At midnight a tropical downpour broke out of the skies and kept on mercilessly until nearly daybreak. The fitful moments I slept were harrassed by dreams of driving precariously along dizzy precipices amid falling rocks and sliding earth!

Trying to persuade myself I was not tired, I rose for an early breakfast, made a sick call and prepared for the student program at 9:00 a.m. and Communion Service at 10:00 a.m. These were well attended and it was again a rich experience to preach the Word and administer the Sacrament to appreciative country folk.

On schedule we sat down to the noon meal exquisitely prepared by our hostess, Miss Helen Danielson, efficient and hard-working parish worker at Chiscas. On schedule we were prepared to leave at 12:30 with twelve hours grinding travel between us and Bogotá.

Then began our unscheduled imprisonment among these otherwise superbly beautiful mountains. "The road is blocked", was the report of a man who had come through on foot. Forging a swollen stream we drove out to see the landslide and try to estimate the length of our delay.

Another bridge had given way, and, blocking the road at the most breath-taking curve on the lip of the yawning canyon was a rock the size of a transport van surrounded by others less imposing.

The nagging disappointment of not being able to meet class schedules and other important engagements in Bogotá was considerably meliorated by the thanksgiving which welled from our hearts at the thought of not being pinned under that mass of rock! Trucks that had left the town Saturday night had gotten through, but we, because of our Sunday morning schedule, were trapped!

How long would it take dynamite, picks, shovels and human muscles to open the road and build a provisional bridge? A bulldozer, immobilized since a year ago,

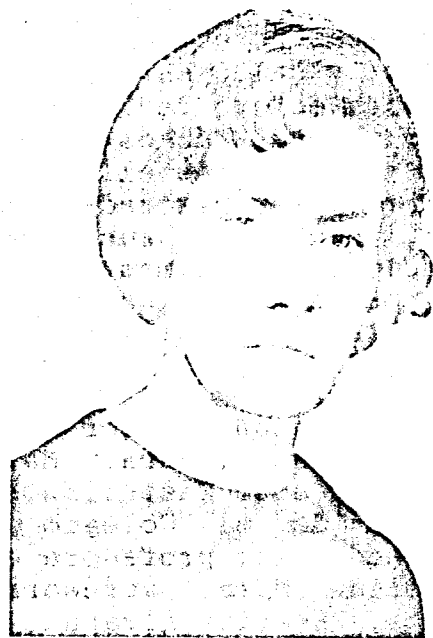
was being repaired. When it began to nose into the obstructing earth at our end of the road our hopes rose. But today it has not been working. More repair needed. So we wait! If only we knew how long!

The news is good tonight, Wednesday! A jeep came in from the outside together with the road crew, and a truck got out (we think) before dark. Tomorrow by daylight this driver will venture upon that treacherous road with his precious "cargo" of five young Christian students. Oh God, give us a safe journey, for Jesus' sake. Amen!

Though these days of "imprisonment" have dragged on with a sense of frustration and uneasiness, they have not been wasted. Miss Danielson's gasoline appliances work perfectly now. The students have "practice-taught" in the local school, conducted devotions with the children, made visits, played ball with the police and others in the town square, and made friends. Last night we showed the "Luther Film" again and most of the crowd stayed for a brief devotional service. Today the students sang for eighty-two-year-old, ailing Grandma Wilches and she received Holy Communion.

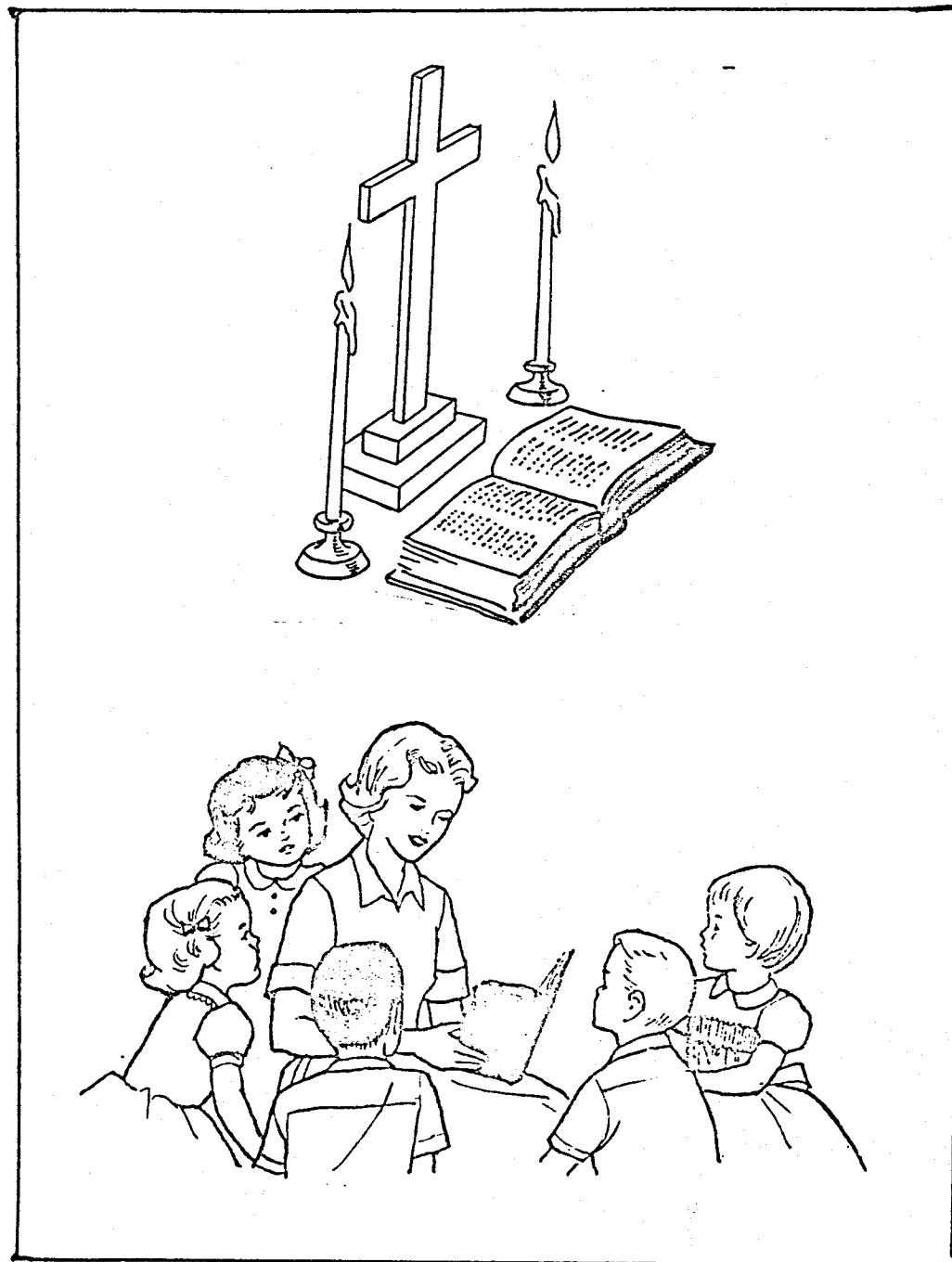
In all it has been a profitable visit to Chiscas and would have been altogether pleasant had this good not been forced upon us. But we slowly learn to give thanks for all things, especially for the opening of a blocked road. We believe other roads are being opened - roads and bridges to the hearts of men who stand in need of the message of God's Son, who is the Way, the Truth and the Life.

Sus vacaciones , contestó ella a alguien que le preguntó al visitarla y preguntarle sobre sus años de trabajo, le dijo "27 años y he venido a descansar a una cama inválida, quizás para el resto de mi vida". De sus hermanos le sobreviven : Apolonia, Julia, Oliverio y Ernestina. Han muerto Joaquín, Proceso y Vidal. Al saludar a los sobrevivientes y a todos los sobrinos, queremos decirles que en Edelmira tuvieron un hermoso ejemplo de hermana y de tía - que debe ser imitado en consagración, servicio y vivencia del Evangelio. "Que el Dios de toda consolación, sea con Uds."



SALUDO ESPECIAL

Las familias Ostrem y Morck, les expresan profundo dolor a la familia Mora y los demás hermanos en la fe por la muerte de nuestra hermana Edelmira. Consolándoles con Romanos 8:31 - 39



Para la Familia Mora.

DATOS BIOGRAFICOS DE EDELMIRA MORA

E L O R D E N D E L C U L T O

Funeral de la Srta. Edelmira Mora

Septiembre 15 de 1988

- EL PRELUDIO (Dr. Jorge Corzo)
- EL HIMNO "Oh Amor que no me dejarás".....No.247C.C
- LA INVOCACION
- EL SALMO No. 126
- LA EPISTOLA Apoc.7:9-17 (Alfonso Bernal)
- EL HIMNO ESPECIAL (Sr. Alberto Rodriguez)
- EL EVANGELIO Juan 11:21-27 (Olga Mora)
- EL HIMNO "Ven Alma que lloras ".....No.204C.C.
- LA HOMILIA (Rvdo. Pausanias Wilches)
- EL HIMNO ESPECIAL (Familia Piñeros)
- LA LECTURA DATOS BIOGRAFICOS Y SALUDOS VARIOS
- EL HIMNO "Cerca mas Cerca".....No.234C.C.
- LA ORACION
- EL PADRE NUESTRO
- LA BENDICION

+++++

Familia: Torres - Alvarado

Nació el 3 de Febrero de 1933 en El Cocuy Boyacá, donde hizo sus estudios primarios. Establecido en el año de 1939 el misionero Andrés Larson, la familia Mora Alvarado se constituye en los primeros creyentes de la hoy llamada Iglesia Evangélica Luterana de "El Salvador" de El Cocuy Boyacá. Es por esto que Edelmira se constituye, junto con sus hermanos en los fundadores de esta iglesia. Creció en ella, vivió en ella, sirvió a ella y murió en ella.

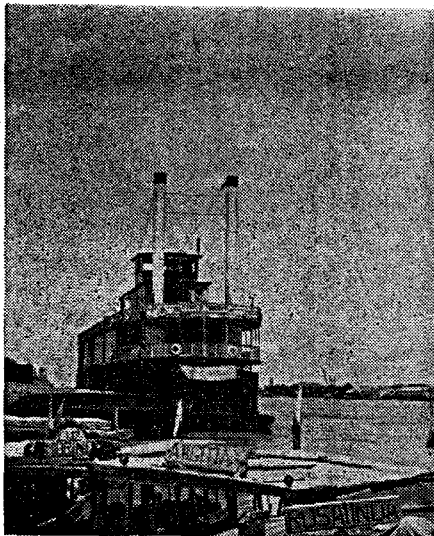
Establecido por la Iglesia el Instituto Biblico Cultural por el año de 1943, donde algunos de los líderes actuales de la iglesia cursaron sus estudios; Edelmira entró a él en el año de 1956 y salió en el año de 1959 y desde entonces toda su vida estuvo dedicada a la docencia en el Colegio Celco de El Cocuy. Muchos niños han pasado por la modesta y sencilla aula donde ella trabajó y sirvió como profesora, directora y administradora.

Para su orgullo, muchos de sus alumnos son hoy día profesionales en diferentes ramos del saber humano.

Algunos de sus compañeros de estudios en el Instituto Biblico y que hasta el día de hoy están ligados a la iglesia; se mencionan los siguientes: Los Ingenieros Agrónomos Alfonso Bernal y Pedro Corzo, el Ingeniero Químico y Educador el actual Rector del Colegio Celco de Sogamoso José A. Ayala, la Sra. Margarita Montoya de Bernal, la Sra. Mercedes Castellanos de Eslava, Lucy Castellanos Rectora de el Colegio Celco de Paz de Ariporo, Luzmila Mendivelso profesora en el Colegio Celco de Sogamoso, Nélida Mora profesora en el Distrito Especial de Bogotá, Emérita Alvarado vive en El Cocuy, Dolfenín García en Paz de Ariporo y miembro de la iglesia allí, Fanny Rodríguez de Silva vive en Yopal y con su familia miembros de la congregación de Paz de Ariporo, Febe Wilches miembro de la congregación San Lucas y Auxiliar de enfermería en el Hospital Sta. Clara, Fredesminda de Torres en Educación Preescolar y Nehemias Parada, Pastor actualmente de la iglesia en Sogamoso.

Veintiocho años de arduo servicio a la iglesia y su colegio, abrumaron su vida hasta que una mañana el 3 de Agosto, al empezar su acostumbrada tarea se presenta su enfermedad redujo por casi mes y medio a su lecho de enferma muriendo el día 13 de Septiembre a la 1:45 P.M.

Beachhead on the Magdalena



Sternwheelers still carry freight on the Magdalena River.

By A. C. Morck

Four hours by jeep station wagon on a serpentine highway descending from Bogota, elevation of 8,600 feet and 57°F temperature, to 640 feet above sea level and 84°F temperature, will take you to one of the most recently established outposts of our Colombia field—La Dorada, on the Magdalena River.

The Magdalena, Colombia's Mississippi, was navigated in prehistoric times by the indigenous tribes and later by the Spanish "conquistadores." It was sighted on April 1, 1501, by Rodrigo Galban de Bastidas and named after Mary Magdalene, whose conversion was celebrated on that date. In 1529 (while Luther was writing his Catechisms), Jeronimo de Melo explored the lower Magdalena. Then Gonzalo Jimenez de Quesada sailed upstream as far as Barrancabermeja, now an important oil center. In 1537 he explored the upper Magdalena and in 1538 founded Bogota, then called by the Spaniards "Santa Fe," on the site known to the Chibchas as "Teusaquillo."

The Magdalena is Colombia's main waterway, even though the silt deposited by its waters constitutes a major problem to navigation. With the help of dredges it is now kept open most of the year to sternwheelers slowly chugging their way, pushing heavy freight barges upstream from the coast as far as La Dorada, about

500 miles. The Magdalena Railroad, under construction parallel to the river, will greatly facilitate shipping between Bogota and the seaport of Barranquilla.

The new highway connecting Medellin and Bogota spans the river at La Dorada and will, when completed, put this river port only two or three hours by car from the capital.

Across the river lies the town of Puerto Salgar and the Palanquero Air Base, the eagle's nest of Colombia's jet bombers. There is also a civilian airport which serves La Dorada and Puerto Salgar. A fleet of quaint motor



Above: Pastor and Mrs. Orozco at home in La Dorado. Left: The congregation has been worshipping in this primitive chapel.

launches shuttles between the two towns. Fare is about four cents, U.S. Will they go out of business when the bridge is completed?

Founded in 1900, La Dorada is a young city, compared to the majority of Colombian municipalities. Population was given as 20,000 in 1951. Present estimates vary between 30,000 and 40,000. Surrounding the city is an important cattle country, and up the river are extensive flat-lands yielding many agricultural products. Among these are corn, bananas, yuca (cassava), sesame, soya, rice, and cacao. La Dorada is also a distribution center for the oil industry.

Since early in 1957, Lutheran pastors have made trips to La Dorada upon invitation by a small group of Protestant believers in that city seeking affiliation with the Lutheran Church. In January of 1958, Pastor Julio C. Orozco, together with his family, took up residence there. They are happy in La Dorada and find the work a challenge. Politically and religiously it is a liberal (not to say indifferent) city where the Roman clergy are more concerned about making friends with the Protestants and their own nominal adherents than about perpetrating assaults on minority groups, as is the case too often in other places.

Pastor Orozco regularly writes guest editorials in the local paper, *Frente Liberal*. These also appear in the Sogamoso paper, *Accion Civica*.

Since the present rented meeting place is small, inadequate, and in a poor location, the Board of Foreign Missions has kindly helped us with the purchase of a centrally located property. It will provide facilities for parsonage, school, and chapel with comparatively little improvement and remodeling. The large room to be used for chapel was constructed originally as a dance hall and was later used as part of a hostel.

There are three other Protestant groups in the city; two of them, including the group that invited us, are offshoots from the church of the World Evangelization Crusade Mission. Protestantism here has presented a rather confused picture. It is our earnest prayer that we may be used of God to give more stability and depth through a solidly Christ-centered message and more orderly manner of worship, and that a strong and active congregation may be built up in La Dorada, reaching out to other points in that area.

This house, recently purchased by the mission, will provide space for chapel, day school, and parsonage.



Some impressions, pro and con,

by a retired pastor . . .

Having played all the tunes in the new *Service Book and Hymnal* (with one finger and not too expertly at that), and having used it at services during Holy Week and on Easter Day at Oslo Lutheran Church, Texhoma, Texas, while serving there temporarily, I beg of you, dear editor, the privilege of expressing some of my impressions, pro and con, of the new book.

I shall follow the apostolic practice of first expressing my commendations, followed by a few critical comments which I hope may be of a constructive nature, hoping that men of more musical ability will make clarifying statements in language that we, the laymen, musically speaking, may understand.

Commendation

(1) Mechanically it is a splendid book. I like the look and feel of it. The notes are clear and distinct. When opened it stays open on the organ console, and this will certainly please the organists.

(2) I like the references to other related hymns under the various sections of the book.

(3) As a rule the hymns do not contain too many stanzas, making it possible in most instances to sing the entire hymn.

(4) The committee did not try to wed the hymn, "What a Friend We Have in Jesus," to another melody than the one generally sung in all Christian churches, as was done in the *Lutheran Hymnary*.

(5) Of course I miss some very dear hymns, but there are many others included, which we do not find in the *Hymnary*, to make up for the loss. The committee has also showed fine judgment in including many hymns that are sung in Christian churches everywhere. Let me mention just a few of these: "Jesus, Tender Shepherd, Hear Me"; "O Take My Hand, Dear Father"; "I Love to Tell the Story"; "There Is a Fountain Filled With Blood"; "More Love to Thee, O Christ"; "Pass Me Not, O Gentle Savior"; "He Leadeth Me"; "I Need Thee Every Hour"; "Break Thou the Bread of Life"; "I Lay My Sins on Jesus"; "Faith of Our Fathers"; "Jesus, Savior, Pilot Me." There are the three Christmas hymns, "I Am So Glad Each Christmas Eve," "The

CONQUESTS ON THE MAGDALENA

(Sequel to "Beachhead on the Magdalena")

by Arnfeld C. Morck

A blood-red, setting sun was peering with difficulty through the tropical haze as we drove into La Dorada. Here we found Pastor Julio C. Orozco and family still in the harassing process of moving their earthly belongings, by horse cart, from their rented quarters to their new home on the property recently purchased and remodelled for parsonage and chapel. The Mission station wagon moved the family with the remaining pieces of hand baggage. Then, by the light of a candle (the electricity would have to be off that night!) we assembled and installed the kerosene stove we had brought from Bogotá for the parsonage kitchen. Sleepy children got a late supper and toddled off to bed.

Tomorrow special meetings were to begin. The choir from Redeemer Lutheran Church in Bogotá, its pastor and other friends would be coming on a chartered bus.

Dedication festivities got under way Friday evening when citizens of La Dorada crowded into the patio to see the Martin Luther film. Saturday night they filled the large room, once a dance hall, then a hostel for deck hands and other workers, now suddenly transformed into an attractive chapel. They had come to hear the Bogotá choir.

This group of amateur singers, directed by Alirio Eslava, a Bogotá bank employee and one-time popular singer on local radio, with six-foot Jorge Corzo, medical student, "folded" over a tiny folding organ, presented a fine program of hymns, anthems and spiritual songs interspersed with numbers by the quartet of Redeemer Lutheran from Bogotá and appropriate Bible readings by the pastor.

The climaxing service came Sunday morning with dedication of property, installation of pastor, confirmation, baptism and Holy Communion.

A new congregation was being born. The pastor's family already made up eleven members, and now fifteen were confirmed and four children baptized. A German Lutheran craftsman who has lived 40 years in Colombia came forward with the confirmands to receive the Lord's Supper. Forty-six in all, including visitors, received the Sacrament in this first communion service held in the La Dorada Lutheran Church of the "Holy Trinity".

Pastor Pausanias Wilches of Bogotá key-noted the celebration with a provocative and challenging sermon drawn from the Genesis story of Jacob's dream. Wilches pointed out that where God meets man in Word and Sacrament there a Bethel (House of God) comes into being. He expressed his hope that this new congregation on the banks of the mighty Magdalena might be like that river, flowing with silent power on to its destination. The writer, from his seat in the chancel, could observe the faces of the hearers. They expressed live interest right to the end of a service more than two hours long in the sweltering heat of this river port.

Judging from inquiries after the services, there is reason to believe that the Word of God had cut deep into the lives of some. The festiveness and beauty of the worship service had impressed some of the "newcomers" who probably for the first time attended a Lutheran service.

The ladies of the congregation served meals gratis to their out-of-town guests. The Sunday dinner included turkey, the birds donated by one of the confirmands. Workmen had, in two months, built a new unit comprising kitchen, dining-living

room and office, and had changed an old hostel into a parsonage, and a dance hall into a chapel, made 24 pews, pulpit, altar and font. In the chancel is a slightly flared Latin cross in mahogany, leaning forward over the altar just enough to give the shadow effect of three crosses. There had not been time to give the facade the needed "Face lifting" to make it look like a place of worship to the passers-by.

Behind the wheel of a Jeep station wagon snaking its way through the mountains back to Bogotá, we mused on the experiences of these few days. A new center of Christian teaching and worship had been constructed - and God was building a church of "living stones". He who had begun the good work would "bring it to completion at the day of Jesus Christ."

MEDELLIN FINANCIAL STATEMENT
December 31, 1951

| | <u>Receipts</u> | <u>Disbursements</u> | <u>Deficit</u> | <u>Balance</u> |
|---------------------------------|-------------------|----------------------|------------------|-------------------|
| Checks & comm. on checks | - - - | \$ 16.62 | \$ 16.62 ✓ | - - - |
| Furniture | \$ 775.00 | 745.00 | - - - | \$ 30.00 ✓ |
| Morck house rent | 3730.00 | 3120.00 | - - - | 610.00 ✓ |
| Literature & Publications | 1000.00 | 858.25 | - - - | 141.75 |
| Stationery & Postage | - - - | 96.54 | 96.54 ✓ | - - - |
| Telephone & Telegraph | - - - | 59.62 | 59.62 ✓ | - - - |
| × × Travel | 225.00 | 348.90 | 123.90 ✓ | - - - |
| Miscellaneous | - - - | 61.25 | 61.25 ✓ | - - - |
| Student Center | 1500.00 | 692.00 | - - - | 808.00 |
| | <u>\$ 7230.00</u> | <u>\$ 5998.18</u> | <u>\$ 357.93</u> | <u>\$ 1589.75</u> |

Cash on hand, Medellin Station, Dec. 31, 1951 . . . \$1231.82 (*)

(*) Bank balance, Dec. 31, 1951 - \$ 856.17
 Loan to Morck (Medical, etc.) - 375.65
 Med. -- \$285.25 1231.82
 Pers. - 90.40
 \$375.65

× × Includes superintendents travel

Nov. 8, 1952

Translation from "El Colombiano", one of
Colombia's daily newspapers (November 8, 1952).
Article appeared on front page.

DANGER OF PROTESTANT INFILTRATION IN ANTIOQUIA (1)

There are several educational institutions in Medellin.
The campaigns in the rural areas. One school closed.

It has been repeatedly affirmed that Protestantism constitutes no great danger for the people of Antioquia due to the Catholic spirit which is characteristic of our people. Nevertheless, this affirmation is, to a certain extent, losing its force, since the Protestant peril is increasing daily. Lately it has taken on aspects that are alarming to an orthodox society such as ours.

SECONDARY SCHOOLS

A reliable proof of the way in which Protestantism is increasing among us lies in the very significant fact that in the Medellin area there are five (2) secondary schools operating with large attendance. These many students are being educated in the religious principles of Protestantism.

The most serious fact about these schools is that they are co-educational, an open violation of Colombia's laws in matters of education. These laws expressly prohibit co-education because of the danger it involves for our youth in an environment such as ours, and also because of the tradition which has existed in our country with respect to the matter. (3)

PRIMARY SCHOOLS

Likewise, from sources that are usually well posted on these matters, we are informed that in Medellin about twenty Protestant schools (4) are operating, in open violation of the existing legal requirements. (5)

The afore-mentioned data in itself, indicates clearly the way in which Protestantism is progressing in the city of Medellin, constituting a serious threat to the true religion which the people of Antioquia profess, and which represents their best spiritual legacy.

WITHOUT PERMIT

The same informers declared that they had no knowledge of these Protestant educational establishments, secondary and primary, having any permit from the Ministry of Education to carry on as they have. If this is true, their existence is doubly a violation of Colombian law: For being co-educational and for not going through the legal procedures required of all educational establishments operating in the nation.

IN THE STATE

However, the Protestant peril is not confined only to the capital city of Antioquia. The same danger exists throughout the state, especially in those regions where there are no schools, no priests, nor authorities which might defend the ideological integrity of the people. For example, in the municipalities of the northeast and in the lower Cauca and Nechí, Protestant missions--some of them from Barranquilla--advance their campaigns without anyone hindering them. Just very recently the efforts of some priests have counteracted these campaigns a little, and the state government has promised to open schools in the coming year and establish missions which will definitely free the population of these areas from having to be at the mercy of Protestantism.

AMONG THE COUNTRY PEOPLE

In Medellin at present there is an Institute which specializes in the training of pastors and rural workers, with an enrollment of 250 students who are being trained to work among the country folk of Antioquia. (6) These agents are well coached in the methods which they are to use in winning the ignorant people.

From the foregoing one can deduce what the Protestant campaign in Antioquia will be when these agents have finished their course and spread out through the state of Antioquia to sow the seed of Lutheran error. (7)

OFFICIALS ALERTED

According to information received, the State Government and the ecclesiastical authorities have recently been studying means whereby they might put a stop to this Protestant advance. The national government has been consulted as to whether these above-mentioned establishments are authorized by the authorities, which does not seem probable.

SCHOOLS CLOSED

In the course of this campaign to clean up our state, a Protestant school which operated in Segovia has been closed after proving that it did not have the permit from the Ministry of Education and did not comply with the regulations required of public and private schools. (8)

Corrective comments:

- 1) Antioquia is a department or state of Colombia.
- 2) There are two Protestant secondary schools in Medellin.
- 3) Co-education is not against the laws of the country, but against Roman Catholic practice. Many Colombian public schools in the country areas have been co-educational, and Protestant schools that have functioned for three-quarters of a century have ~~never before~~ ^{only recently} been called in question on this issue.
- 4) There are no more than three Protestant primary schools in Medellin.
- 5) The government permit has always been requested but of late has been denied in a few cases because of fanatical authorities. Recently, a well-established Presbyterian school in Medellin was asked to obtain a permit to operate from the Catholic parish priest. The Presbyterian pastor (a Colombian) answered, "I am the priest here", and nothing more has come of it so far.
- 6) This perhaps refers to the ~~XXXXXXXX~~ school operated by the Adventists. They have 205 students this year. Of this number only a very small percentage are ministerial students.
- 7) The Lutherans have no school of any kind in Medellin.
- 8) This school did have government permit to operate but was arbitrarily closed by two priests, one of whom was the local school inspector.

The "El Diario" of Medellin answers ~~the~~ "el
Colombiano's" article the same afternoon, (Nov. 8)
as follows: "We have ^{just} read an attack on
certain educational establishments in which
coeducation exists; that is, both sexes receive
their instruction together. It is alleged that
this is prohibited by Colombian legislation.
Since when? We publicly confess
our ignorance of any such legislation.
In the little town of Antioquia where we were
born and reared we attended a kindergarten
run by nuns (~~seignoras~~). There, long ago
we learned our first numbers and letters
together with ^{the} girls of our generation, who
are today venerable (~~ladies~~) ^(professionals) mothers or women
whom without exception are an honor to
society because of their virtues. Even now
~~we see~~ ^{we} in this city, not to mention other ~~parts~~
ⁱⁿ of the ~~country~~ ^{nation} how a daily increasing number
of girls attend university, commercial schools,
technical institutes ^{etc} and language schools, together
with the boys

Thus if coeducation is forbidden by law, then
that law is violated in ~~schools~~ ^{dozens} (~~thous~~) of public and
private educational establishments, and not only
in the confession of ones* but also in such as
conform to the norms (~~statutes~~) of the Catholic Church
among which ~~some well-known schools~~
could be mentioned, ~~many~~ well-known schools.

* Referring to Protestant schools

A LAYMAN'S VISION

By Arnfeld C. Morck

Lawrence Knutson, a Lutheran layman from Soldier's Grove, Wisconsin, and graduate of LBI, Minneapolis, came to Colombia to farm and to be a Christian witness, doing missionary work in whatever way he could. Due chiefly to conditions in Colombia, his farming plan did not materialize. He did, however, rent a small farm for some time close to Medellin. In his spare time he taught English to a few University students who asked for classes.

With these friends he always tried to share the best he knew, his personal, Evangelical faith in the Risen Savior. And here is where his vision began - the vision of a Lutheran student or youth center in Medellin. Even though he ^{did not} never mastered the Spanish, he saw his vision realized during his short ministry here, and God used him to bring several young men to Christ. Two of these were recently confirmed, and a third, with full intention of giving his testimony also, was hindered because of the opposition of his family. One of these confirmands is now studying at our Bible School in Bogotá while he teaches some secular subjects there. The other is taking special language study at the University Normal school in Tunja. *He has proved a fine personal worker both in Medellin and Tunja.*

Mr. Knutson has seen results of his work at a time when it is by no means a popular thing to become an Evangelical Christian in Colombia. This is mostly due to the fact that he was able to lead these young men into a personal investigation of the Word of God. In the second place, he was always a true friend and did not suffer from the common United States complex of thinking himself superior to those of other nations. He never approached anyone in a condescending way, but always in a true Christian spirit of esteem and sincerity. Therefore, he also enjoyed the confidence of the boys, who fondly called him "Larry".

Twice a week a group of young men gathered around him to study the Word, most of them students, the cream of Colombia's youth and possible future leaders in the nation and the church. Many came to him also for private consultation. It was always a pleasure to see him expound the Word to his little group, his face beaming with the joy of a deep spiritual conviction, his voice full of enthusiasm and urgency. First they would sing hymns around the piano, and they love to sing!

At this point we must mention the important contribution which Miss Cornelia Jensen of Canton, S. Dakota, a consecrated Christian teacher, has made to this work. She is always at hand to play her good piano and bring in the Coca Cola just at the right time for the social part of the meeting. "Corny", as she is called by her friends in Medellín, has a contagious smile and a genuine interest in every human being that crosses her path, an interest that springs from a truly unselfish heart. Miss Jensen teaches at an English-speaking school in Medellín and also at the Colombo-American Center, a cultural exchange center under the direction of the American Embassy. Incidentally, the writer also teaches English at this Center.

The students were always welcome at the Knutson home where they liked to play ping pong and checkers, listen to records, see cultural and Christian movies, or just chat. Then there were the occasional hikes and "fiestas" to which they would often invite new friends who had not ventured to come to the Bible studies.

During several months before returning to the United States, Knutson was able to see in reality what he had long hoped for — space enough apart from his home for a youth center, with rooms for play and reading as well as for the meetings. But he never had perfect ease of conscience continuing in direct missionary work when he had entered the country on an agricultural visa. Since he was not able to obtain a missionary visa, he

thought it the part of wisdom to go back to the States.

We miss Larry and his good family in the work and pray for grace to carry on and extend the work so well begun by him. Our readers will remember that it was upon the invitation of the Knutsons and Miss Jensen that our Mission placed the Morcks in Medellín for literary and student work.

Besides the two weekly Bible classes (one in English which Miss Jensen teaches), catechetical instruction is given to those who are interested. A worship service is held on Sundays in the little chapel in our home. It seats comfortably about fifty people, and the Scandinavian and German groups also meet there for services when Pastor Kastlund of the Lutheran World Federation comes over from Bogotá.

Of course, the vision does not stop with this good beginning. It sees families of unchurched being brought to personal faith in the Savior and into a growing congregation, a modest but beautiful church building and pastor's residence; in short, a work of God which shall extend and grow on the firm foundation of the Word, forming part of His Church in this land, in the hemisphere and in the world.

Will you pray and work with us to the realization of this vision for the glory of God!

"GOD CHANGED MY LIFE"

1952

(A.C. Morck relates the story of a young law student at Medellín, Colombia)

"I don't understand how I have gotten to feel so sinful...." Jaime Vasquez spoke seriously as his sincere dark eyes (whose sight did not permit him to continue his law studies at the university) looked through the thick lenses and deep into mine. I was happy to hear that, I told him: He must have been reading the Word a lot.

For a year he has scarcely missed a Bible study at our student center, nor a service in the chapel. For nearly the same length of time he has been a faithful member of our catechetical class. Since he plans to go to the United States next week, he asked to be confirmed before leaving, and had come to my office for one of the special classes we had arranged in order to finish his study of the Sacraments. These classes became lengthy and intimate conversations about the Means of Grace and many other doctrinal and practical Christian matters. A few months ago, in a sermon, I related the story of my conversion in early youth as one type of Christian experience. Afterwards Jaime said: "That must be what happened to me some time ago - That's just the way I felt".

Last Saturday night he asked if we had typed up the bulletin yet for the Sunday Confirmation Service. We had not. Would we please include the hymn, "Cristo, fiel Te quiero ser" ("Christ, I want to be faithful to Thee"). On the program was a solo, "O Jesus I have promised", to be sung by another member of the catechetical class. Said Jaime (who was the only one to be confirmed at the service): "How I would like to sing that myself, but you know I can't carry a tune in a bucket!"

Came Sunday. Jaime had invited four of his University classmates. But these, to his disappointment, did not come to the service. Only the faithful few, who usually attend, were there. When we had sung his requested hymn, and before he knelt at the altar to give his confirmation vow, Jaime told the congregation how he had come to the faith through his study of the Word. He had been much interested in the Bible ever since he, as a child, had been caught reading his grandfather's big Bible and looking at the pictures in it. His mother and grandfather told him that the Book contained "a lot of bad things" and that he was not allowed to read it, at least not until he was old. As a student, he bought a copy of the Bible. One day a priest saw him reading

it in the University lobby. In the course of his attempt to dissuade him from reading it, the priest tore up Jaime's precious Book. However, upon the student's insistence, the priest replaced it with a used leather-bound copy, also of the Protestant version. On the fly-leaf of this copy he had written that it was defective and lacked several books. He then listed the Apocryphal books. This copy, in turn, was stolen (May it prove a blessing to the thief!). It was about this time that Jaime began coming to the Student Center for Bible studies. Not long ago he donated a copy of the Bible to one of the public libraries of this city.....

But to get back to his testimony.... It was not any exhortation by the pastor or by any other person: It was God who through His Word had changed his life and given him a joy in his new-found faith that words cannot express.

Jaime confessed to me the next day: "I hardly slept last night for sheer joy of what I experienced in the confirmation and the Lord's Supper".

MEDELLIN FINANCIAL STATEMENT
December 31, 1954

| | <u>Receipts</u> | <u>Disbursements</u> | <u>Returned to Treasurer</u> | <u>Balance in Account</u> |
|---------------------------|-----------------|----------------------|--------------------------------------|-----------------------------------|
| House Rent & Upkeep | \$4764.50 | \$ 4764.50 | | |
| Literature & Supplies | 69.90 | 69.90 | | |
| Sunday School Supplies | 56.25 | 8.45 | 47.80 | |
| Station Travel | 210.50 | 210.50 | | |
| Telephone & Telegraph | 101.36 | 101.36 | | |
| Postage & Stationery | 144.58 | 144.58 | | |
| Miscellaneous | 75.00 | 32.22 | 42.78 | |
| Supt. Travel | 438.45 | 438.45 | | |
| Student Center Rent | 2250.00 | 2250.00 | | |
| " " Utilities | 450.00 | 53.30 | 396.70 | |
| " " Equipment | 973.00 | 830.00 | 86.00 | 57.00 |
| Literature & Translations | 1067.60 | 351.00 | 716.60 | |
| Refrigerator | 1607.20 | 1607.20 | | |
| Altar & Pulpit | 160.00 | 160.00 | | |
| Totals | \$ 12368.34 | \$ 11021.46 | \$ 1289.88 | \$ 57.00 |

Rufeld C. Murch

MEDELLIN

| | <u>Receipts</u> | <u>Disbursements</u> | <u>Returned to Treas.</u> |
|---------------------------------|-----------------|----------------------|---------------------------|
| Rent (House & Student Center) | 5250.00 | 3620.00 | 1610.00 |
| Literature | 1000.00 | 858.25 | 141.75 |
| Furniture | 485.00 | 455.00 | 30.00 |
| Stove | 200.00 | 200.00 | |
| Transformer | 90.00 | 90.00 | |
| Travel (Including Supt. travel) | 348.90 | 348.90 | |
| Comissions | 16.62 | 16.62 | |
| Mail | 96.54 | 96.54 | |
| Tel. & Tel. | 59.62 | 59.62 | |
| Misc. | 61.25 | 61.25 | |
| Utilities (Student House) | 24.00 | 24.00 | |
| Furniture (Student House) | 162.00 | 162.00 | |
| | | <u>5992.18</u> | 1781.75 |
| | | <u>1781.75</u> | |
| | <u>7773.93</u> | <u>7773.93</u> | |

MEDELLIN STATION REPORT
for 1952

Progress here has been slow. But we praise God for the fruits He has given us, and we pray that the seed which has been sown may soon come to fruition and "harvest".

The loss of the Knutsons, who returned to the States in March, was keenly felt in the work. The development of the youth center has noticeably suffered because we have not been able to give the time and attention to it that Mr. Knutson gave in his consecrated service here. Our prayers follow the Knutsons as they take up their call to youth work in San Antonio, Texas.

The continued cooperation of Miss Jensen, who has cheerfully and unselfishly given her time and herself to the work (besides teaching full time at Columbus School), has been of inestimable help and encouragement. Mr. Jaime Vásquez has done a fine piece of work in the correction of manuscripts and was a great help in the youth work.

We are also grateful to Joyce Bergh for her fine work here during the month of December. The part-singing was a real accomplishment.

It has been a joy to have Pastor Kastlund of the LWF as our guest upon his visits to Medellín, and to open our chapel for the services of the German and Scandinavian colonies. Mrs. Morck, Miss Jensen (until her vacation) and Miss Bergh had classes with the Scandinavian children and prepared the children's program for the Scandinavian Christmas festival.

Gratitude is also expressed to the Ostrems who replaced us during our vacation. We are happy that the Quanruds and the Olsons could also spend their vacations in our fair city.

Two weekly Bible studies have been conducted here: one in English by Miss Jensen (and in her absence by Miss Bergh), and one in Spanish. Regular Sunday worship services have been conducted since February, as well as weekly catechetical classes.

Three young men have been confirmed: Everardo Correa and Rodrigo Quintero on February 24th, and Jaime Vásquez on November 16th. Vásquez left for the States in November with a letter of transfer to our congregation in Lynwood, California. We are planning another confirmation service in February when it is hoped that three more members of the catechetical class may have courage to take this important step.

We have had one baptism, that of a German child, before Pastor Kastlund's arrival in Colombia.

Only three communion services have been held, due to the coincidence that all of the above-mentioned confirmands have been absent from Medellín most of the time since their confirmation.

In order to make new contacts, Miss Jensen and I taught English three hours a week, respectively, at the Colombo-American Center (a cultural exchange center operated under the auspices of the U.S. Embassy). We have also taught some private English classes.

Respectfully submitted,

Arnfeld C. Morck
Arnfeld C. Morck

ARTIST-PASTOR VISITS COLOMBIA

1953

Pastor F.W. Thomsen of Bethesda Lutheran at Moorhead, Iowa, and head of the art department at Dana College, Blair, Nebraska, has just returned to the United States after spending a profitable vacation in Colombia. We say "profitable" because his vacation proved of real value to our Mission here in Colombia, together with whose literature committee Thomsen worked during the greater part of his stay on our field.

We had the pleasure of meeting Bill personally at Barranquilla and of showing him historic Cartagena, Colombia's oldest city, on whose beaches he swam but where he also had the misfortune to be struck by an enormous sawfish (The monster was just as stiff and stuffed when we saw it there five years ago in the little novelty shop by the sea, but on this occasion the saleslady happened to bump into its tail and send its 12-foot carcas tumbling from a pile of big sea shells and tin cans, and sinking one of its jagged teeth into the artist's leg).

From his trip up the Magdalena River to Puerto Berrío, to Medellín by train, and to Boyacá by bus, Thomsen acquired in a short time a first-hand knowledge of Colombian life and problems and got a good insight into the work of our church here, both in country and city. He also gave us helpful advice on the interior decorating of our new church in Bogotá.

Back in Medellín, after seeing some of the country, artist Thomsen worked tirelessly for nearly a month on Bible illustrations to be used in our teaching here on the field, and illustrations for church bulletins, not to say anything of the beautiful water colors that now adorn our walls. We like especially his remarkable St. Paul in Roman chains. The Colombians like to see his shepherds of Bethlehem in the typical Colombian "ruanas".

Pastor Thomsen also gave unstintingly of his time and devotion to preaching and talks, interestingly illustrated by his own paintings and drawings. We are grateful to him and to God for this encouraging cooperation and fellowship. Thank you, Bill, and come again!

--Arnfeld C. Norck

Thy Kingdom Come

LUTHERAN HERALD

1953
F. W. Thomsen

SKETCHES FROM A SUMMER IN COLOMBIA

(Tenth in a Series)

Cross Section: A Weekend in Medellin

One Saturday morning, in the paper we read of conflict between the police and the military. The police were burning a shack for some unknown reason—possibly because it was the home of a Liberal; the army tried to prevent this action, but the police insisted that they were still in power and resisted the army. The result was forty policemen shot and killed.

That afternoon a fine young farm couple came to visit the Morcks. They reported that their farm buildings had been burned; they considered themselves fortunate to have escaped. On the way to Medellin they saw many bodies lying beside the road. Whole areas were wiped out under the pretense that the police were hunting for bandits in these Liberal areas. Now, under the new regime, the dispossessed are venturing back home to begin rebuilding.

These two incidents seem to point towards efforts of the new order to work for peace and justice.

That evening, at the usual Saturday meeting, several Colombian students were present. I spoke, interpreting several of my drawings that were based on the book of Revelation. The awareness of the students impressed me. After a light lunch in the mission house, we parted with a "Hasta mañana."

The students were back next morning for a Spanish communion service. One of the young Colombian men, who had been confirmed the year before, sang a solo beautifully. Among the worshippers was a young woman who was a refugee from one of the devastated regions and was now working in Medellin.

The same morning we attended an English union service in the Presbyterian Church. The service was attended by people from the British and American colonies in the city; many of them held important business and professional positions in this area.

After our Sunday dinner and siesta, we went by bus out to the Adventist school built on the slopes of the Andes. A manual arts department supplied toys and other articles to dealers who had contracted for these items. An excellent print shop handled quality multi-color work; menus printed here were seen in the better restaurants in the city; games, labels, and prints from the shop were on sale in stores in the area. Other buildings included two dormitories and a cafeteria and library building. Nearby was a farm also operated by the school. The farm manager said that the soil in that

area was poor and useful only for grazing. Thirty of the students were employed on the campus and in this way worked their way through school. This is especially meaningful in Colombia, where young converts to evangelical churches are often disowned by their families and have no means of providing for themselves. The hope has been expressed that some day work of this type may also be undertaken by the Lutherans in Colombia.

* * *

Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.

The power of our Lord is clearly seen in this passage. There is a lesson in Christ's words that only through prayer and fasting can great things be done. It is important to continue in prayer—for in prayer we meet the Master. Obedience is impossible unless we first take time to hear. This is not a simple matter, for ears may be dull, as dull as our strata of society or our circle of friends. Obedience depends upon seeking the will of God. How far we are from His will! But we can approach God through prayer.

Surrender

THEODINE BRANDT

*Life is more than a lilting song
Filled with joy and laughter;
Though some heights are steep and long
Gladness follows after.*

*God will grant the sun to shine
On a new tomorrow;
All earth's beauties, yours and mine,
Are transient gifts we borrow.*

*Sunset and the music blend
In a mystic splendor;
The melody has reached its end
When we to God surrender.*

Accepted file

MEDELLIN STATION REPORT FOR 1953

In some respects this has been our most trying year in Medellín. When we came here in 1951 to do literary work and help the Knutsons in the student center, it was our prayer that the half a dozen students whom we were giving catechetical instruction would become the nucleus of a growing congregation in this city. But this hope has not been realized, and we are beginning to believe what has been told us by several evangelical leaders: "You can't build a congregation in Colombia from students alone." This does not mean that we have excluded non-students. We have had considerable contact with a few engineers, office and government workers, etc., and have tried to reach families. During the year Belva Nerlien has been with us she has worked tirelessly but has been frustrated in her attempts to organize a women's group. We are sure, however, that the testimony she and Cornelia Jensen have given to the girls and women in their private English classes has not been in vain. Nerlien, Jensen and Morck have taught English also at the Centro Colombo-Americano this year. Nerlien has given her mornings to literary work, in which she has made a fine contribution. Jensen has continued to give unstintingly of her time to the student center besides teaching full time at Columbus School. Everardo Correa has given most of his time to literature. His student contacts have been less effective, however, since he is no longer on the campus. We have followed more or less the same program of work as last year: Two weekly Bible studies, one in Spanish and one in English, one service each Sunday, with Communion Service once a month for the two confirmed Colombians still in Medellín and the missionaries. Of students confirmed here, one is teaching in the Bible School in Bogotá and another is studying at L.B.I. in Los Angeles, California. A third is doing translation with us.

Of the catechetical class mentioned in last year's report, only one, Bercario Quiros, was confirmed, March 29, 1953.

Analysis: While Medellín has yielded two prospective pastors and a good translator, all with "bachillerato" training, it has shown no promise so far of a congregation, even though quite a number of students have been under the influence of the Word.

Reasons, as we see them, for this failure:

1. Our own lack of spiritual power due to neglect of the Word and prayer in private devotions.
2. Due to strong Roman Catholic pressure in homes and schools, the students who have accepted the Gospel have not given an open testimony of their faith. When encouraged to do it, they insist that an open testimony would mean that they would be on the street and would completely close the door to any further possibility of influencing their families.
3. While our present location is accessible to the students, our contacts in this aristocratic barrio have not gone beyond casual friendship, and we are aware of a definite aloofness on the part of some.
4. The difficulty of concentrating on a certain barrio and doing student work at the same time without having two different centers of work, to say nothing of our literature assignment. (Had Knutson stayed on in the Student Center we would have located in one of the barrios).

Recommendations:

1. Continue, for the present, to give part of our time to literature and part to the student work with an eye for winning and developing future Christian leaders, and stop the gnawing self-accusation for failure to build a congregation. Be alert to openings in one of the barrios (a family which might open its doors for Bible studies).

2. Place another family (foreign or Colombian) here for barrio work as soon as it can be done without neglecting a more fruitful field.
3. Buy property for residence and church as soon as we feel reasonably certain as to the barrio in which we should locate permanently (personally, we continue to consider "La America" as the most probable).

Respectfully submitted,



Arnfeld C. Morck

Apartado Aéreo 1482
Medellín, Colombia
February 2, 1954

Pastor Donald R. Heiges
327 S. La Salle Street
Chicago 4, Illinois

Dear Pastor Heiges:

I shall now try to comply with your request for a report on our student work in Medellín. The enclosed copy of my report on the Medellín station to our annual missionary conference may provide some background for the picture even though it is not concerned with student work only. You will also be interested in the enclosed report by Belva Werlien on the student conference in Cuba.

Let me say to start with that our approach here is, by no choice of ours, quite different from that of the L.S.A. on the North American campus. Lutheran students, or any Protestant students, are "preciously rare" on the Colombian campus and for that reason, as well as that of religious discrimination, we cannot simply step in and organize an LSA group on the university campus. One Lutheran student (confirmed here in Medellín) had his four-year government scholarship cancelled after one year of study and was refused the privilege of continuing at his own expense simply because he was a "Protestant".

I appreciate what you say in the last paragraph of your letter of November 17: "Be assured that our Lutheran students in this country are greatly interested in the development of a significant movement among non-Roman students in South America." We believe that in your reference to "non-Roman students" there is no indication that you do not share our feeling of responsibility for bringing the Gospel to the many non-Evangelical students, most of whom are nominal Roman Catholics. It is our impression that only a small percentage of these are "practicing" Catholics except for the "practices" which now seem to be compulsory for students in most of the departments.

In other words, as I see it, our approach must be primarily an effort to evangelize and teach this spiritually ignorant mass of nominal Catholic students as well as the relatively few non-Roman students. If such an approach can be included in the "development" to which you refer, then we are in complete agreement on the matter. This is an important but nearly untouched area for Evangelical work in Latin America. The numerically insignificant progress made in our off-campus student center here (see enclosed report) is fairly representative of the little which has been done among the students of Colombia and in most of Latin America.

During the Liberal regime (1930-1946) the public universities of Colombia were to a great extent permeated by positivism and other materialistic philosophies. The Roman Church, which has been able by clever maneuvers since 1946 to get practically complete control of the educational system from top to bottom, is now trying to "remedy" this situation in its own way. Again we were too late. But since, in the

February 2, 1954

final analysis, men cannot be forced to believe, we stand ready to serve those who long for religious freedom and those who are simply indifferent.

Our simple "setro" here in Medellin comprises a room for ping pong, a reading room - also with piano and record-player, and a small chapel. We teach private English classes and one of the weekly Bible classes is also conducted in English. The English proves to be a "drawing card" for some, but relatively few of the considerable number of students we have contacted have been ready to pay the price of becoming Lutherans even though they might like to.

As to the benefits our students here might receive from affiliation with the International LSA, I would say that (1) it would be of encouragement to them; (2) if we could occasionally send a student to one of the Ashrams it would not only prove inspirational for him but would give him ideas, some of which could be put into practice here. Incidentally, one of the students who was confirmed here is now studying at CLBI in Los Angeles and plans to go on to seminary in the fall, perhaps at Trinity, Blair, Nebraska. Another may go to the States on a scholarship next fall also. Perhaps their contact with LSA while in the States may prove valuable in their work when they return. As time goes on we hope that there will be more of our Christian young people who can receive university education here, and also, we hope for better times in Colombia when it may not be so difficult to organize more definitely a student group here. In the meantime, it would be of encouragement to our few students here if they could have at least some personal, if not group, contact with the LSA in the north.

It was suggested to us by artist-pastor F.W.Thompson, who visited Colombia last summer, that perhaps students from the States might consider coming here for specialized study and thus also serve as "contact men" for our student centers in Medellin and Bogotá. It may be of interest to those who have some knowledge of Spanish to come here to study Spanish or Latin-American authors, or do research work in some fields such as archaeology or sociology. It would be interesting to hear whether you think this would have any possibility or whether you consider it a fantastic dream.

Again we wish to express our sincere appreciation for the interest which the LSA has shown in our work here; also in helping to defray the expenses of Miss Herlien on her trip to the student conference in Cuba.

Sincerely yours in Christ,

Arnfeld C. Brock

Enclosures - 2

cc - Dr. R.A.Syrdal
Belva Herlien

**BOARD OF FOREIGN MISSIONS
OF THE EVANGELICAL LUTHERAN CHURCH**

ROLF A. SYRDAL • EXECUTIVE SECRETARY
IRWIN M. LERBERG • ASST. EXECUTIVE SECRETARY

422 SOUTH FIFTH STREET, MINNEAPOLIS 15, MINNESOTA • TELEPHONE, MAIN 3474 • CABLE ADDRESS, MADAKINA, MINNEAPOLIS

November 24, 1954.

Rev. Olger Quanrud
Apartado Aereo 4980
Bogota, Colombia,
South America

Dear Olger:

During the discussion of possible work in Sogamoso the question of our entire policy for coverage of the field in South America came up. With the cost of lights and buildings being as high as they are I believe that we must realistically face the future and admit that we cannot scatter into outlying areas such as Calle, Barranquilla and other cities that have from time to time been proposed. It is not good mission policy to be scattered only in the large cities. At certain times of disaster it may seem to have its advantage to be in large cities. On the other hand, if we are to build a solid church we should have a rural area tied in with the city and town churches so that there will be a cohesive group that can work and plan easily together in any further expansion. The costs in Sogamoso seem to be rather high. It may be therefore that we will have to concentrate on this city and that it may even mean a curtailment of our plans in Medellin. I believe that we should continue what we are now doing, namely, work among students and possibly carrying on our literary work from that city.

If we are to carry out a full-fledged evangelistic program for the building of the church, that one church will become weak if it stands alone. It should mean that Medellin would only be the center of a far-flung area that would be worked and connected with Medellin.

Having talked this thing over in general with you when you were home I gathered that you are in agreement with this general policy. Morck was a little anxious about what reactions this may have on you as you were planning on making an attempt this year at evangelistic work among the average populace of the city. My personal feeling is that it need not make much difference immediately. If Sogamoso does come with large demands however, and if it proves to be a successful operation it may be that we will gradually have to point up that work at the expense of expansion in the Medellin area. I am giving the general views of the Board, which are also my views, not to discourage you but rather to keep you informed as to what may become necessary for two reasons. (a) Economic abilities of our Joint Mission Boards. (b) Mission policies demanding the formation of a solid community of churches rather than scattered congregations.

Meanwhile I know that you will not get excited about this but that you will continue your work and see what can be done. If prospects look very bright it may be Medellin will get the preference over Sogamoso. In the conservative city of Medellin this would possibly be a slim probability. Whether

2.

it would pay under the circumstances to secure new housing or not I would leave to your judgment in conference with other members of our Mission Conference.

May God continue to use you and bless you also during this period when we hope again for a new advance in our work in Colombia.

Sincere greetings,

RAS:hh.



Note:

With the death of Phoebe Quantrud in 1956, and no personnel available to replace Pastor Quantrud, the decision was made to discontinue the work in that city.

(H. Morck, June, 1992)

(1921)

Hace un cuarto de siglo, más o menos, que EL EVANGELISTA principió a circular en ese municipio de 16,000 habitantes al norte de Boyacá. En la vereda de Parpa vivía el señor Alcibiades Leal, hombre tan fanático en ese tiempo, que decía si un protestante se acercara a su casa, lo derribaría al suelo inmediatamente. Con tanto éxito el cura le había inculcado el horror a los protestantes, como emisarios de Satanás.

Un día el señor Leal visitaba la casa de un amigo. Observando un libro nuevo sobre la mesa, pidió permiso para llevárselo a su casa para leer, permiso concedido al instante. Don Alcibiades devoró el libro esa misma noche. Regresando pronto a la casa de su amigo, le pidió el favor de prestarle más libros de esa clase, diciéndole que por toda la vida había deseado conocer verdades espirituales como esas. "Sabe usted que ha estado leyendo un libro protestante?", le preguntó el vecino. Completamente sorprendido, repondió el señor Leal: "no lo sabía," pero después de pensar, continuó: "Aunque sea así, yo necesito saber más de esas cosas." El libro que había leído fue "Todo por Gracia", por C. H. Spurgeon y el libro que llevó a su casa fue LA SANTA BIBLIA.

Llegando a su casa, el señor Leal, principiando con el Nuevo Testamento como su amigo le había aconsejado, pasó la noche entera leyendo las sagradas páginas. Parecía que estaba en un mundo nuevo y encontró lo que había buscado por toda la vida, la paz en el corazón debido al pecado perdonado, no por sus propias penitencias, sino por la sangre del Salvador, derramada por él en el Calvario. Le encantaba más y más leer la Palabra y beber en la fuente de la verdad. Pidió de Bogotá, Biblias, libros, tratados y prensa evangélica para regar la buena semilla entre sus parientes, amigos y conocidos.

1920's

Fue en esa época que yo le conocí primero, por sus interesantísimas cartas y la sinceridad con que buscaba las verdades de Dios. Don Alcibiades no sólo proveía de libros a los vecinos, sino que persuadido de la urgencia de inculcar el evangelio a los niños, fundó, una escuela en su propia casa, humilde semillero de mucho bien para muchas personas, escuela que él mismo dirigió por muchos años y que todavía continúa en otras manos.

Luégo, yo procuraba visitar a Parpa cada tres meses, y a veces el señor Carlos Galvis me reemplazaba. Tanto él como yo siempre regresábamos llenos de entusiasmo por el modo cómo allí se escuchaba ávidamente la predicación del evangelio, (seguramente por cuatro noches seguidas) y cómo recibían gustosos nuestras visitas a las fincas.

Inevitablemente cayó una fuerte persecución contra el hermano Leal y la pequeña grey. Fueron hostilizados en los mercados y atacados en el púlpito. Cierta día recibí un telegrama avisándome que el señor Leal estaba preso en Socha, acusado de ser comunista. Ese buen hermano no sabía siquiera lo que fuera el comunismo, pero era preciso cerrar la escuela y hacer callar a ese hombre quien, como el profeta Amós, hablaba denodadamente de su fe en Cristo. La cárcel de Socha fue fétida; los demás prisioneros hombres de mal carácter; la comida insuficiente y desagradable. Todo fue calculado para quebrantar el espíritu del prisionero evangélico y poner fin a su benéfica influencia. Y por encima de todo, la incertidumbre del futuro, la imposibilidad de recibir noticias o de saber si estaba allí por una semana, un mes o un año.

En Bogotá, la iglesia y de manera especial la sociedad de Esfuerzo Cristiano, se dieron a la oración, como el modo más eficaz para ayudar al señor Leal, como hicieron los discípulos al saber que Pedro estaba en la cárcel. También hicimos ante el gobierno el reclamo correspondiente. Después de pasar el señor Leal a la cárcel de Santa Rosa, fue puesto en libertad, habiendo estado en esas cárceles un poco menos de dos semanas. Inmediatamente vino a Bogotá y se presentó en la capilla mientras que la Sociedad de Esfuerzo Cristiano estaba orando fervorosamente por él que hacía a todos levantarse para saludarlo, alabar a Dios y recordar cómo Pedro, salido de la cárcel

se presentó a los discípulos. Pasó unos días en nuestra casa en Chapi-
 nero, para recuperar y refrigerarse después de semejante experiencia de
 injusticia y aprovechó el tiempo tomando clases bíblicas de mi esposa,
 cosa que repitió en otras visitas, con gran interés y así acumulaba mate-
 rial para sus sermones en Parpa.

Todavía las autoridades no permitían la apertura de la escuela y me
 tocó hacer un viaje especial a Tunja para abogar por el plantel. Afortu-
 nadamente fué simpático el secretario del gobernador y fué posible arreglar
 este delicado asunto y otra vez se abrió la escuela.

A pesar del frío y de la lluvia seguían muy concurridas las reuniones
 trimestrales en Parpa: se organizó un comité mientras llegara el día (como
 después llegó) de organizar la iglesia; la escuela se aumentó en número
 y fueron mucho los valientes que se arriesgaron a llevar los libros evangélicos
 sin temor alguno. Tuve el privilegio de celebrar la Santa Cena una noche
 de domingo (la primera de muchas celebraciones) cuando fueron recibidos los
 primeros cinco miembros. Por lo que he podido saber, fue esa la primera
 Santa Cena Evangélica celebrada en el departamento de Boyacá (alrededor de
 1928)

Habiendo mucha necesidad de una casa grande, adecuada para la escuela y las
 reuniones, el señor Leal organizó su grupo y en determinados días se reu-
 nieron los hombres amigos de la obra para proceder a la construcción de una
 buena casa de adobe con teja de barro. Tuve el privilegio y la felicidad de
 ayudar un día a excavar la zanjas para recibir los cimientos. Todavía recuer-
 do aquel día de esperanza, el aire libre y frío del páramo y las bellísi-
 mas vistas del Valle y de las montañas. Para no hacer muy grande la casa,
 aconsejé al señor Leal terminar en cierto punto, pero él, lleno de fe y
 optimismo, dijo: "No, señor Allan, más grande todavía." Así que resultó
 una casa más costosa y que demoraba más, pero una casa más amplia y sufi-
 ciente para capilla, escuela y pieza aparte. Fue esa la primera capilla
 evangélica construida en el Departamento de Boyacá (alrededor de 1928)

Como sucedió el caso de la negación del cura de Socotá de admitir al cementerio el cadáver de un evangélico, fue necesario en Parpa misma (una hora larga de Socotá) un sitio apropiado, que pronto fue ofrecido por un amigo de la obra. Luego un Comité se encargó de dirigir la construcción de buenas tapias para encerrarlo. Muchas impresionantes reuniones se han celebrado en ese rincón consagrado a recibir los despojos mortales de quienes en vida, habían cantado los hermosos himnos evangélicos. Fue ese también el primer cementerio evangélico consruido y consagrado en el departamento de Boyacá.

Días de luchas aquellos, pero días de gloriosos triunfos también. Y el alma de esa obra fue el señor Alcibiades Leal, quien con su fiel y consagrada esposa, la señora Paulina Ayala de Leal, seguía frente a la escuela y dirigía las reuniones a mas de visitar otras dos veredas y organizar algunos largos viajes a Casanare que más tarde dieron buen fruto allí. Como obreros que primero pasaron por esa escuela y posteriormente recibieron instrucción más avanzada en el Instituto Bíblico de Medellín, podemos nombrar al señor Aristomemo Porras, quien has estado encargado de las iglesias de Bucaramanga y de Ibagué y ha escrito bellas poesías evangélicas, y el señor Cayetano ayala, únicamente encargado de la iglesia en Riomanso, Tolima. Las siguientes señoritas, despues de pasar por la escuela de Parpa, y luego recibir instrucción especial en la Escuela Normal, han enseñado en escuelas en varias partes. Son las hermanas Araceli, Aurora Elena y Margarita Leal, sobrinas del señor Alcibiades Leal y la señorita Fidedigna Ayala, hermana de la señora Paulina de Leal.

Los años han pasado y han traído muchos cambios, pero escribo estos RECUERDOS de los primeros años de la obra en SOCOTA, para demostrar que " principio quieren las cosas", que alguna persona, como el señor Leal, tiene que iniciarlas, a pesar de la persecución y que tales escuelas rurales son los mejores almáscigos para la producción de obreros evangélicos, a más de servir como centros de predicación.

1920's
5 I 5 East Columbia Ave
Pomona, Calif : May 23 1957.

Dear brother Morck,

Yours of May 6th was cheerful reading telling all about the dedication of the new and large Parpa Church. We rejoice with you. I think the cooperation between your Mission giving funds and the local people giving time and labor, is admirable. I did exactly the same with the first adobe church and school. The plan was slow but satisfactory and all were very happy about it. The psychology of us giving them a gift for their church always makes a bigger appeal than requesting them for a gift for OUR church. As far as I know, before that date (around 1928) churches had been built in Colombia but with American money. I THINK Socota was perhaps the first to be built by the people themselves practically.

The first to be interested in Protestantismo in Parpa was Mr Arquimedes Bello, a carpenter living in Parpa. Somehow he got evangelical books, probably from our Book-store in Bogotá, also a Bible. He interested Mr Leal. then Leal wrote to us for more books. Mr Bello never developed much spiritually himself but he set others a-thinking. He also made, I think, the doors and windows for the church.

Mr Leal was one of a number of converts who had previously been helpers, or acolytes or sacristanes in R.C. churches and after conversion, were helpful to the missionary or preacher, in various parts of Colombia.

Mr Leal was living in Ibagué in 1956. I think a letter addressed to him at Apart Nac # 4 (Presbyterian box) would get him within a few days. He and his wife (a daughter of Mr Ayala) would remember the names of the early members. So would her parents in Parpa, if alive and some others.

Unfortunately, the official list which I left in Bogotá has not been found yet.

Mr Leal became agent for our Bibles and books and the paper and was the real founder and the heart and soul of the movement in Parpa. He visited, persuaded and instructed with enthusiasm. He believed that only by getting the children away from their home influence could the new generation get away from old customs and habits, so he founded and for many years taught a primary school for boys and girls in his own home, where also any visiting preacher held his meetings. I tried to have meetings there a few times each year, from Wed. through Sunday, and on such occasions, we visited families by day as well. I was the official pastor, responding to Presbytery for this and other small congregations not ready to become organized churches; Mr Leal was my representative, and we had a consulting Committee to help us examine candidates for membership in "La Iglesia Esparcida".

Mr Leal made periodic visits to our home in Bogotá when Mr Leal was coached by my wife in sermon-preparation and Bible study etc. His bride-to-be lived in our home for two years or so, to learn sewing, home-making, cooking and other studies as a preparation for christian work. Mr Leal and the Parpa believers suffered for long years from the bitter opposition and persecution of the priest of Socotá but this seemed to draw them closer together, as an evangelical brotherhood.

Mr Leal interested Mr Pascual Silva and many others in Casanare Tamara and all along the road to Casanare and that led to La Aguada school and church being built. In those days I used to spend some days in Sogamoso quarterly, having meetings, forming a nucleus, selling books etc. I am so glad that you have opened a boarding school there, as it is the port of Casanare and was much needed. Long may it prosper. There used to be a Liberal school there, which I sometimes addressed, and it did good work.

I think I'll close this. Maybe later I can discover or think up some more.

I enclose two more copies of my previous letter to you, in case you find a use for them.

We are glad that your Mission came in when it did and hope that in Bogotá and in Boyacá and Casanare, you may have progress and found churches and schools for the future.

With every good wish to you both and to you all

Sincerely Yours, Alexander W. Allan

Bogotá Mayo 11/59

Ru

Arnold C. Mork
Bogotá

Saludo a Ud. atentamente y le deseo toda bendición en el Señor.

Tengo en mi poder un amable carta de felicitación del presente lo que agradezco, y tengo mucho gusto en suministrarle los datos históricos que por ello me solicita. Por ahora le llevo en su papel las cosas preguntadas como que lleve este, pero más tarde, si lo necesita y me lo solicita, le suministraré datos más concisos de la fundación y desarrollo de esa obra en Bogotá y Baranquilla, que el Señor me dio a hacer y que ocuparon una parte importante de mi humilde vida, de lo que recuerdo gratos e inolvidables recuerdos. El estímulo que por esas obras tengo y que el Señor en su bondad me dio el que los empujara y tomara su mucha parte en su desarrollo, me mueven hondamente a pedir de ustedes redoblen su trabajo hasta el sacrificio en seguirlos desarrollando y llevarlos adelante hasta su mayor perfección y adelanto. El Señor se lo pagará en gloria y con ello contribuirán en hacerme más y más feliz en mis últimos días. Gracias por ello.

Agradezco las gratas noticias que me comunico de la organización y adelanto de la obra en Bogotá. Dios quiere que esto no se estanque por falta de tiempo para manifestarlo o por miedo, como siempre les sucedió.

Más tarde le llegarán otros datos más concisos y que le pueda ayudar para el desarrollo histórico de su obra en Bogotá mi tiempo chico muy amado.

Amor en el Señor

Placido J. J. J.

Si te dignas seguir escribiendome envíame lo corres-
pondiente al apartado aéro # 649, o al Nacional
97, o a la carrera # 21-17

Val. Alebiado J. P.

SOCOTA

1. Año en que se empezó la obra en la región de Socotá El 23 de Junio de 1923.
2. Fecha o año en que el Rdo. Allan hizo su primera visita a esa región El 26 de octu
bre de 1926
3. Fecha o año en que se empezó la escuela evangélica en Parpa En mayo de 1928
Primera celebración de Santa Cena - 1928 - por Alexander M. Allan.
4. Fecha de la inauguración de la capilla, o si no hubo inauguración, cuándo se
tomó en uso En 1934
5. Cuánto duró la capilla en construcción? 5 años del 29 al 34
6. Fecha en que se inauguró el cementerio (o cuándo se tomó en uso) El 13 de Octubre
de 1930, con la muerte y entierro de la señora Silvio J. Sandoval de
Bello.

Bogotá, junio 4, 59

Rw

Arnold C. Mosck.
Bogotá

Respetado Sr Mosck:

Una vez más me es grato saludarlo y pensar recibo de su atenta del 12 del mes pasado. No sé por qué esto demorara tanto en llegarme, pues hasta ahora hace tres días lo recibí.

Fue mucho gusto en enviarle datos históricos de la obra en Bogotá, Casanare y también de otros lugares en Bogotá, si se me solicitasen y los necesitan.

La obra en Bogotá y Casanare aunque los presbiterianos tomaran parte porque me ayudaron en algo en lo material y también con sus visitas, pero obras que el Señor me dio el poder y desarrollar hasta donde avanzaron, desde 1923 hasta el 37 en que me ausente por estas tierras del Tolima, a donde fui llamado por los presbiterianos a ayudarlos a desarrollar la obra en el sur de este Departamento lo cual dejarme aminorar y sigue aminorado hasta ahora. Gracias a Dios que al ser llamado de Bogotá donde me rechazó por los mismos que me ayudaron a edificar, vino a esta ciudad y el Señor me usó para fundar la obra Bautista a la que aspiraba mi vida y que hasta ahora, aunque vivo ya, sienta.

Mis principios desde mi conversión han sido bautistas y en ellos vivo y convivo y espero en el Señor que todos mis hijos cuando lleguen tarde o temprano al mismo principio.

No por eso dejaré de ser amigo de todos y convivir

2.
de todos hasta donde me sea posible.

asi que procurari estas siempre abta y lista a dolo. cuando
los datos me solicite

las obras allí en boletín y en boletines tienen muchos his-
torias interesante que olvidan los que debiese recordar con
gratitud.

Espero otros supuestos por lo que me cuenta acerca
de la marcha de la obra ~~gubernamental~~ en Boyacá y
especialmente en la que fue mi patria chica.

mi familia por allí que se acuerda como la
de mi esposa nos tienen olvidados por completo,
qué extraño...

Conos siempre muy respetuosamente

Aliviado J. P.

El Evangelio se empezó a predicar en Pampa y otras veredas como Ormaiztegui.

El misionero, Cochis, Guatatauro, Comercio en el año 1923. Esto en casas de quienes iban a empastar.

La primera visita del señor Alejandro Allan la hizo en octubre del año 1926, a Pampa en donde nos reuníamos al rededor de ciento, en mi casa.

De allí en adelante este grupo que crecía de año en año tomó forma paróquiana por las frecuentes visitas que dicho señor y otros predicadores hicieron a aquellos lugares, hasta diez años más tarde en que, en el año 1937, pasó la dirección a la misión Juterano. Hasta ese tiempo y dos años más tarde, en el año 1939, donde el principio de la obra en 1923, yo fui su director y constante vigilante.

La escuela evangélica de Pampa la empecé en mayo del año 1928, con 11 niños de ambos sexos. Esto permaneció bajo mi dirección hasta el año 1933; de allí en adelante hasta el año 1938 lo dirigió lo señor Paulino de Seal.

La capilla destruida por los fanáticos se empezó a construir en el año 1931, se puso en servicio en el año 1935.

Antes de Pablo Herrera, visitó como colaborador a la obra ya fundada, el señor Ruben Alfaro en diciembre del año 1925. (mil novecientos veinticinco)

El cementerio en Pampa, ya tiene los datos de cuando se empezó y la fecha. Solo le apunto, sin poder precisar las fechas de los sepelios, algunos nombres de los finados allí enterrados en los tiempos de mi estadío allí.

- 1 Jaidora J. errandez madre de Silvio la primera allí enterrado.
- 2 Vicente Herrera
- 3 Rogelio J. errandez
- 4 Ignacio Pomas
- 5 Natalio Mundivelo
- 6 Melciades Abon
- 7 Epifanio Jerrandez
- 8 Periferocian Velandio
- 9 Ricardo Seal J

No puedo precisar las fechas de los sepelios pero el orden de arriba a abajo en cuanto a los numerados, muestra los más antiguos hasta los más recientes en el tiempo de 15 años más o menos, de mis actividades en la obra allí.

varios señores de creyentes. También varios católicos a. m. m. e. se les dio permiso de enterrar niños y de otras cosas mayores, de estos.

También, durante el tiempo se efectuaron más o menos 10 matrimonios civiles y otros tantos evangélicos, cuyas ceremonias religiosas celebró el Sr. Alejandro Allan.

De estas fechas en adelante ya usted también los datos puesto que la obra pasó en el 37 y 38 a su misión.

Oct. 29, 1947

LA MISION EVANGELICA LUTERANA EN COLOMBIA

En el nombre del Padre, del Hijo y del Espiritu Santo
extiende esta carta de llamamiento a

GERARDO WILCHES

para ser EVANGELISTA en dicha misión con el campo de trabajo el campo total de la misión en Colombia y con su centro de trabajo y habitación siendo PARPA (Socotá).

Como Evangelista la misión espere de usted las siguientes:

1. que predique y enseñe la Palabra de Dios en toda su pureza para la salvación de almas perdidas y en conformidad con las doctrinas de la Iglesia Evangélica Luterana;
2. que siempre coopere con la misión en todas sus planes y especialmente con el pastor a quien responde;
3. que siempre esté listo^a trabajar en cualquiera parte de la misión por los tiempos señalados por la misión (como para predicar, vender libros, enseñar, etc.);
4. que siempre se conduzca como siervo de Cristo en una manera digna de un hombre de Dios;
5. que reconozca que su oficio de Evangelista de Cristo es principalmente el de predicar la Palabra y que no incluye la administración de los sacramentos sino con la autorización específica de la misión y que así se conduzca.

De parte de la misión prometemos las siguientes:

1. que siempre lo respetaremos como compañero en la obra de Cristo, recordándole en nuestras oraciones y asistiéndole en las responsabilidades de su oficio;
2. que pagaremos su ^{Mensual} sueldo de noventa (90.00) pesos (para el matrimonio) y los gastos necesarios del trabajo mandado por la misión;
3. que, aunque reservamos el derecho de mandarle a cualquiera parte de nuestro campo de trabajo por períodos, sean de tiempo corto o largo, siempre daremos consideración a sus circunstancias personales.

En el nombre de la Misión Evangélica Luterana en Colombia,

Harold J. Olson

Superintendente

Arnfeld C. Mork

Secretario

Duitama, Foyacá
Octubre 29, 1947

EXCERPTS FROM FANNY'S LETTERS

Sometime during March of this year I wrote a little bit about one of our school teachers in an article entitled, "She Went to Mause". Fanny has now been teaching in that place for four months and the enrollment of children in the school has reached thirty. We visited her a few weeks after school began and she told us that she was very happy in her work there and had become accustomed to the food that was to be her portion for this school year. Since that time we have received several letters from her which filled us with so much joy that I would like to share portions from two of them with those of you who are interested in her progress there.

"I would like to tell you that I have thought of taking upon myself the conducting of church services in Mause the weeks that don Gerardo does not come here. These will be held on Wednesday evenings. Perhaps I could conduct the service one week and don Gerardo the other. I believe that the worship service is the soul of a congregation and that without it the work frequently weakens. But I do not wish to do this without consulting you, or without your permission and approval. Therefore, would you please tell me soon what you think would be better, or if what I have been thinking is all right.

"Also, I wish to begin visiting the families; not only complimentary visits, but with the aim to speak of Jesus. I was thinking of this last week and hardly wanted to come here to Parpa for three days of vacation because I was so eager to begin." In any case, my only desire is to glorify the name of Jesus."

Naturally, Pastor Morok encouraged her to go ahead with her desires for the work in Mause. A month later we received an enthusiastic report of her efforts which reads in part as follows:

"I have wanted to write this letter for the past several days but there was no one to send it with. Thanks to God for His daily blessings which I have noted more and more these last days. He always brings to our hearts and minds His encouraging promises.

"As previously stated, I am visiting the homes here and have been to all except those farthest away which I have not been able to visit because of bad weather. I believe that the Lord has blessed these visits. Glory to Him! The worship services have been successful. Last Wednesday it rained, but twenty persons came to the service, most of them adults. More have attended the other services. I believe the people who attend know very little about the Christian life, nor have they experienced salvation, and it is this that we want them to have. I asked don Gerardo to ask you if you could send me some tracts or other circulars to distribute. I believe they will be read with much interest. We dedicate a period of time after the service to prayer.

"I now have thirty children in the school and because of that there is an hour and a half more of classes each day; that is, from 8:00 to 11:30 a.m. and from 1:00 to 4:30 p.m. May this be to the glory of God."

We thank God for people like Fanny and pray that soon there might be many more like her who will have come out of darkness into the Light of the Gospel with a clear testimony of their faith in the living Christ.

—Hildur Morok

SOCOTÁ

Parish Report
1948

Services:

Since March Parpa and Mause have been served by Gerardo and Isabel Wilches, he as evangelist and she as teacher. They left early in December. Residing in Parpa, Gerardo has visited Mause every two weeks. Fanny Jiménez, who taught in Mause, volunteered to conduct services there the Sundays that Gerardo was in Parpa. She also did splendid visitation work and thus increased the attendance and made new contacts, for which she is to be commended highly. Besides the Sunday services and Sunday School, Gerardo also held two Bible study and prayer meetings a week in different homes, and gathered the young people for social games and devotion at his home on Saturday nights. These prayer meetings and young peoples meetings were not held during the first months of their service in Parpa.

Day Schools:

Parpa had an enrollment of 33. A few of this number, however, left school before the year was over to work on the farms.

Mause had an enrollment of 30 which also dwindled some the second semester.

Vacation Bible School:

Leticia Corzo and Ernestina Mora (as well as the Wilches) are to be highly commended for the success of the vacation bible school which the two señoritas held in Parpa, from November 21 to December 5, with an enrollment of 35 children. Mause did not want vacation bible school this year.

Pastoral visits:

During the year I made 8 visits to the Socotá parish. Hildur accompanied me on four of these, Ostrem on one, and Malde on one.

Baptisms:

Five baptisms were administered: Hilma Bello (adult), María Vega (baptized in Duitama), Joel Acevedo, Natividad Ojeda (died about an hour after baptism), Jorge Elicer Leal.

Marriages:

Pedro Fernandez and Ana Blanca Leal were married September 15th in Parpa.

Property:

The Mission purchased a house and a few acres of land from the Porras for \$1700. The \$200.00 for the additional lot containing wood is to be paid in March, 1949. Thus, there remains \$300.00 for repair and improvement of house. Of this sum \$30.00 have been invested in two single beds (not paid to date), and \$10.00 for repair of roof and purchase of lime, \$4.00 have been advanced for moving of the stove from Mause which we are purchasing, and \$2.80 for padlocks for the house.

The "Escritura" on the chapel lot is still pending. However, we have agreed with the Porras to pay \$150.00 for the lot, four meters to the left of chapel (facing it), extending twenty meters from front corridor downwards and joining Sixto Porras on right about sixteen meters from right corridor. The congregation has provided boards to put in the flooring still lacking.

The Parpa Road:

This voluntary project has rested almost a year, but work was again resumed in October and it is to be hoped that the jeep can soon park in front of the mission house in Parpa.

Respectfully submitted,

Arnfeld C. Morck

Regarding FARPA

Mar. 8, 1949

On March 8, 1949, Pastors Lloreda, Shaul, ~~Okiroga~~ and Mayorga came to my house to talk over the situation in Boyacá as requested by the adjoined note from Alfonso Lloreda.

Pastor Lloreda had received various (2 or 3, I believe) letters from Farpa written by Mr. Leal, and the last one accompanied by a petition signed by various believers in Farpa requesting that the Presbyterians again take over the field. I asked them what complaints the letters had contained and what reasons for desiring this change, and Lloreda told me that there were two main reasons; first, that we had not attended them, and second, that they were dissatisfied with Lutheran doctrine. In the last letter a third was added; namely, our withdrawal from Duitama.

This commission consisting of the above-named men (so-called "Comisión de Acercamiento Interdenominacional") expressed that they as representatives of the Colombian Synod had no interest whatsoever in taking over the former Presbyterian territory in Boyacá but that their not answering the above-mentioned letters did not solve the problem in question. I admitted that it was quite true that we had not been able to serve them as we should, pointing out briefly the history of our mission and stating that at the end of 1944 when Thoresen and I arrived in Colombia there was only one male missionary on the field, Olger Quanrud. Trygve Salte had passed away and Ostrem and Larson were on furlough. Nor had we any national workers and we have been working very short-handed until the present when we have received reinforcements. I pointed out to them the number of missionaries we have on the field; that we have one married and graduate national worker who had served Farpa quite satisfactorily for one year, moreover, Ostrem had served them as a resident missionary for two years, whereas the service while under the Presbyterians had amounted to occasional visits by Mr. Allan, facts of which the Commission was well aware, and thus the accusation was somewhat false that we had not attended them at all; that we have also other nationals who have worked part-time and will soon be ready for full-time service.

They then asked me what I would suggest, to which I replied that it would seem to me the most advisable that since we are now in a better position to do intensive work things be left as they are while we endeavor to instruct them somewhat more in doctrine as I am convinced many of them still do not have a clear idea of whether they really believe in Lutheran or Presbyterian doctrine. The individual who has caused the most dissatisfaction (Leal) openly admits that he is not a Presbyterian either (here I also expressed that we were experiencing a certain reaction and crisis at the present time in our mission because of taking our doctrinal stand seriously; for example, our stand on baptism, pointing out to them that they, although historical adherents to infant baptism, were not receiving this reaction because of not maintaining firmly their historical position). I then said that if the case should be that after thorough indoctrination and active work, and that we were still unable to gain their confidence, and that any group should sincerely claim to be Presbyterian and want to be served by them, such a case would then require consideration. As to the present, anyone who knows the truth of the situation realizes that the dissatisfaction in Farpa has been instigated almost entirely by one individual. This statement I have had confirmed, since talking to the Commission, by believers in Farpa.

The above-mentioned commission also informed me that oral remarks had reached them from individuals in Casanare to the same effect - that they would like to go back to the Presbyterians. Upon inquiring they told me that these remarks had come through Benito Silva and relatives of Aristomeno Forras. Reference was made (in the letters directed from Farpa to said commission) to the transfer of the Boyacá field by the Presbyterians to the Lutherans as something the equivalent of a horse deal in which the believers themselves had no voice, but simply arranged by a few missionaries, and naturally we cannot deny the force of that argument. However, it seems that the men were satisfied with the explanation given and ready to follow my suggestion. They said that if we could go ahead with our program there and win their confidence, then we solve our own problem and theirs.

Along with the Bogotá station I received the responsibility of the Socotá station which had been Pastor Morck's. Since I personally have not had direct contact with the work done there, this report shall consist chiefly of the reports made to me by Miss Danielson and Miss Heerde. After the Conference Miss Bergh and Miss Danielson became our first resident missionaries in Parpa. Together they opened the work which was continued, after Miss Bergh left about a month later, by Miss Danielson and Miss Jiménez. When the Institute reopened Miss Jiménez left Parpa and Miss Danielson was alone until Miss Heerde joined her in May. In August Mr. Pausanius Wilches and his wife Ernestina arrived to serve as national workers and together with Miss Heerde carried on the work there. Miss Danielson left Parpa for Tunja and subsequently came to Bogotá.

The following is Miss Danielson's report:

While Joyce Bergh was with me we concentrated on intensive visitation work to all homes, believer's or Catholic's, for long distances all around us. With this we carried on Sunday School on Sunday mornings, and services on Sunday evenings as well as Tuesday evenings, with Luther League meetings on Thursday evenings. After we had made at least one visit to each of the homes for miles around, we began more services. Services were begun in Cómesa every Sunday morning while the Sunday School was left in Colombian hands. A women's group was started with meetings every two weeks. Our League had grown to such a size that we found it necessary to divide it in two. Thus each week we carried on two League meetings. Every Friday evening we had services in Colombian homes...one Friday evening at a home near Socotá, and the following week in the Bello home, an hour's walk toward Mause. Thus we had services every two weeks in each of these homes. One Sunday a month was Mause Sunday. On Monday evenings for several weeks we also had special services in a believer's home for four families that had fallen away from the Church and from Christ. As soon as they began to attend services in the chapel we discontinued these special services. We are happy to report that today all of these families are faithful families in the Church even to the extent that during these days of trying times three of these families did not "protest" even for political reasons. Easter week climaxed our joy when we found from 100 to 200 people present at the services. We had also four baptisms on Easter evening. Soon after this a new mayor and police were put in Socotá and political and religious persecution began. At our first service in the month of May at the home near Socotá we had five shots fired around the home while we were conducting the service. The tension continued so we had no more services after this away from the chapel except in Cómesa. This too, was discontinued for awhile because of political tension, which was climaxed in the killing of a young man in Cómesa, whom we buried on election day. But through it all we saw Christ working. The attendance declined as the tension continued but many have remained firm.

The following is an attendance report submitted by Miss Heerde.

| Average Attendances: | | | |
|----------------------|----|------------------------|----------------|
| Services | | Meetings | |
| ----In Cómesa | 22 | ----S.S. in Parpa | 20 |
| ----In Parpa | 90 | ----Children's Meeting | 35 |
| ----Prayer meetings | 18 | ----Women's meeting | 30 |
| | | ----Young People's | 60 |
| | | ----Health Class | 45 |
| | | | (begun in May) |

Pausanius Wilches made a ten day trip to El Oso in September but because of the political situation it was impossible to make the monthly trips to Mause for services there.

From May to October a Day School was held with an enrollment of 30. Mrs. Paulina Leal was the teacher.

Repairs were begun on the chapel and most of the floor was laid before the work had to be left. On the first of November the Parpa station was evacuated at least for the time being due to the political tension.

Throughout the year there were a total of 4 baptisms with Pastor Morck officiating, one wedding with Pastor Quanrud officiating, and 4 burials, one being in Mause with a national in charge. Also last Spring Pastor Morck dedicated the cemetery in Mause.

After several years of waiting, the people of Parpa received this year a great blessing from the consecrated work of those who labored there. We pray that we might return and that the Word sown might bear much fruit. Respectfully submitted, Johan A. Bergh

1949

Sup file

"And at even when the sun did set, they brought unto Him all that were sick"
Mark 1:32.

Parpa affords a wealth of opportunities in the ministering to the physical needs of the people. Can we pass them by unheeding? For miles around they have no one to turn to for physical help, because the doctors were forced to leave the town and even the drug stores were closed.

Upon my arrival in Parpa we met a very fanatical Catholic lady. After greeting her and asking when she was going to visit us, she replied: "Never". Just three days later she came with her sister for a series of eight injections, one each day. This is only one example of the many barriers that were broken down through this ministry.

One Sunday after the services in Cómesa, many came for consultation. On the way home Helen Danielson remarked: "I couldn't help but be reminded of how they brought the sick to Jesús.

For six months we were able to carry out ~~the~~ a health program, which was continually growing with interest and enthusiasm. Not a few were cared for during this short period and because of the extreme poverty most of the medicines were paid for with potatoes and eggs.

The people were always encouraged to come to our house, but when not able, sick calls were also made in their adobe homes. One wonders how recovery can be possible, considering the pitiful conditions in which they live.

It was truly a blessed experience to be able to, in a small way, alleviate their fevers and pains, as well as, to see the ugly sores completely disappear from their aching bodies.

Respectfully submitted,

Signed: Elizabeth E. Heerde.

ANNUAL BUDGET, 1950

STATION Socotá :

Pesos

| | |
|--|------------------|
| 1. Rent or upkeep of property | <u>100.00</u> |
| 2. Evangelist | |
| 3. Teacher | <u>1305.00</u> |
| 4. Station schools, S.S., Day School, etc. | |
| 5. Literature and supplies | <u>50.00</u> |
| 6. Travel | <u>\$ 800.00</u> |
| 7. Telegrams, Telephone | <u>100.00</u> |
| 8. Postage and Stationery | <u>20.00</u> |
| 9. Miscellaneous | <u>150.00</u> |
| 10. Freighting | <u>200.00</u> |
| <u>INSTITUTE:</u> | <u>2725.00</u> |

| | |
|--|--|
| 1. Rent or upekeep of property | |
| 2. Replacement and upkeep of equipment (dishes, furniture, etc.) | |
| 3. Board (students) | |
| 4. Cook (wages). | |
| 5. Library | |
| 6. Prospectus | |
| 7. Travel | |
| 8. Telegrams, Telephone | |
| 9. Postage, paper, etc. | |
| 10. Athletic supplies | |
| 11. Miscellaneous | |

| | |
|-----------------------------|--|
| <u>LITERATURE:</u> | |
| 1. "Voz de la Fe" | |
| 2. Other | |

| | |
|---|--|
| <u>SPECIAL BUDGETS:</u> | |
| 1. Emergency fund | |
| 2. Travel, vacation and furlough fund | |



Bogotá, enero 29 de 1951

A los Creyentes en Cristo de
Socotá, Boyacá

Queridos hermanos en el Señor:

Reciban mi atento saludo en Nombre de Nuestro Salvador, Jesucristo. Les ha escrito Ultimamente el Sr. Quanrud, por conducto de Don Pedro Fernandez y yo deseo solamente agregar mis saludos personales, ya que el Sr. Bello y la Sra. están de viaje para Parpa y me llevarán la presente a ustedes.

Como les puede decir Don Arquimedes, han hecho Don Olger y el Sr. Lazear todo lo posible por ahora para solicitar alguna garantía a su favor o para su protección, presentando los memoriales correspondientes al caso. Y de aquí adelantamos el asunto hasta donde se puede, Dios mediante.

Sin embargo, la Palabra de Dios tanto como la experiencia nos enseña que no podemos confiar sino sólo en Dios, que sabe librarnos del poder del Satanás y conducirnos victoriosos por los peligros, dolores, pruebas y aflicciones y aun por la muerte misma. Les encomiendo al Señor, con las Palabras de Romanos 8:31 a 39.

Esta noche hemos tenido oración especial para ustedes, y esta no es la primera vez, ni dejamos de llevarles ante el Trono de Dios en nuestras súplicas diarias, que el Señor les fortalezca y les guarde en sus indecibles aflicciones y por la amargura de la persecución. Yo sé que el Espíritu Santo ha puesto en sus corazones el amor de Cristo de modo que pueden orar victoriosamente aun por los que les persiguen y les ultrajan. Así es el Espíritu de Cristo. "Estad firmes en El".

Tengo tantos buenos recuerdos de horas preciosas entre ustedes cuando compartimos juntos de las riquezas de la Palabra de Dios y me duele en el corazón el no poder ahora gozar de ese compañerismo en Cristo. Pero según me dan a entender la situación de allá, agravaría nuestra presencia entre ustedes aun más su sufrimiento. Permítame expresar mi gratitud por las horas benditas y felices en medio de ustedes y el gozo que aun ahora siento por saber de la firmeza de la fe con que los fieles en Cristo se están afrentándose a los ataques de Satanás. Jesús dijo que las puertas del infierno nunca prevalecerían contra su Iglesia y El cumplirá esta promesa.

Solamente mirando fijamente al gran Sacrificio del Calvario podemos aguantar los tremendos sufrimientos que nos vienen en los últimos días. Bien puede ser que se acerca ya la hora en que nuestro Glorioso Redentor vendrá del cielo para llevarnos a la plena gloria de su Presencia.

Confesemos a El todo pecado e impureza que nos pueden impedir el estar listos a encontrarnos con El. Oh que gozo será cuando veremos cara a cara al Gran Salvador quien por su muerte dió muerte a la muerte para que nosotros viviésemos eternamente.

Su hermano y servidor en Cristo,


Arnfeld C. Morck

Los siguientes recibieron instrucción antes del bautismo el 31 de julio de 1955?
Si no, deben de tomar la instrucción ahora.

- ~~Ricardo Leal Porras~~
- ~~Anicia Torres Ayala~~
- ~~Nehomías Parada Fernández~~
- ~~Edubina Mendivelso T.~~

(seguramente algunos de estos están ya en su clase)

Jóvenes bautizados en la iglesia de Parpa que deben de estar en clase de instrucción:

| <u>Nombre:</u> | <u>Fecha de nacimiento:</u> |
|---|-----------------------------|
| ✓ Guillermo Leal Parada | 4/12/40 |
| ✓ Adelmo Benitiz Abril | 4/4/37 |
| ✓ Anicia Benitiz Abril | 2/5/39 |
| ✓ Gustavo Benitiz Abril | 10/9/41 |
| Carleli Torres Herrera | 2/10/42 |
| <i>muerto</i> <u>Normando Leal Parada</u> | 2/1/44 <i>(muerto)</i> |
| Elva Acevedo Ortiz | 28/9/45 |
| Urid Mendivelso Fernández | 10/8/44 |
| Jacobo Ortiz | 28/10/43 |
| <i>muerta</i> <u>Emma Ortiz</u> | 15/11/46 |
| Ana Blanca Benitiz Abril | 10/5/46 |
| Hilcias Mendivelso Fernández | 15/7/46 |
| Fausta Irenia Gloria Porras | 15/9/43 |
| Michal Parada Fernández | 20/5/46 |
| Elizabeth Torres Herrera | 12/5/46 |
| ✓ Alva Eunice Torres Ayala | 23/4/44 |

No-miembros con niños bautizados en Parpa:

- ✓ Arcenio Ortiz y Rodulfa Uyabán de Ortiz
- ✓ Rosaura Ortiz de Acevedo
- (José Vega M.
- ✓ Ana Blanca Rodríguez de Vega
- ✓ Jesús Benitiz y Edelmira Abril de B.
- ✓ Epifanio Fernández Velandia y Ernestina R. de F.
- Leticia Herrera
- Homero Herrera y Mariana P. de Herrera
- Aura Rosa Herrera de Torres
- Luis Niño y Priscila Porras de Niño (si no *la última* fué confirmada en Bogotá)
- ✓ Horacio Porras P. y Yaquelin Abril de P. *Confirmada*
- ✓ Fideligno Mendivelso y Lucrecia T. de M. *on Dicitura*
- ✓ Isabelina Herrera
- Jacinto Vega y Olga María R. de Vega
- María Acevedo
- ✓ Baudilio Leal
- Silvia Bello de Leal
- ✓ Yebrail Barrera y Nenaida M. de B.
- ✓ Margarita Durán de A.
- ✓ Aracely Leal (niño bautizado en Bogotá)
- Eduardo Camacho Hurtado
- Cecelia Fernández Velandia

Se que varios de estos ya están recibiendo instrucción para hacerse miembros. A los demás debemos animar para que se hagan miembros si no existen impedimentos válidos en su vida y testimonio.

Favor de apuntar los nombres y apellidos de los abuelos de las siguientes personas:

Abuelos Paternos:

Abuelos Maternos:

Parada
1,
2,
4, 5, 11,

Ayala Niño, Ana Rosa

Cayetano Ayala
Amelia Vega

Javier Niño
Emilia Niño

Montoya Olivos, Richardo

Cecilio Montoya
Margarita Pineda

Alfonso Olivos
Marcedes Montoya

Parada Fernández, José M.

Antilida Parada
Dolores Fernández

Isidro Fernández
Julia Pinzón

Torres Ayala, Luís Alberto

Eusebio Torres
Evangelina Mandiuelso

Concepción Ayala
Imperatriz Mandiuelso

Leal Parada, Ana Blanca

Uldariso Leal
Carmen Fernández

Antitides Parada
Dolores Fernández

Ortiz, Jacobo

Clodoveo Ortiz
Emilia Goyolcheo

Trinidad Cubaque
Antolina Vylbain

Benitez Abril, Adelmo

Santiago Benitez
Clotilde Leal

Orlando Abril
Anastasi Fernández

Niño Porras, Luís Arpidão

Sacramento Niño
Lucrecia Benitez

Ignacio Porras
Linnarria Porras
Linnarria

check # 14 + 17

Además:

Fecha de nacimiento de Luís Arpidio Niño Porras 18 de Nov. 1952.

Fecha de matrimonio civil de Jesús Benitez L. y Edelmira Abril F. 4 Julio 1936

" " " " " Alcibiades Acevedo y Rosaura Ortiz 15 Mayo 1943

Favor de conseguir y apuntar los siguientes datos acerca de personas recibidas por carta de transferencia:

Fecha de Nacimiento

Instituto
Elí Abril Fernández

10 de Octubre 1935

Rosaura Abril Riaño

Maruja Parada Fernández

12 Julio 1928

Maruja Panqueva Gálvis

Irma Fernández Niño

Mercedes Olivos de Leal

5 de Diciembre 1936

Lista de las personas que han sido enterradas en el Cementerio Evangélico de Parpa

Favor de suministrar los datos que faltan hasta donde sea posible; también los nombres de otros evangélicos no enterrados en el cementerio evangélico y dónde están enterrados.

| | Fecha de Nacimiento | Fecha de Muerte | Fecha de Entierro |
|------------------------------------|----------------------|------------------|-------------------|
| 1. Silvia Fernández de Bello | | 12 oct. 1930 | 13 oct. 1930 |
| 2. Natalio Mendivelso | | 29 nov. 1930 | |
| 3. Milciades Abril Fernández | | 19 Agosto 1931 | |
| 4. Ignacio Porrás | 1854 | 21 nov. 1936 | 23 nov. 1936 |
| 5. Agustín Fernández | | | |
| 6. Vicente Herrera | | 25 Dic. 1936 | 26 Dic. 1936 |
| 7. Isidora Fernández de Fernández | | 2 enero 1937 | 3 Enero 1937 |
| 8. Librada Fernández | | 2 de junio | 4 de junio |
| 9. Rebeca Porrás Velandia | 5 marzo 1909 | 16 de abril 1939 | 17 de abril 1939 |
| 10. Ricardo Leal Porrás | 8 Abril 1870 | 28 abril 1945 | 29 ab. 1945 |
| 11. Adam Gómez | | | |
| 12. Arpidio Niño Benitez | | | |
| 13. Marcos Porrás | | 1 oct. 1953 | 30 oct. 1953 |
| 14. Domingo Torres Mendivelso | 28 mayo 1898 1900 | 11 Febr. 1956 | 13 Febr. 1956 |
| 15. Isabel Fernández de Mendivelso | 28 Febr. | 4 Febr. 1958 | 6 Febr. 1958 |
| 16. Eleno Mendivelso P. | 20 mayo 1905 | 23 Sept. 1958 | 25 Sept. 1958 |
| 17. Elizabeth Parada Fernández | 20 mayo 1946 | 20 junio 1949 | 22 junio 1949 |
| 18. Normando Leal Parada | 1 Enero 1944 | 18 Oct. 1948 | 20 Oct. 1948 |
| 19. Urid Mendivelso Fernández | | | |
| 20. Elva Acevedo Ortiz | 3 junio 1944 | 21 junio 1944 | 22 junio 1944 |
| 21. Purificación Velandia de F. | 1877 | 14 junio 1938 | junio 1938 |
| 22. Joaquina Velandia | Y | 3 marzo 1948 | 5 de marzo 1948 |
| 23. Epifanio Fernández Porrás | 1862 | 19 julio 1946 | Julio 1946 |
| 24. Sixto Porrás | 1877 | 7 Febr. 1957 | 9 Febr. 1957 |
| 25. Virgilio Torres Ayala | 24 julio 1944 | 27 Agosto 1944 | 23 Ag. 1944 |

(sigue - otro lado)

| | Fecha de Nacimiento | Fecha de Muerte | Fecha de Entierro |
|-----------------------------|---------------------|-----------------|-------------------|
| Berilia Torres Ayala | 2 Abril 1933 | 26 Junio 1933 | 28 Junio 1933 |
| Gustavo Leal | 27 Dic 1932 | 31 Enero 1933 | 2 Feb. 1933 |
| Máxima Porras de Mendivelso | 97 años (1861?) | 27 sept. 1958 | 29 sept 1958 |
| Arnaldo Herrera Porras | 14 abril 1951 | 26 oct. 1958 | 27 oct. 1958 |
| Juan Montoya | (de unos dos años) | 18 abril 1953 | 19 Abril 1953 |
| Naema Fernández Cruz | 5 Abril 1956 | 18 mayo 1958 | 19 mayo 1958 |
| Luis Niño Porras | 17 Dic. 1951 | 19 Dic. 1961 | 20 Dic. 1961 |
| Lella Niño Porras | 18 nov. 1952 | 14 May. 1963 | 15 May. 1963 |
| Jose Niño Porras | 20 Sept. 1956 | 2 Sep. 1956 | Sept. 3 1956 |

Enterrado
después

Apellidos de los diez niños que se cree fueron enterrados (sin bautizar):

Naema Acuña

Apartado Aéreo 14-82
Medellín, Colombia

Apartado Nal. 25
Tunja, Boyacá, Colombia

CELMOSA

Dirección Telefónica:
Cable Address:

Telefono Bogotá: 94-271

Apartado Aéreo 49-80
Bogotá, Colombia

Looking at Foreign Missions . . .

LIGHTED PATHS

By Arnfeld C. Morck

(The rural congregations of "El Buen Pastor" near Socota, Colombia, consisting of two groups of members separated by miles of mountains, receives three by baptism and twenty-two by confirmation.)

Paper lanterns, moving ghostlike in the night, appear and disappear, winding down and up and down again as they light a train of eager feet along the twisting, treacherous mountain foot-path. Their candles flicker in the rarified air two miles higher than the sea. We pant and stop for breath and watch the pretty paper lanterns pass.

They are borne by country folks returning home from worship in their rustic chapel on a wind-swept crest at Parpa, Boyaca.

It has been a festive day. A group of students and a teacher from the "Institute Biblico-Cultural" in Bogota had presented a program of song and short talks from the Word of God and on the purpose of the school they represented. Colored "slides" had been shown for the first time in the history of the Community on a battery-operated projector.

Tomorrow these Christians would retrace their steps, ascending again to the house of God for the Sunday morning service. Sixteen would confess their faith in Christ by confirmation and two young men would be received into the church through Holy Baptism.

Their stone chapel, built to replace the one destroyed during the persecution, the first building in the community to have glass in its windows, was dedicated a few months ago when Dr. Syrdal visited for the third time this remote Lutheran parish. In perfectly good Spanish the Mission Secretary pronounced the words of dedication: "Y ahora declaro este edificio, con todos sus enseres, consagrado y apartado para la gloria de Dios . . ."

At Mause, four hours by foot or mule from Parpa, we had baptized a child and confirmed six adults the same weekend. The group from the Bible Institute also presented a program in Mause. Holy Communion was administered in both places and to an elderly lady who lives along the road.

The local evangelist, a graduate of the Bible Institute, had faithfully instructed his parishioners and prospective members in the faith. Now we were seeing some of the fruits of his work, and above all, the work of the Holy Spirit, in the hearts of these new believers. For them light has shone on their path. The words of the Psalmist have become a reality in their lives: "Thy word is a lamp unto my feet and a light unto my path."

"PASTORS' INSTITUTE" IN BOGOTA

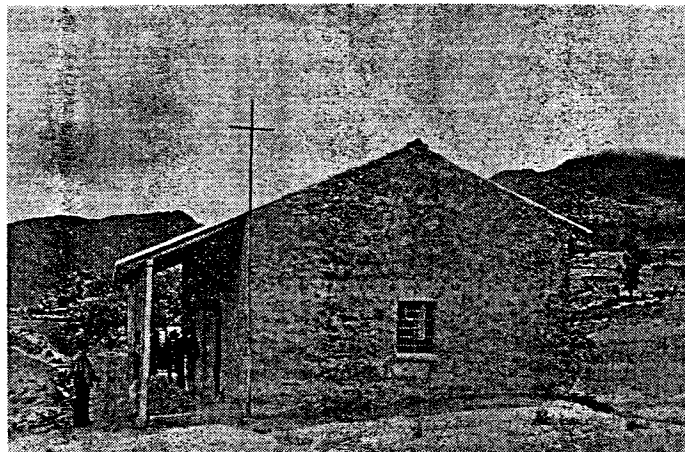
LWF and Colombia Synod pastors met October 5-7 in Bogota for a "Pastors' Institute." Present were: Pastors Herman Müller and Ernst Hochstrasser, and "Diakon" Frederick Tidow of the Lutheran World Federation; and Pastors Pausanias Wilches, Harold Olson, Gerardo Wilches, Julio Orozco, Oliverio Mora and Arnfeldt Morck of the Evangelical Lutheran Church—Colombia Synod. (Pastor Olger Quanrud is on furlough.)

Lectures were given by Pastor George Posfay of "Resurrection Lutheran Church," Caracas, Venezuela, on:

I. "Our Ministry" II. "Jesus Christ, the Church and the Church's Ministry"; III. "The Law and the Gospel in our Preaching"; IV. "The Unity of the Church."



Chapel Destroyed During Persecution



New Chapel at Parpa Dedicated in April



Evangelist Jose Ayala in the Rustic Chapel at Parpa

Pastor Posfay, a polyglot who preaches in five languages (Hungarian, German, Swedish, English and Spanish) spoke at the regular mid-week service of the Colombian congregation and conducted services in Hungarian for his countrymen and in Swedish for the Scandinavian colony.

Continued on page 15)

NEWS AND NOTES

(Continued from page 13)

for the "right to go ahead" on our building. Boy, I know I belong in Japan, but it is terribly hard to get the Japanese to move, and sometimes I feel that prodding my fellow laborers in Christ is my only job here. Pray for us."

CHRISTOPHER H. M. KROGH

Born June 8, 1872 in Denmark, Europe, son of Peter and Emma Krogh, baptized and confirmed in Denmark. Came to America in 1889 at the age of 17 and worked on a farm in Hartland, Wis.

He attended the academy at Elk Horn, Iowa and seminary at Blair, Nebr. Ordained in 1898 with Pastors J. M. T. Winther, N. P. Sorensen, and Carl M. Olsen. Married in 1900 to Anna Frandsen.

He served the congregations of our synod at: Graettinger, Iowa; New Lisbon, Wis.; North Luck, Wis.; Suring and Oconto, Wis.; Clinton, Wis. and Woodstock, Ill.; Flaxton and Bowbells, N. Dak.; Bethany Children's Home, Waupaca, Wis.; Oaks Cherokee Mission, Oaks, Okla.

After retirement he served during vacancies at Pass Lake, Canada and Washington Island, Wis. Upon returning to his home in Luck he served as chaplain at the Pioneer Home for Aged until his recent illness.

Pastor Krogh passed away at his home, Sun., Nov. 1, 1959, after a 5-week illness, at the age of 87 years, 4 months, 28 days. Services were held Wed. Nov. 4th at Luck Lutheran Church, Pastor Reynold Tange officiating. Interment, St. Peter's Cemetery, North Luck.

He is survived by his widow, Anna; 3 sons, Gilbert of Luck, Raymond of Milwaukee, Richard of Fleming, Colorado; and a daughter, Rhoda Wildrick of Hartland, Wis.; 11 grandchildren and 7 great-grandchildren. He was preceded in death by two daughters, Hilda and Agatha, and one grandson, Norman.

Calgary, Alberta, Sharon Lutheran Church. The congregational dinner for STEP program was held in the church parlors, November 1, and attended by 190 of our people. Mr. Rudy Radons was the general chairman, and Pastor J. Fullmer (U.L.C.A. Mission pastor in Calgary) was the guest speaker.

November 1 was the first Sunday the new pastor was with us. He is Pastor E. Moody, who formerly served the A.L.C. congregation at Mossbank, Saskatchewan.

November 1 was also Thanksgiving Sunday in our congregation. The attendance was 251 and the offering \$1,301.00.

Pastor J. Fullmer, U.L.C.A. Mission

pastor here in the city has been most helpful during the vacancy.

During the recent Church Paper Campaign, 36 new subscribers were received to THE SHEPHERD (the Canadian paper of the new church). A total of 59 were submitted.

The Church Library now consists of 150 books.

Exira, Iowa, Lloyd W. Lorensen, pastor. The congregation has a net gain of 51 for the past year. It has about 1000 baptized members, and it has a budget of \$30,000.

BOOK REVIEW

Dansk Nytaar edited by Dr. P. Nyholm, 182 pages. Paper cover with colored illustration. Well-illustrated throughout. Price \$1.

Editor Nyholm has done it again. He has given us the most interesting Dansk Nytaar yet. Every year the publication has become more packed with good substantial Christmas reading. The readers in Denmark and this country will certainly enjoy the descriptive pages on the rivers in the United States with pages of photographs. There are eight short stories, every one of them good. Singling out two of them does not mean the others are lesser in content. However, Agnes Ringsborg in "Et Eventyr" has mixed English and Danish in such a clever way, the story leaves the reader in stitches of laughter. The Santa Claus story by Pastor Staby left this reader with moist eyes.

There is so much to mention,—Pastor Videbeck's "Det Morsomme i Jesu Liv" so unusual, Dr. Winther's "Jeg Holder af Japan" so characteristic of the missionary, Christa Hauglund's "Naar Stjernene Slukkes og Tændes Igen" a rewarding expression of gratitude. Then there are eleven contributions touching upon pioneer history in America, pictures of new churches and new pastors, articles on Danish people in the United States and Canada. The stories covering the history of Rebildfesten in Denmark will bring much of interest. The close-up of her majesty, Queen Ingrid of Denmark, serves as a welcome climax to the book.

This reviewer doubts if there is any other publication in the Danish language packed with so much good reading, and so well-edited, as Dansk Nytaar 1960, all of it wrapped in a colorful cover of the drummer boy in Tivoli dressed in the full uniform of the royal guard. How much more can a Danish reader get for one dollar?

Available at Lutheran Publishing House.

—Lawrence Siersbeck

LOOKING AT FOREIGN MISSIONS

(Continued from page 6)

Prof. Gustavo Rodriguez, Synod's Educational Director, lectured on: I. "The Objectives of Parish Education"; II. "The Sunday School: Its Organization and Function"; III. "General View of the Church's Teaching Program"; IV. "Different phases of Parish Education."

"Diakon" Tidow explained the work of the Diaconate in the German church.

Pastor Julio Orozco reviewed the book, "Bridges of God" by McGavran, on mission policies, making pertinent application to the Latin American situation.

Pastor Herman Müller was in charge of the devotional periods.

A Lutheran Ministerial Association for Colombia was organized with Pastor Herman Müller as President and Pastor Pausanias Wilches as Secretary.

A GIFT FOR A CHURCH TOWER

(Continued from page 7)

thus in wet weather a bride could alight in shelter . . ."

That was a suggestion which took their fancy. "Funny, we never thought of that!" At last, like the people of old, they had a will to build.

"Let us build," they said.

UPSIDE-DOWN DAYS

By Wilfred T. Cooke

Some of my days fall into place
Like soldiers on parade.
In half a jiffy—maybe less,
My plans are wisely made.
No matter what I do, things go
Like clockwork all day long,
And work out just as I desire,
And things just can't go wrong.
But some days march in upside down,
And simply won't be good;
So when I find things going wrong
Instead of as they should,
I use a lot of extra care,
And faith instead of doubting,
And extra effort now and then,
And smiles instead of pouting,
And soon, I find, the day turns kind;
Relenting, it rewards me,
And things I want, the way I want,
It very soon accords me.

—Pilot

GUYER and HANSEN

Loans

Insurance — Real Estate

Successor to N. T. Lund Co.

Blair, Nebraska

H. Lyle Guyer

P. V. Hansen

El núcleo de los cristianos evangélicos del municipio de Socotá que el día 26 de diciembre de 1958 se organizaron para constituir la "Iglesia Evangélica Luterana de El Buen Pastor" tiene orígenes mucho más antiguos.

El primer creyente evangélico en dicha región (hasta donde ha podido averiguar quien escribe estos apuntes) fué don Arquimedes Bello, miembro actualmente de la Iglesia Evangélica Luterana de El Redentor de Bogotá. Convertido el Sr. Bello por medio de la lectura de las Sagradas Escrituras, empezó a interesar a sus vecinos en el Evangelio.

Entre los primeros vecinos que abrazaron la fe evangélica se destaca don Alcibiades Leal, activo e intrépido promotor, desde entonces, del movimiento evangélico en las veredas de Socotá y hasta Casanare. El Sr. Leal, que actualmente reside en Ibagué, nos ha suministrado datos valiosos sobre esos primeros años de siembra evangélica en Boyacá. Fija como principio de la obra el año 1923 cuando se celebraron los primeros cultos en casas de familia.

La primera visita de un ministro evangélico a la región fué la que hizo el Rdo. Sr. Alexander M. Allan para oficiar en las bodas de don Arquimedes Bello y doña Silvia Fernández de Bello el 16 de octubre de 1926, quienes contrajeron matrimonio por lo civil en el juzgado de Socotá el 30 de julio del mismo año.

Afiliación Presbiteriana

El Sr. Allan, ministro presbiteriano quien por muchos años trabajaba incansablemente para extender el evangelio en Boyacá y en muchas partes de Colombia, servía a los evangélicos de Socotá con visitas ocasionales cuando predicaba y administraba los sacramentos. Así el grupo llegó a tener vinculación espiritual con la iglesia presbiteriana aunque nunca llegó a organizarse oficialmente como congregación de tal denominación. Sus asuntos internos se administraban por un comité elegido en forma democrática y bajo la dirección espiritual del Sr. Leal y el Rdo. Allan.

"La Escuela Evangélica" de Parpa comenzó a funcionar en Mayo del año 1928, con once niños de ambos sexos, bajo la dirección del Sr. Leal.

El cementerio evangélico de Parpa (el primero en Boyacá) fué inaugurado el 13 de octubre de 1930 con el entierro de la Sra. Silvia Fernández de Bello.

El primer bautismo que figura en el registro de la congregación, con la fecha del 31 de mayo de 1931, fué el de Ana Rosa Ayala N., hoy esposa del Sr. Octavio López que actualmente pastorea la congregación.

La capilla que amaneció destruida por violentos el 10 de marzo de 1950 fué el santuario evangélico más antiguo de Boyacá tomado en uso en el año de 1934, habiendo durado unos cinco años en la construcción.

Afiliación Luterana

En mayo de 1938, por común acuerdo de las dos misiones, las obras de la Presbiteriana en Boyacá pasaron a manos de la Luterana, ésta recién establecida en Colombia. Desde entonces los evangélicos de Socotá fueron servidos por misioneros y obreros luteranos.

En junio de 1939 el Sr. Gerardo Ostrem se estableció con su familia en Socha, pueblo a donde entonces había llegado la carretera. De allí dirigió la obra en las veredas de Socotá y hacía viajes a Casanare. Empezó también clases bíblicas en su casa para unos jóvenes, dando así el primer paso hacia lo que más tarde llegó a ser el Instituto Bíblico-Cultural en Duitama y que ahora funciona en Bogotá.

En agosto del 1942 salió la familia Ostrem para encargarse de la obra en El Cocuy. Luego por mucho tiempo la obra de Socotá marchaba bajo la dirección del Sr. Alcibiades Leal, los maestros de escuela y otros creyentes, con visitas ocasionales de los misioneros que vivían en Duitama y Soatá. (Véase II. Pastores)

Habiendo la Misión Luterana comprado casa en Parpa, el Sr. Gerardo Wilches y la Sra. Isabel de Wilches se establecieron allí y sirvieron la congregación durante la mayor parte del año 1943. Fueron ellos seguidos en el trabajo por el Sr. Pausanias Wilches y la Bra. Ernestina de Wilches en 1949, asesorándoles en la obra los misioneros. Debe mencionarse también las labores de las Srtas.: Helen Danielson, Joyce Bergh, Elizabeth Heerde y Valborg Forkelson quienes residían a intervalos en Parpa sirviendo valientemente durante estos difíciles tiempos hasta Marzo de 1950.

En esa época, por poco se logró terminar el ramal de la carretera destinado a llegar hasta el sitio de la capilla. Este proyecto, inspirado a fines de 1946 por el misionero que entonces velaba por la obra en Socotá, e impulsado por los creyentes, se adelantaba en colaboración hermanable con los católico-romanos de la región. Quedó suspendido el trabajo desde principios del año 1949 debido a la violencia que iba entonces en aumento.

Con la destrucción de la capilla y la casa pastoral en marzo de 1950, vino un período en que, debido a la persecución, no fué posible adelantar la obra en forma organizada y había que suspender la escuela. Sin embargo, los creyentes no dejaban de reunirse clandestinamente para adorar a Dios y fortalecerse en la fe cristiana.

Con la posesión del gobierno militar (en 1953) fué posible reanudar los cultos en las casas de familia y poner otra vez a funcionar la escuela en 1954. La congregación, entonces pastoreado por el Sr. Octavio López, inició la construcción de una nueva capilla. Pero no fué duradera esta calma en la tempestad y la construcción tuvo que suspenderse en 1956 cuando las autoridades eclesiásticas de Socotá lograron el encarcelamiento del maestro del trabajo, el Sr. Carlos Leal.

Desde entonces, hasta caer el gobierno militar en 1957, casi todos los pastores y obreros que procuraban visitar a los hermanos de Socotá corrieron la suerte de pasar unos días en el "calabozo" del pueblo.

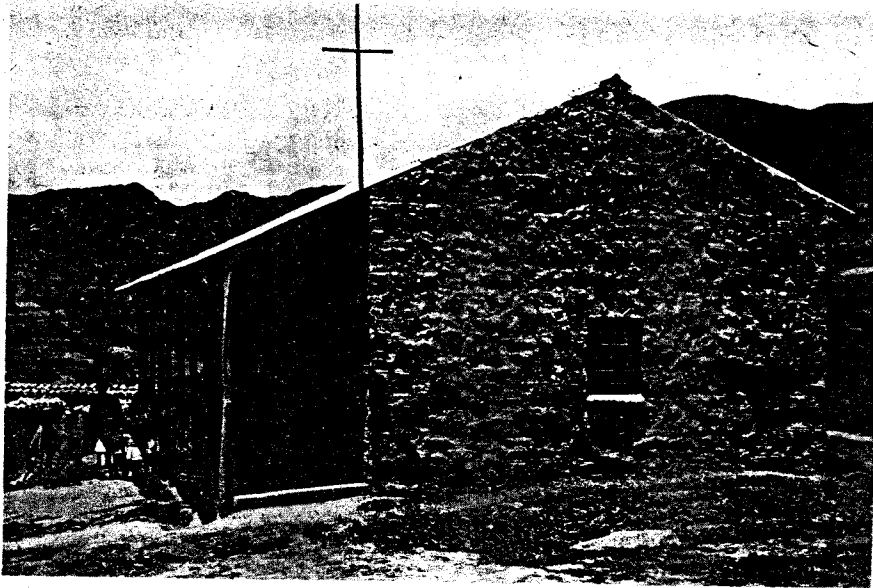
En 1958 nuevamente se puso en marcha la escuela y se reanudaron los cultos usuales y la construcción de la capilla.

Fué organizada, el día 26 de diciembre de 1958, la "Congregación Evangélica Luterana de el Buen Pastor" de Socotá.

La nueva capilla fué inaugurada solemnemente el día 26 de abril de 1959 por el presidente del Sínodo, Arnfeld C. Morok, asesorado por el Sr. José A. Ayala Niño, evangelista encargado de la congregación, y el Dr. Rolf A. Syrdal, Secretario Ejecutivo de la Junta de Misiones Mundiales de la Iglesia Evangélica Luterana de EE UU de N.A. Fué este año muy fructífero en las bendiciones del Señor y en crecimiento de la congregación tanto en Mausea como en Parpa.

Firmado en abril de 1960

Arnfeld C. Morok



Rustic stone chapel dedicated in 1959. Parsonage under construction, on site of the one destroyed in 1950, is seen in left background.

THE COFFIN WAS GONE

By Pastor A. C. Morck, Missionary, Bogota, Colombia

For years, on my visits to one of our rural congregations, I have slept under a coffin kept in the roof timbers of the Ayala home. There is nothing unusual about this. Death can be sudden and coffins do not grow on trees.

Jose Ayala was a practical Christian farmer with considerably more foresight than most of his countrymen. Despite modest means, all of his children received beyond grammar school education (only about 29 out of 100 Colombians finish the five grades of elementary school). Two sons entered the ministry; one is an army officer. The youngest, (Jose, Jr.) is studying engineering. Four daughters are teachers, two of whom are now pastors' wives, one in Guatemala and the other in New York.

I have just returned from another visit to the Good Shepherd congregation, where I was again lodged in the old Ayala home and slept in the same bed. *But the coffin was gone*, and so was my old friend, Don Jose, and his remains had been laid to rest in the rocky evangelical cemetery whose mud walls he had helped to build.

Quiet, unassuming Don Jose, one of the first Evangelical believers in the state of Boyaca, has gone to his eternal reward, but his testimony lives on.

Twenty minutes' climb above his house stands the rustic stone church dedicated in 1959 to replace the oldest Protestant place of worship in Boyaca, destroyed together with the parsonage in 1950 by religious fanatics. Now a modest new parsonage is under construction by the



Mr. Joaquin Abril harvesting wheat. He is the 73-year-old mentioned in the last paragraph of the article. It is not uncommon to see laborers at work in dress shirt and coat.

local congregation, together with the help of a small building grant from the Synod Extension Fund. Though many have accepted Christ through the years in this barren area, the congregation has not grown in recent years. At least half the membership has migrated to Bogota and other cities in search of work, education and modern living. Many fled the area during the persecution years and have not returned. However, there is a normal growth through birth rate and some new members through conversion. Yesterday a seventy-three-year-old member whom I had confirmed in 1959 was telling me how he came to the faith during the time of political and religious persecution, and added: "I was a scared rabbit then, but since accepting Christ I am not afraid of anything."

FIRST WOMAN PRESIDENT OF L.S.M.

(Canadian Lutheran Council News Release)

PORT ARTHUR — A southern Ontario girl was named first woman president of the Lutheran Student Movement in Canada at its annual meeting here.

Miss Magdalene Kumm was elected at the annual four-day Senate which ended Sunday. Magdalene succeeds Mr. Donald Storch of Edmonton.

Another girl, Miss Lois Stevens of Kitchener, Ontario, was elected vice-president.

Miss Kumm is a graduate of Waterloo University. She is presently doing graduate studies in psychology at the University of Western Ontario.

Elected as secretary was Miss Hildegard Schneider of Regina, Saskatchewan.

Mr. James Broadfoot of Stratford, Ontario was re-elected treasurer.

This year the Annual Senate considered the role of the University and the 'Lutheran University Student.'

The Lutheran Student Movement in Canada is an autonomous organization of Lutheran University Students.

LA MISION EVANGELICA LUTERANA EN COLOMBIA

The Colombia Evangelical Lutheran Mission of South America

Apartado Aéreo 49-80
Apartado Nal. 29-16
Bogotá, Colombia

Dirección Telegráfica: CELMOSA
Cable Address:

Apartado Nal. 25
Tunja, Boyacá, Colombia

Teléfono, Bogotá: 94-271

Apartado Aéreo 1482
Medellín, Colombia
August 6, 1954

Apartado Aéreo 14-82
Medellín, Colombia

Pastor Octavio Moreno
Apartado 20
Sogamoso, Boyacá

Dear brother in Christ,

Greetings in His Name to you and your co-workers in Sogamoso.

For some days I have felt moved to write to you in respect to the recent decision made by our "Consejo Administrativo" (representing the Colombian Church) and our Mission to make plans for the opening of a boarding school in Sogamoso especially for children of believers in the Llanos of Casanare for whom it is impossible now to conduct schools in that territory. It was only after much prayer and prolonged discussion and study of the whole situation that this decision was made.

Our hesitation to take this step was mostly due to the quite understandable negative reaction sensed by our Committee as they discussed the matter with you brethren in Sogamoso, and it is our sincere prayer that you may understand that we have no intention of proselyting or of working in competition to the fine work you are doing both in your church and your school.

The findings of the Committee all pointed very definitely to Sogamoso as by far the most strategical point at which to locate the school for the believers' children from the Plains and also for meeting and serving our believers when they come up from the Plains on business. It is also the most strategical place for a preliminary approach to serving the thousands who will establish residence in the not too distant future as the steel industry develops in that area. Even though we plan later to reopen work in Duitama, the location and environment of that city are not favorable for the purposes expressed above.

I am certain that you will agree with us that the development of the steel industry presents a picture vastly different from that which was seen by the missionaries who made the comity agreement nearly a decade and a half ago, and as mentioned in casual conversation with Miss Hall when I visited the area a year ago, I believe there is plenty of room for two missions or churches in the area even without counting on the obvious increase in population that can be expected very soon. Especially do I believe this to be true when two missions or churches at work are of considerably different emphasis and approach. Undoubtedly there are many Evangelicals and interested sympathizers who would not readily find their church home in the Pentecostal atmosphere and just as certain there are those who will find our Lutheran emphasis too liturgical and unemotional. And with the firm purpose on the part of both to respect each other sincerely before God and the people we serve there should be no reason for "stepping on each other's toes" in a city as big as Sogamoso. In fact, there are believers and sympathizers who have requested that we open work in the area.

I know that you mentioned to the Committee that you would be ready at a later date (about November) to give a fuller reaction after having consulted with other missionaries and your Secretary of Missions. However, it was felt, especially by the Colombian brethren involved, that we could not wait that long, especially when we have workers ready to go in and are convinced that God is leading us to take this

step and are also sure that our doing so shall in no way hinder or interfere with the fine work of your Mission. Furthermore, it would not be sincerity on our part if we left the impression that our decision would depend entirely on your answer if in the final analysis we felt that God was leading us to go ahead.

I might also say in connection with the afore-mentioned comity agreement among missions that if it were to be respected to the letter of the law, we would not be entirely without a certain priority claim to the Paz de Rio area since our missionaries made regular visits to believers in Ormisague before Miss Maurd settled there. This reference is not made in the way of criticism but merely as an historical fact. We have all rejoiced in the way God has blessed the work so valiently done by Miss Maurd in that area. But neither Paz de Rio nor Belencito would be in the right location for our proposed school.

Naturally, I am aware of the logical answer that your Mission might serve our people and also provide school facilities for the Plains children. However, it appears to us that neither your Mission nor the national church in Sogamoso has sufficient personnel to meet the demands for the Gospel which will undoubtedly be more evident as soon as there is more liberty to work in Boyacá. It is not unfair, either, to consider here the doctrinal question involved, for we feel an obligation to serve those who believe in infant baptism and other parts of biblical doctrine which are not included in your interpretation of Scripture.

In short, our only and sincere desire is that more people may be reached for salvation through the glorious Gospel of our Lord Jesus Christ, whether this be done through your efforts or ours.

Let me repeat in closing that we continue in prayer that our work may be extended to that area with the best of understanding and brotherly love toward you and your co-workers. I shall be pleased to hear from you or any of the other brethren in this respect. Greetings to the Nowowiskies.

Sincere greetings in Christ,

Arnfeld O. Morek
Mission Superintendent

cc - Dr. R.A. Syrdal
G. Ostrem
B. Nerlien

FAITH AND THE TROWEL
A.C. Morok

Feb., 1957

(Work begins on the educational unit in Sogamoso, arousing the expected Roman Catholic opposition. Public opinion in Liberal Sogamoso, however, remains unruffled and expresses itself rather in a tacit approval of our building project.)

A spacious lot in Sogamoso (Spanish adaptation of "Sugamuxi", Chibcha for "City of the Sun") owned by the "Luteranos", became the scene of activity in January. Truck loads of gravel, sand, and bricks were dumped on it. Spades cut into the virgin sod as excavation for footings began.

This action, eagerly awaited by the "Luteranos", brought a prompt reaction from another camp. Once more, organized religion proved a persecutor of the Church of Jesus Christ.

The local Roman Catholic octopus began moving its tentacles in a maneuver to enlist public opinion and action against the Lutheran building project. A formal petition to stop the work was placed before the City Council; the parish paper tried to incite the peasant element into stoning; threats were directed at anyone who might venture to work on the building project or sell materials to the "Luteranos". One of the priests placed a petition in the hands of a young chap who plays in the R.C. Church band, instructing him to get signatures to stop the building project. The young man, we are told (by reliable sources), started to comply with duty by asking a friend to sign. "Don't be a fool", he was told. And that seems to have been the end of the petition.

The one submitted to the City Council would not even be given a reading, according to what a member of the Council told a prominent member of our congregation.

Despite threats, and expecting only the "going wages", more men than we can employ come to ask for work. Building materials are offered, even on time.

Once again, we have felt humbly akin to Nehemiah and his valient workers who wielded the trowel and simultaneously the sword while the Lord watched over them and caused their work to prosper. To Him be the thanks and praise.

Thanks also to you in North America who read this, remembering us in prayer, and whose gifts have made it possible to build these walls to His glory. The building will provide needed space for school and worship as well as student dormitories and living quarters for present staff. (Future plans include a church and parsonage.)

Girls only will be admitted to the boarding school in present rented quarters this year. The boys will have to wait until building is completed.

God has blessed the fine work started in Sogamoso by Mr. and Mrs. Montoya in 1955. There is now a devoted and active nucleus for a congregation. On December 9, 1956, the first eleven members were received by confirmation and adult baptism and four children were baptized. A wedding was scheduled for the same date, but due to delays in unwinding the red tape of the civil marriage, this had to be postponed a few days. Marriage by a Protestant clergyman is not accepted as legal in Colombia. Hence, the need for civil marriage in court first. The bride is the local day school teacher, a product of our Bible-high school. The groom, a former persecutor who used to delight in heaving stones at the windows of Pastor Hans Thoresen's home in Duitama, now sets type in the print shop owned and operated by one of our leading members. His accepting Christ and becoming a member of our church in Sogamoso, twenty minutes by car from Duitama, is an indication that not all of our labors and suffering in that city was in vain.

26-30 Junio, 1957

INFORME DE LA DELEGACION DE LA CONGREGACION LUTERANA DE SOGAMOSO A LA ASAMBLEA DE LA IGLESIA LUTERANA DE COLOMBIA EN SUS SESIONES DE 1957 .-

Por lo cual estoy cierto que ni la muerte, ni la vida, ni ángeles, ni principados, ni potestades, ni lo presente, ni lo porvenir,
Ni lo alto, ni lo bajo, ni ninguna criatura nos --
podrá apartar del amor de Dios, que es en Cristo
Jesús Señor Nuestro. Romanos: Cap. 8; 38-39.

Honorables miembros de la Asamblea y Misioneros de la Iglesia Luterana de Colombia:

Habiendo sido elegidos como delegados de la Congregación Evangélica Luterana de Sogamoso, para representarla en esta Corporación, tenemos a bien presentar el siguiente informe:

Como es de todos sabido, la congregación ^{que representamos,} no tiene sino dos años de fundada, por nuestro inolvidable y siempre bien recordado pastor Juan N. Montoya; tanto que la delegación que el año pasado vino de Sogamoso, la Asamblea tuvo que aprobar una proposición especial concediéndole a dicha delegación voto en las deliberaciones de la Corporación, por no ser miembros activos, pues en esa época sólo eran miembros comulgantes la familia Montoya y la señorita Directora del Colegio. La Iglesia Luterana de Sogamoso vino a quedar prácticamente establecida el 9 de diciembre de 1956, fecha en la cual se llevaron a cabo once confirmaciones. Ese día ^{llevó a cabo} por primera vez en Sogamoso (en nuestra Congregación) la Santa Cena, con un total de 21 comulgantes, dada por los pastores Ruud y Morkk. quedando así de hecho constituida legalmente la Congregación Evangélica Luterana de Sogamoso. - *Familia de Ceballos y hanström: 11 de junio 7 de adulto*

La Congregación fue sorprendida en los últimos de febrero del presente año, con la noticia de la separación de su muy amado pastor Montoya quien desde su fundación venía luchando tesonramente por ese pequeño grupo, poniendo en funcionamiento los dones y talentos dados por el Señor, mereciendo ser llamado "Bueno y fiel siervo". Desde esa fecha hasta la presente ha tenido el alto honor de estar pastoreada por el Rdo. Morkk. Durante la ausencia del Rdo. Morkk, por Mexico y el Llano, fue reemplazado por el Pastor Julio C. Orozco, por espacio de un mes; a pesar de ser tan corto el tiempo, su obra, sus enseñanzas, sus mensajes, su dirección dejaron honda huella, que obliga a nuestra eterna gratitud. A este Pastor le tocó llevar a cabo los servicios de Semana Santa, los que estuvieron bastante concurridos y solemnes; también dejó organizado el culto familiar, visitando los hogares, instruyendo y enseñando y también instalando el altar familiar en cada casa. Ultimamente la Congregación estaba a cargo del Rdo. Ruud. Para los pastores citados y también para los miembros de la Misión, la Congregación de Sogamoso, siempre tiene en su corazón, amor, cariño y gratitud; y en sus labios una oración al Señor por ellos.

LA VISITA DEL CORO DE LA IGLESIA DEL REDENTO. - Entre los acontecimientos mas sobresalientes, fuera del anotado arriba, llevado a cabo el 9 de diciembre- está la visita del Coro llevada a cabo el sábado Santo. La noticia de esta visita, la recibió la congregación con gran júbilo y gozo; todos los miembros sin una sola excepción participó de este gozo; y así fue como todos colaboraron a las medidas de sus fuerzas para darle mayor esplendor a esta visita, de la que ya habíamos sido honrados en el año pasado. Una vez más, desea la Congregación, por nuestro conducto, que en este informe quede constancia, en forma clara y vehemente, de nuestra sincera gratitud no sólo para los componentes del Coro, sino para los patrocinadores de esas visitas, también hace extensivo al Pastor Orozco, quien colaboró en una forma decidida y franca para la realización de este certamen.

Necesidades de la Congregación.- Como una de las necesidades de la Congregación está la de tener una familia quien pastoree la Iglesia, o una misionera. Es verdad que nuestro actual Pastor, es inmejorable, no lo merecemos; pero no se nos oculta tampoco la carga tan pesada que sonota sobre sus hombros; no es posible seguir recargando al Rdo. -- Morke con más ~~XXXXXX~~ de trabajo; es verdad, que su buena voluntad, su desinterés, su amor por servir en la obra, lo han llevado a sacrificar todo; pero es bueno ir pensando en aliviarle esa pesada carga. En manos de esta Asamblea queda este problema que confronta la Congregación de Sogamoso.

Finanzas.- Adjunto al presente está el informe de Tesorería, donde está lo recaudado durante el año, comprendido de julio del /56 a junio 23 del 57 y también la forma como han sido distribuidos esos fondos. estos reposan en el poder del Señor Morke, quien se encargará de hacer llegar a sus diferentes destinos, dichas cantidades, que son las siguientes.

No hay que olvidar que donde el Señor está haciendo su obra, allí está el Maligno para destruirla; pero damos gracias a Dios, por la forma como El ha sabido guiar ese pequeño grupo, por sendas escabrosas y toruosas; que ha sabido escoger sus siervos, quienes nos han edificado con sabiduría, y nos han colocado como miembros de una Iglesia Responsable, sintiendo cada uno esa responsabilidad; llevando siempre en nosotros ~~Ex~~ presente el versículo con el que principiámos este informe: Ni lo alto ni lo bajo ni ninguna criatura nos podrá apartar del amor de Dios, que es en Cristo Señor nuestro.

Dejamos así rendido el presente informe, pidiendo perdón por todo lo incorrecto en el hallen; implorando del Señor sus bendiciones y su - Espiritu, nos suscribimos sus Afimos. hermanos en Cristo,

Desiderio Castellanos Gómez

Desiderio Castellanos Gómez

Rosaura Gil

Rosaura Gil

INFORME DE LA TESORERIA DE LA CONGREGACION
EVANGELICA LUTERANA DE SOGAMOSO EN JUNIO 23/57

| <u>Fecha día</u> | <u>CONCEPTO</u> | <u>ENTRADA</u> | <u>SALIDA</u> | <u>SALDO</u> |
|------------------|-----------------|----------------|---------------|--------------|
| - | | | | |
| Feb. 27 | Saldo anterior | \$625.75 | | 625.75 |
| Mar. 3 | Ofrenda Mañana | 4.85 | | 630.60 |
| " 3 | " Noche | 7.35 | | 637.95 |
| " 6 | " Noche | 1.75 | | 639.70 |
| " 10 | " Mañana | 6.50 | | 646.20 |
| " 10 | " Noche | 4.65 | | 650.85 |
| " 13 | " Noche | 2.50 | | 653.35 |
| " 17 | " Mañana | 7.25 | | 660.60 |
| " 17 | " Noche | 7.05 | | 667.65 |
| " 20 | " Noche | 32.10 | | 699.75 |
| " 24 | " Mañana | 27.20 | | 726.95 |
| " 24 | " Noche | 15.35 | | 742.30 |
| " 27 | " Noche | 4.23 | | 746.53 |
| " 31 | " Mañana | 9.00 | | 755.53 |
| " 31 | " Noche | 4.10 | | 759.63 |
| Abril 3 | " " | 2.77 | | 762.40 |
| " 7 | " Mañana | 4.25 | | 766.65 |
| " 8 | " Noche | 2.85 | | 769.50 |
| " 10 | " " | 2.75 | | 772.25 |
| " 14 | " Mañana | 15.95 | | 788.20 |
| " 14 | " Noche | 13.47 | | 801.67 |
| " 17 | " " | 4.45 | | 806.12 |
| " 18 | " " | 4.17 | | 810.29 |

PASAN:

| <u>Fecha</u> | <u>Día</u> | <u>CONCEPTO</u> | <u>ENTRADA</u> | <u>SALIDA</u> | <u>SALDO</u> |
|--------------|------------|-----------------|----------------|---------------|--------------|
| Abril | 19 | VIENE: | \$810.29 | | \$810.29 |
| " | 19 | Ofrenda Noche | 5.80 | | 816.09 |
| " | 21 | " Mañana | 4.47 | | 820.56 |
| " | 21 | " Noche | 4.07 | | 824.63 |
| " | 23 | " " | 12.80 | | 837.43 |
| " | 28 | " Mañana | 1.32 | | 838.75 |
| " | 28 | " Noche | 6.90 | | 845.65 |
| Mayo | 1 | " " | 5.55 | | 851.20 |
| " | 5 | " Mañana | 22.90 | | 874.10 |
| " | 6 | " Noche | 3.35 | | 877.45 |
| " | 8 | " " | 3.75 | | 881.10 |
| " | 12 | " Mañana | 13.57 | | 894.67 |
| " | 12 | " Noche | 2.70 | | 897.37 |
| " | 19 | " Mañana | 2375 | | 921.12 |
| " | 19 | " Noche | 2.40 | | 923.58 |
| " | 22 | " " | 1.74 | | 925.32 |
| " | 26 | " Mañana | 3.55 | | 928.87 |
| " | 26 | " Noche | 1.00 | | 929.87 |
| " | 29 | " " | 6.45 | | 936.32 |
| Junio | 2 | " Mañana | 9.20 | | 945.52 |
| " | 2 | " Noche | 4.60 | | 950.12 |
| " | 5 | " " | 3.60 | | 953.72 |
| " | 9 | " Mañana | 4.33 | | 958.05 |
| " | 9 | " Noche | 1.30 | | 959.35 |
| " | 12 | " Noche | 2.40 | | 961.75 |
| " | 16 | " Mañana | 3.60 | | 965.37 |
| " | 16 | " Noche | 2.07 | | 967.39 |
| " | 19 | " " | 13.45 | | 990.84 |

PASAN:

| Fecha | Día | CONCEPTO | ENTRADA | SALIDA | SALDO |
|-------|-----|----------------|----------|--------|----------|
| Junio | 19 | VIENEN: | \$990.84 | | \$990.84 |
| " | 23 | Ofrenda Mañana | 5.40 | | 996.24 |
| " | 23 | " Noche | 11.40 | | 1.002.24 |

BALANCE:

| | |
|---|--------------|
| Ofrendas recibidas por parte de la Congregación | \$ 1.002.24 |
| " " " " " Escuela Dominical | <u>18.63</u> |
| | \$ 1.020.87 |

DISTRIBUCION DE ACUERDO CON EL PRESUPUESTO:

| | | |
|------------------------|-------------|-----------------|
| Para Pastorado el 40 % |11.... | \$ 400.90 |
| " Cementerio 10 % | | \$ 100.22 |
| " Beneficencia 5 % | | \$ 50.11 |
| " Sostenimiento 15 % | | \$ 150.35 |
| " Asamblea 5 % | | \$ 50.11 |
| " Instituto 10 % | | \$ 100.22 |
| " Imprevistos 10 % | | \$ 100.22 |
| " Clinica 5 % | | \$ 50.11 |
| | Total | <u>1.002.24</u> |

El Tesorero de la Congregación:

Desiderio Castellanos

DESIDERIO CASTELLANOS

El Revisor de la Congregación:

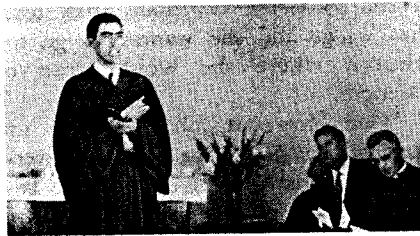
Jose Navas

JOSE A. NAVAS C.

It Happened in Sogamoso

ARNFELD C. MORCK

At 10:30 a.m., November 3, 1957, in the corridor of a newly erected building in Sogamoso, the choir in wine-colored robes burst into singing "Praise to the Lord the Almighty, the King of Creation." Followed by the officers of the local congregation, seven pastors and the architect, it made its way to the main entrance of the building. There in a simple ceremony the architect and builder, Dr. Hector Moreno Diaz, former governor of Boyaca and honored civic leader of the city, handed over the keys to the Mission Superintendent who in turn gave them to the local pastor, Gerardo Wilches. Having read Psalm 122, Wilches opened the door and 320 worshippers reverently entered the new chapel auditorium to the strains of "Holy, Holy, Holy, Lord God Almighty . . ."



Rev. Wilches, pastor of Sogamoso congregation, reading scriptures. Right: Rev. C. Hinderlie, guest speaker at "congresso nacional" of the "Youth of the Mighty Fortress."

The joy of God's presence filled the sanctuary as His Name was invoked in prayer, praise and exuberant song. "All things are sanctified by the Word of God and prayer." So also this build-

ing. Greetings were brought from other Lutheran congregations in Colombia, from Dr. Schiotez, President of the ELC, the Foreign Mission Board, from the WMF whose generous giving made the building possible, and from Pastor Carroll Hinderlie in person as also from the Young People's Luther League which he represents.

Dr. Moreno spoke briefly and earnestly commending our church for the cultural and spiritual impact made on the city by our presence and the significance of this new building.



Roman Ruiz, on the left, is president of "Youth of the Mighty Fortress" in Colombia.

The male quartette from Redeemer Lutheran Church in Bogota ably interpreted the Spanish version of "Built on the Rock the Church Doth Stand." Pastor Julio C. Orozco preached the Word with fervor and understanding, using as his theme the words of our Lord, "on this rock." The three great principles of the Reformation, "The Word alone," "Grace alone," "Faith alone" were sculptured in his lucid Spanish with unusual clarity and applied by the Spirit Himself to the hearts of the hearers. The historic serv-



Colombian Pastor Julio C. Orozco preached Reformation Sunday Dedicatory Sermon. One half of his audience was standing.

ice was climaxed with the Lord's supper. Dismissed with the blessing millenniums old, we were sure that God had especially blessed, protected and guided during the construction and dedication of this building. To Him be all glory now and forever.

The building had been filled to more than capacity on Reformation Day when 450 people saw the Spanish version of "Martin Luther" on the screen. It had been the home of the Luther League delegates who met for the second "congresso nacional" of the "Youth of the Mighty Fortress." Guest speaker was the Rev. Carroll Hinderlie, executive secretary of the Luther League of the ELC.

To the small, recently-organized congregation of Sogamoso these festive days were encouraging. Members had worked hard to have all in readiness. Mr. Castellanos, member of church council and business manager of the

local newspaper, printed the programs. The city light company had the new power line brought to our door. The power was turned on 90 minutes before the Luther film was to be shown.

We give thanks to God for the realization of a great dream and to you in the North who with your gifts and prayers were instrumental in making it a reality in our midst. As you have helped us build with stones and mortar, so your continued prayers will be a power in the building of this temple of living stones built upon the One Foundation which is Christ Jesus.

Rev. Morck is a missionary on the Colombian field.



Rev. Hinderlie enjoys a papaya

Rev. Hinderlie leads the discussion among Christian Day School teachers during annual institute in Bogotá, Colombia. Young man on the right hopes to be a doctor.





This photo is of the unveiling ceremony. Next to the vault is Pastor Pausanias Wilches, and next to him is Pastor Quanrud. The others are members of the Sogamoso congregation.



Lutheran school at Sogamoso, dedication of new classrooms. Constructor, Francisco Diaz hands the key to Cornelia Jensen, principal of school. Pastor Gerardo Wilches (left) and Pastor Olger Quanrud look on.

Colombian Congregation Honors Memory of Early Lutheran Missionary

The Lutheran congregation at Sogamoso honored the memory of the Rev. Trygve Salte at a special service held in the Evangelical Cemetery of that city on November 24, 1963.

The Rev. Pausanias Wilches, pastor of Redeemer Lutheran Church in Bogota and a former student of Pastor Salte, unveiled the marble slab marking the vault where the missionary's remains await the resurrection.

The inscription on the grave stone reads:

TRYGVE SALTE

June 22 1900 - Sept. 30, 1944

"Death is swallowed up in victory"

Pastor Wilches, in his address, made grateful reference to Pastor Salte's influence upon his life and mentioned other Lutheran missionaries to Colombia whom the Lord has called to their reward: Irene Morck, Phoebe Quanrud and Gerhard Ostrem.

Teachers of secondary department, Hernan Ariza and Joyce Bergh (Calgary, Alta.), at newly-acquired Steinway, take part in the dedication service.



The Shepherd

Taking part in the service were also the Rev. Olger Quanrud, pastor of the Sogamoso congregation, and Pastor Arnfeld C. Morck.

Greetings were read from Mrs. Alvida Salte of Winger, Minnesota, who was married to Pastor Salte shortly after their arrival in Colombia in 1940, and returned to the United States some months after her husband's death; and from Mrs. Helen Ostrem of Camrose, Alberta, widow of Pastor Gerhard Ostrem, who was among the group of missionaries who arrived in Colombia in 1937.

Additional Classrooms at the Sogamoso School

More classrooms, to meet the demands of enrollment and government accreditation recently attained, are going up in record time (two months) and will be ready for the 1964 school year beginning on February 3. Miss Cornelia Jensen and Miss Joyce Bergh together with five Colombian teachers, are in charge of "Colegio Celco" at Sogamoso.

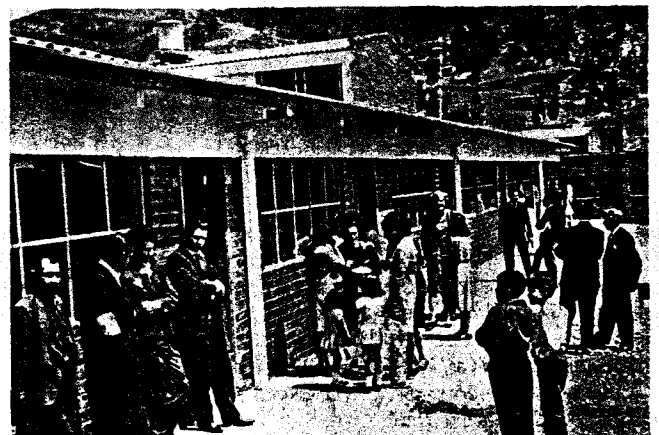
Missionary Quanrud Retires From Active Service

The Colombia Mission, started in 1936 as an independent mission and adopted by the Church in 1946, held its twenty-fifth annual conference January 7 and 8, 1964 in Bogota. Veteran missionary Olger Quanrud, who came to Colombia in 1937, says that it should be numbered as the twenty-sixth annual conference since the first regular conference held in 1939 to elect officers, is not recorded in the Minutes. The book starts with the Minutes of the 1940 meeting as "The First Annual Conference."

A vote of gratitude was passed for Pastor Quanrud who leaves Colombia in May, 1964, after nearly 27 years of service on this Mission Field. Pastor Quanrud, 67, whose wife died in 1956 has one son, Nathanael, who is a student at Waldorf College.

His fellow missionaries will miss his dry humor his good memory and his even-tempered Christian fellowship.

Partial view of new classrooms. Cornelia Jensen is seen near center of picture.



by Belva M. Nerlien

"Look carefully then how you walk, not as unwise men but as wise, making the most of time, because the days are evil." (Ephesians 5:15-16.)

Prayerlessness, impatience, imprudence, poor use of time: I plead guilty to all. They are sins most unbecoming to a missionary. Yet God has chosen even me and He will give the victory bit by bit if not all at once.

As the work has grown in the course of the year, Satan has also been disturbingly active. Not only have I observed this in the case of others. I have myself been an object of his attacks. As I look at the year in retrospect, I realize more fully to what extent ^{this has been true} and recognize that I have not exactly emerged with flying colors. But, thanks be to God, there is victory to be had in Jesus Christ our Lord.

Of my teaching duties in the course of the year, the most pleasant has been the teenage group in the confirmation class and occasional classes with the adults during the pastor's absence. The study of the Gospel of Mark in English attracted many people in the course of the year, but was most successful up until midyear. Increased pressure on students and bank employees caused an almost complete turnover in class membership the second semester.

The Leaders' Workshop held in Tunja for young people was perhaps the most thrilling spiritual event of the year. In the first place, I found it a pleasure to work with the other officers of the Colombian counterpart of the YPLL, Juventud del Castillo Fuerte, in the planning of the program for the weekend of October 12 to 14. Then there was excellent response from the Leagues in sending representatives, a splendid spirit and willing participation on the part of the latter in all the activities planned, and an experience in giving (to provide bed and board) and receiving (spiritual blessings) for our Tunja people.

Again the year just past brought death to some to whom I had had the privilege to bring the message of salvation. Five-year-old Chemenia, a merry, roly-poly child with blond curls, who would have me singing choruses almost before I sat down in the family living room was instantly killed in an accident while at play. A former English student committed suicide. What a reminder to be preaching the Word in season and out of season!

My visitation rounds continue to take me to the homes of many who are contacts of long standing, but also include some new homes. One contact was made when I happened to come to a friend's home when she had visitors. After a bit of casual visiting I decided to read and explain a portion of the Word. The older woman guest said after I finished: "When will you come to my home? I need someone to tell me about Jesus." When I visited her, she had probably been informed as to who I was, as she did not seem quite as friendly; nevertheless she did receive me and again heard about Jesus. Soon after she went to Bogotá to be treated for an eye ailment. Another reminder to redeem the time!

Oftentimes it seems that so little is accomplished; we are not sure that anything is accomplished as a matter of fact. But "having this ministry by the mercy of God, we do not lose heart". (II Corinthians 4:1.)

La Misión Evangélica Luterana en Colombia
The Colombia Evangelical Lutheran Mission of South America

—*—
DIRECCION TELEGRAFICA "CELMOSA"
Report of Work at Tunja Station for the year 1948

Ministerial Acts:

4 baptisms (infants)

7 communion services with an average of 13 persons partaking.

Other aspects of the work:

One confirmation ^{class} in progress with one member in the class.

Also in the course of the year mission property has been bought consisting of a large house of 14 rooms with plot of ground for a garden and a large backyard besides. The study room, the parlor, the dining room and the childrens' bedroom have been remodeled. New eavestroughs and drain pipes have been put in the back patio, etc.

A chapel has been made in the front part of the house out of three smaller rooms. The chapel is also Mission property. However we have started replacing the old chapel furniture and adding some new pieces at the expense of the congregation in Tunja. So far eight new benches and an altar have been made and installed in the Chapel and have been nearly all paid for.

Sunday School has been carried ^{on} every Sunday morning with attendance varying from 15 to 30 persons including adults. We have three classes: one for the adults; one for the intermediate age children and one for the primary children.

This year we conducted two weeks of Vacation Bible School with a total enrollment of 28 children. *Miss Silvia Neulen was in charge of this school.*

The Ladies Aid group has had its meetings regularly during the past year every other week. The average attendance at these meetings has been five ^{persons}. These meetings are primarily devotional. Now they have as their project contributing towards paying for the new altar for the chapel.

In general we can ~~truly~~ say that for the past year the Lord has truly been present to bless in an abundant way; the attendance at the services has steadily increased. Other contacts have been made; many have shown interest in our work and in the Gospel even though they have not dared or cared to come to the services as yet. We also believe that we can see definite growth in the lives of some of the believers as well, in the study of the Word, in witnessing for Christ in their homes, etc. and in stewardship of their means for the work of the Lord.

Roy K. Melde
Roy K. Melde
Station Pastor

March, 1949

Before again assuming the role of teacher, I should like to share with you some of the blessed experiences of the four months it has been my privilege to serve as parish worker in Tunja. On October 22, I found that city a peaceful haven for the refugee after our evacuation of Duitama. Even while I grieved over the sad situation of the town we had left, I anticipated renewing acquaintances and making new contacts for the Gospel in Tunja. I had barely begun that angle of the work when I lost three weeks of active service through illness. It was hard to see the wisdom of the Lord in that when there seemed so much to be done, but His way is best. Everyone was so kind to me and I gave thanks constantly for that and for the fact that the Lord had kept me well during the difficult days in Duitama.

Once I began to get well, my strength was rapidly restored so that I was able to begin teaching Vacation Bible School on November 29 as scheduled. Classes met for two weeks in the newly-finished chapel; it made a lovely, light and airy schoolroom. Average daily attendance was 17, but counting the ones who came in for a day or two and probably would have continued but for the influence of dubious parents, the enrollment was 28. Colorful flannelboard lessons from the Old and New Testaments, hymns and choruses, catechism lessons and Bible reading challenged and kept the interest of the children. How they treasured the little Christmas hymn books with Bible pictures from old Christmas cards making the covers gay and attractive! The Sunday after the close of school the children presented a short program for the parents. It featured the Creed recited by those who had been most faithful in memorization, songs and a question and answer period by the little folks, the recitations of Psalms 23 and 24 by a little girl who had not yet learned to read, and hymns by the entire group.

Not only the children but also a youth group participated in the Christmas program. It was good to hear them sing "O Come, O Come, Immanuel", "All My Heart This Night Rejoices", "O Little Town of Bethlehem" and other favorites of Christians everywhere. One of the young people led in Scripture reading and prayer, another sang "Dear Little Stranger" (for this number only the tree lights were on—it was most impressive), and a third gave a fine and fervent Gospel object lesson called Christmas candles. The chapel was filled that night and many curious heads also made their appearance in the hallway outside. The altar was in place for the first time and it added much to the worshipful atmosphere. I wish you could have heard the spirited singing of Silent Night at the end of the program; I think everyone was participating and that each was moved by the true spirit of the season.

During the mission conference one of the laymen of the congregation very ably conducted services and two young Christians were in charge of the childrens' Sunday School. When I returned we had a series of studies on the Book of James at Thursday evening meetings and for the adult Sunday School class. One Thursday evening a group stayed for about forty-five minutes after the service to continue a spiritual discussion. Such interest is encouraging. Undoubtedly the chapel has been a real blessing, encouraging the regular attendance of believers and providing an attractive atmosphere for those who drop in for the first time. The women have almost finished paying for the altar and now the men are considering making the pulpit their contribution. The congregation as a whole has paid for new benches. They take much pride in their chapel.

At a youth social in January it was decided to hold regular youth meetings. We then had the believer nucleus upon which to build. Two of them have already left for their teaching or work assignments on other parts of the field; others will attend Institute when it opens. Nevertheless, judging by the interest shown up to this point and the growth in the size of the group, we are trusting that the Lord will raise up new leaders under Missionary Walde's direction, persons who will wield a real Christian influence among their friends, and that the work among the youth will be a growing and fruitful thing. It was most gratifying to find that, from the first, persons who had been to a youth meeting came to services and that some attended regularly from that time on.

It is a little harder to write about the home visitation, an important phase of the work I was doing; but let us get a glimpse of a few of the homes and reactions. Señora María had long been wanting to meet Mrs. Malde, she told the maid, as it would embarrass her to come to services without first knowing the people of the house. After a couple of previous calls, we were told one day that she was at home and would receive us. We learned then that she had had contact with the Gospel through the testimony of a Christian friend and that not only her words but her life had spoken well for the Evangelical faith. On later visits, however, Señora María would never come out and Don Juan, her husband, visited with us. He received Gospels and other literature gladly, discussed freely with us, but, said he, "They tell us we'll be excommunicated if we go there".

One of the believers took me with her to visit Señora Gabriela, a cultured woman who had separated from her husband and was now keeping house for her doctor brother. He had recently asked to buy a Bible and both of them seemed open to the Gospel. Gabriela sat as though entranced while I told her the story of God's love for sinners. She said she would like to come to services the following evening and arrangements were made for her friend to call for her. When she did, however, she found there was still Gabriela's aged mother to reckon with. "Invite my daughter to a picnic, a show, a dance", she exclaimed, "anywhere but there! You are trying to ruin her."

We had been told that a German family in town was Evangelical. When I learned where they lived, I called there one afternoon and was so very welcome, it seemed. The lady told me she had been in Colombia for fifteen years. "And of what faith were you in Germany?", I asked. "Evangelical", she replied, "and we still are". Nevertheless, they had found it prudent to hide their faith to avoid persecution for their 11-year-old daughter and for business reasons. The daughter is required to attend mass every Sunday with her schoolmates and the father goes for appearance's sake; the mother, never. They had come to the house several times before I left and we have hopes that the Lord will give them the courage to stand up for what they know is Truth.

The last two weeks of February I had the opportunity to teach classes in English in the commercial school just established by a young man who has been a sympathizer for some time. He said, "As yet, of course, you cannot teach religion in any school here, but this is an opportunity to make contacts; and who shall say what opportunities the future may hold?" I did feel that it was a unique privilege in view of the opposition that had been expressed only a short time ago to any missionary teaching even as harmless a subject as English in any Tunja school. The class with young working people was well on the way to gaining some fine personal friends for me when my time in Tunja was spent, and I feel it would have gone much further than that in a period of time. It hurt, though, when a youth who had helped me get the certificate for the Evangelical school in Farpa said, "Yes, we'll be glad to visit you in Bogotá, but only to talk English". If they could only realize that what we offer is the Gospel of Salvation and Peace; by God's grace they shall know that some day before it is too late!

Through these varied activities life was full and rich for me. When I was tempted to think that I was doing something apart from God's grace and help, I remember gratefully that He humbled me in one way or another and brought me to seek His guidance and a wisdom and love greater than my own. Thank God that the work is His and that the power is His so that I can even glory in my weakness, because "when I am weak, then am I strong" through the power of Christ in me.

--Belva Nerlien
March, 1949

Receipt

Financial Statement---Tunja Station ---1949

| <u>666M</u> | <u>Receipts</u> | <u>Disbursements</u> | <u>Balance</u> | <u>Deficit</u> |
|------------------|-----------------|----------------------|----------------|----------------|
| Rent & Upkeep -- | 850.00 | | | |
| Lit. & Supplies- | 27.25 | 641.69 | 208.31 | ----- |
| Travel ----- | 200.00 | 17.40 | 9.85 | ----- |
| Teleg. & Teleph. | 20.00 | 220.00 | ----- | 22.00 |
| Post. & Stat.--- | 40.00 | 30.26 | ----- | 10.26 |
| Miscellaneous-- | 50.00 | 40.00 | ----- | ----- |
| | <u>1187.25</u> | <u>39.69</u> | <u>10.31</u> | ----- |
| | 991.04 | 991.04 | 228.47 | ----- |
| Bal. on hand--- | 196.21 | | <u>322.26</u> | <u>32.26</u> |
| | | | 196.21 | |

Adjust ment of balances:

| | |
|----------------------|--------------|
| To pay to treasurer: | |
| Rent & Upkeep ----- | 208.31 |
| Literature----- | 9.85 |
| Miscellaneous----- | <u>10.31</u> |
| | 228.47 |
| | 228.47 |

Less:

| | |
|--------------------------|--------------|
| Travel ----- | 22.00 |
| Teleg. & Teleph.----- | <u>10.26</u> |
| | 32.26 |
| Total to treasurer ----- | <u>32.26</u> |
| | 196.21 |

| | |
|---|-----------------|
| Cement ing floor and repairing of roof in back patio from miscellaneous gifts received personally ----- | 450.00 (Pesos) |
| Rec'd bal. of gift for chapel from W. M. F. 340.78(U.S)- | 1146.03 (Pesos) |
| Paid back amount borrowed from Emergency Fund ----- | <u>300.00</u> |
| Pa@d back deficit from last year | 846.03 |
| | <u>93.40</u> |
| | 752.63 |
| Repair on chapel, varnish for floors, grills for windows, (grills of iron)----- | <u>571.25</u> |
| Balance on hand in chapel fund for Tunja----- | 181.38 |

Respectfully submitted,
Roy K. Malde
 Roy A. Malde

Supt

Tunja Station Report for the year 1949

We were able to begin our year's work with a new chapel and an increased interest in the Gospel for which we were and are truly thankful. Through the able and consecrated help of Miss Belva Nerlien Young Peoples' Meetings were started and there were as many as 32 young people from Tunja in attendance at the meetings. These meetings consisted mainly of discussions, ^{led usually by} games and devotions. As the time went on, several of these young people manifested a hunger for the truth. Just as it seemed that things were progressing the political disturbance came along and put an end to this work except for personal contacts on the street and with those who dared to come individually or in groups to chat. Yet we believe that the seed which has been sown will bear fruit in due time.

Regular services were held every Sunday morning and afternoon. The average attendance at the S.S. on Sun. mornings was around 30 until the latter part of October when some of the believers with their children moved away because of the political danger. The average attendance at the afternoon services was around 15 but that also decreased after some of the folks left Tunja. Several people who had been more or less sympathizers were afraid to come because of the situation prevailing. *Milwaukee services also were held.*

Up until Oct. 31 the ministerial acts consisted of 1 baptism and 7 communion services with an average of 13 persons participating.

On Sunday June 19th the new chapel was dedicated with Pastor Harold Olson performing the service of dedication and with several other of the missionaries assisting with music, greetings, etc.

The last of October we left Tunja supposedly for our vacation but due to the very unsettled conditions throughout the country we deemed it best to stay in Bogotá at least until elections were over Nov. 27. Meanwhile up until a week before the elections the work in Tunja was carried on by Belva Nerlien assisted for awhile by Valborg Torkelson ^{and} while by Elizabeth Heerde. But as there was great suspense the last week before the elections they also came to Bogotá leaving the house more or less in the care of the some of the believers in Tunja. After elections we took our vacation and Belva Nerlien and Valborg Torkelson went to Tunja again to carry on the work. We are thankful to God for the work which ~~has~~ has been able to do through them even in these difficult times.

We are thankful for the small group of believers we have, although, of course we do wish the group was much larger. We are so happy for their faithfulness and firmness. We are happy that we have had the privilege to see some evidences of spiritual growth in the lives in at least some of ~~the lives of~~ these people. What the future holds for them we do not know, but we do know this that we can and do commit them to the Lord come what may. We also are confident that the work carried on by the various persons in this place shall not be in vain.

Respectfully submitted,
Roy K. Malde
Roy K. Malde

Regular women's meetings were held twice a month with average attendance of 5 persons.

ANNUAL BUDGET, _____

STATION Tunja :

Pesos

| | |
|--|----------------------------|
| 1. Rent or upkeep of property | 150.00 |
| 2. Evangelist | 1700 1700.00 |
| 3. Teacher | |
| 4. Station schools, S.S., Day School, etc. | |
| 5. Literature and supplies | 25.00 |
| 6. Travel | 300.00 |
| 7. Telegrams, Telephone | 30.00 |
| 8. Postage and Stationary | 15.00 |
| 9. Miscellaneous | 30.00 |
| 10. Freightng | |

~~\$ 2750.00~~

INSTITUTE:

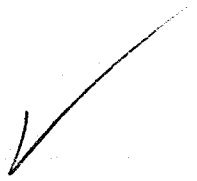
| | |
|--|--|
| 1. Rent or upekeep of property | |
| 2. Replacement and upkeep of equipment (dishes, furniture, etc.) | |
| 3. Board (students) | |
| 4. Cook (wages). | |
| 5. Library | |
| 6. Prospectus | |
| 7. Travel | |
| 8. Telegrams, Telephone | |
| 9. Postage, paper, etc. | |
| 10. Athletic supplies | |
| 11. Miscellaneous | |

LITERATURE:

| | |
|-----------------------------|--|
| 1. "Voz de la Fe" | |
| 2. Other | |

SPECIAL BUDGETS:

| | |
|---|--|
| 1. Emergency fund | |
| 2. Travel, vacation and furlough fund | |



FINANCIAL REPORT - TUNJA STATION 1950

| <u>Fund</u> | <u>Receipts</u> | <u>Disbursements</u> | <u>Balance</u> |
|-------------------------|-----------------|----------------------|----------------|
| Rent and Upkeep | 150.00 | 62.80 | 87.20 |
| Evangelist | 1,700.00 | 1,581.50 | 118.50 |
| Liturature and Supplies | 25.00 | ----- | 25.00 |
| Telegrams and Telephone | 20.00 | 10.33 | 9.67 |
| Postage and Stationery | 10.00 | .75 | 9.25 |
| Miscellaneous | 30.00 | 30.00 | ----- |
| Travel | 150.00 | 150.00 | ----- |
| Totals | 2,085.00 | 1,835.38 | 249.62* |

* Returned to Treasurer 1/5/51

Olger Quannud
Olger Quannud

TUNJA

Behold I have set before thee an open door, and no man can close it. The past year has been a dark and a hard year for our work in Tunja. For a time it seemed everything would be swallowed up. But we know that the storm soon wastes away and all is calm. Experience has taught us that there is one who holds the control. Tunja is not in perfect calm by any means, nevertheless we have experienced a calm after the storm. How true God's Word is that no man can close God's open door.

Man has tried in many ways, also in the past year, to shut God's door there. But we only rejoice that the door still remains wide open. Not that the people as well as ourselves, have not been kicked about. But the disciples were also kicked about, and also into prison. And the jailor was saved. This has also been our experience in Tunja. We could give you some interesting experiences where because of the violence from the other church, souls are coming our way.

During the past year Fanny Jiménez, a Colombian school teacher, and myself, have had the joy of working Tunja. Rev. Quanrud, supervising pastor, visited us four times during the year, administering Holy Communion to the believers and baptizing and confirming one adult. For four, five months, Pausanias Wilches one of our Colombian workers, made regular visits out from Bogotá to conduct our Sunday services... Until the month of December when Belva Nerlien came out to assist us.

Two regular services, and a part of the time, three, were conducted in the chapel weekly. Sunday school for the children, Sunday mornings. Four or five weekly services were held in the homes. A woman's work every two weeks. A weekly bulletin was published going out to many homes where we dared to send them, with a message from the Word of God and the weekly announcements. We found a fine response to the bulletin, especially where the people were fearful in coming near us. Continual visitation work was carried on with but very little difficulty. Tunja being a young people's center, because of it's many educational institutions affords many opportunities among the the students. Especially in teaching them English. A ound sixty children, young people and adults were taught English during the year. Many of these young people are preparing themselves for University study here or abroad. Five Tunjanos entered Universities in the States during the past year. And five more plan to leave shortly.

Tunja, as well, offers a wide open door to ministry among the upper class. We have had the joy of seeing members from three society class families become regular worshippers among us. And many families becoming very friendly through contacts in teaching English.

The last two months especially, we were more encouraged in our work in Tunja. It seemed to open up to us in a new way. It had been a hard and slow struggle all year sowing the seed. But God's Word does not return unto Him void. Thus was also our experience. Our hearts rejoiced as we saw God working in our midst.

We plead with you, that you might pray with us that God would open unto us a door for the Word, and that we might make it manifest as we ought to speak.

Helen Danielson

Helen Danielson.

TUNJA
1951

| | <u>Receipts</u> | <u>Disbursements</u> |
|-----------------------|-----------------|----------------------|
| Rent & Upkeep | 512.82 | 512.82 |
| Evangelist | 2201.58 | 2201.58 |
| Literature & Supplies | 35.00 | 35.00 |
| Telegrams & Tel. | 133.56 | 133.56 |
| Postage & St. | 13.00 | 13.00 |
| Miscellaneous | 76.80 | 76.80 |
| Travel | 227.90 | 227.90 |
| | <u>3070.66</u> | <u>3070.66</u> |

Balance on hand,

| | | |
|-------------|-------------|--------|
| Chapel Fund | 181.38 | |
| Bible Fund | <u>5.75</u> | (6.75) |
| | 187.13 | |

Harold L. Olson

La Misión Evangélica Luterana en Colombia
The Colombia Evangelical Lutheran Mission of South America

on 1952

DIRECCION TELEGRAFICA "CELMOSA"

Individual Report.

Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: 2 Thes. 3:1.

As I think about giving a report, whether it be individual or otherwise, I feel that it is so very little I have done that it would be better to "stop before I start". However, I shall try to do my duty in presenting something.

I was assigned the supervision of the work in Tunja, which I have endeavored to fulfill. God forgive me for all my failures. As I indicated in my report on Tunja, I have visited there a number of times during the year.

In the early part of the year I continued the prison visitation until in March when I myself was taken prisoner for a while and was completely forbidden to return for more visits. We have availed ourselves of possible opportunities since to send greetings and something in the line of food, etc. to the prisoners. These we have thus reached have manifested much appreciation for it. It has been very interesting to get some, even though short, letters from them and note what some of them at least say about their firmness in Christ, and that if they did not have their faith and trust in Christ they would utterly despair.

We have tried to do the assignment we were given in connection with the youth work and student work. It has not been easy. Many have been contacted, but not all have come to the house. However, we have had regular meetings lately every week at our house and a number has shown interest. We see that there are hopes.

Our house has been an "open house" and we have had individuals and groups coming on Sunday afternoons and during the week. Thus many opportunities have presented themselves to witness for the Lord.

And as seems to be common, many of the "asking alms" or begging type have come to the house or I have met them elsewhere. I have made use of all these opportunities (Are they opportunities? I take them that way.) to tell these people about Christ before giving them and feed.

Though I have not done all the visitation I would like to have done, yet I have enjoyed doing what has been done. As I feel certain that my fellow-workers have experienced also, it has been and is precious to have such opportunities to share the Word of God with our fellow-men.

It has been a joy to help along with the Sunday school work and Bible classes or studies a number of times in the Santander, a southern section of Bogotá, too.

Though we have not been able to go to many of the places of our Field it has been a joy to send letters in the line of messages on the Word of God to the believers throughout wherever that has been possible to send such. Letters have also been received from them indicating their great appreciation for the messages and the encouragement. They have enjoyed to know that they are being remembered, and have expressed that they have been blessed through it. Some of the saddest part of it is that we have not been able to get out to minister to our fellow-Christians in the Plains.

May God bless every effort made by everyone for the furtherance of His great Cause.

Gerhard Oster

1952

La Misión Evangélica Luterana en Colombia
The Colombia Evangelical Lutheran Mission of South America

DIRECCION TELEGRAFICA "CELMOSA"

TUNJA

Feb. 12:2 Looking unto Jesus the author and finisher of our faith

The details of the work at Tunja will be given by the Misses Heerde and Torkelson, but I am glad to have the privilege to add a few words from there also.

It has been interesting to observe the work marching along despite the difficulties of the times in which we live. It has not been an easy task for those labouring there. They have felt and realized more than we who have not lived there, the tense situation which has often made itself felt in that city as well as in other parts of Colombia.

We are thankful to God and to those who have laboured in that place for all that has been accomplished for the Lord. We have been praying and continue to pray that God may continue to bless all the efforts for the furtherance of His Cause.

During January of 1952 one of the believers, Mr. García, helped by looking after the house in the absence of missionaries and national workers. During that time he began the work of improvement which we had arranged to have done in the house. He painted the chapel and the interior of the whole house, and also the outside facing the street, and repaired the sidewalk.

The improvements otherwise consisted in the installation of another bathroom for family use with all the necessary equipment, installing a new stove (Colombian style), and hot water for the kitchen and leading to the two bathrooms. The kitchen was also remodelled and a sink put in. Two other rooms at the rear of the house ~~was~~, one that had been used for a wood room and at times a work shop and the other was an abandoned one, were repaired and made into nice light useable living quarters. All the wood floors were scraped, improving them greatly.

On the sixth of February Misses Torkelson and Heerde went out to Tunja to take up the work, and have been carrying on the various activities that they have found possible for the furtherance of the Cause. It has been interesting to learn of the many contacts they have made and their desire to bring the gospel to those people, both in the services at the chapel and when they people have come to visit. This they have endeavored to do in whatever house visitation they have found possible.

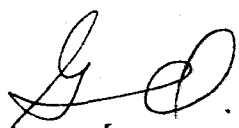
In the last part of April Mr. & Mrs. John Montoya went out to help with the work in Tunja. Besides helping with the services they have also done visitation work. Other contacts have thereby been made and some of these have also come to the services lately.

Some of us other men have visited Tunja during the year, trying to be of help. Olson went there three times, Morck once, and I was out twenty times. Mrs. was along twice. Miss Joyce Bergh and Mrs. Olson went also for one Sunday.

We had six communion services, and one private communion service for one of the believers who was sick.

Two little children were baptized.

Again I say, may God richly bless all that has been done for the furtherance of HIS Work.



"But thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Since Miss Torkelson, and I were both stationed in Tunja for the year of 19 52 and both of us doing the same type of work, it would indeed be impossible to write individual reports without having ~~main~~ repetition, which no one likes to read or listen to. Therefore we've decided to write our reports together. (Pardon the confidence.)

After arriving from Bogotá to Tunja the first part of Feb., services were held regularly even while the house was being repaired for a duration of five months.

Sunday School was held every Sunday morning.

The afternoon and evening Sunday services were in charge of pastor Gerhard Ostrem. Who made weekly trips from Bogotá to Tunja from Feb., until May. --- When the Montoya's arrived, Pastor Ostrem, made monthly visits, as Señor Montoya was left in charge of the two Sunday services, as well as the weekly Spanish Bible study and the Youth meetings. Sra. Vicenta taught a Sunday School class and helped with the Lady's meetings.

Ladies Meetings were held bi-weekly.

English Bible Study was held weekly. Some of the English students attended this Bible Study who would never have dared to attend any other service. Many valueable experiences were had through these studies and how good it is to hear them say, they remember verses from the Gospel of John and then they will repeat them in English, such as - "Go and sin no more." "I am the Light of the world." "I am the Way the Truth and the Light no one cometh unto the Father but by me." etc.

By means of contact one to three English classes were given daily. This seemingly menial task proved to be a blessing to many. Former English students told us they were prohibited by the school to come this year even for English classes. One class of five government employees, after receiving classes for several months had to choose between continuing English classes or loosing their jobs consequently the class was desolved.

Charges were \$6.00 pesos a month for those employed and five for students. For the year we received \$285.00 pesos, from this \$15.00 pesos was used for charity in the congregation. Leaving a balance of \$270.00 pesos which we explained to the English students would also be used in the Lord's work. We suggest it be sent to the Bible House, or for furnishings for the Bogotá church.

We enjoyed the contacts with the University students. Two of them ^{attended} ~~assisted~~ our instruction class which we started late and met spasmodically as all in the class could not meet at an appointed time. In fact we barely got started when because of examinations, vacations etc., the class was temporarily discontinued.

Without a doubt most of our time was spent in personal work either with those who came to our home or in visitation. And as a result of these interviews around God's Word more than 30 Bibles including N.T. were sold. Most of these do not attend the services because ~~of~~ of the present conditions, But we thank God for the ~~sup~~ assurance that His Word will not return unto Him void. And we pray for those who have accepted Christ and also for those who are still limping between two sides - or who fear man rather than God.

Respectfully submitted,

*Valborg Torkelson
Elizabeth Heerde*

The \$270.00 pesos were given for furnishings in the Bogotá church.

1953 Tunja Station Report

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truths' sake." Ps. 115:1

The beginning of 1953 was very uncertain as far as our mission work was concerned. The R.C. church at two specific times attempted to stone us and force us to leave. However, God in His infinite wisdom used influential people of the city to defend us and after several months their plans and threats stopped. The situation was so tense that not even the English classes could be started until May, (leaving off the month of June) and even then some came at night and dressed in disguise. This year the \$140.⁰⁰ pesos paid by the English students was used for books, for the Tunja Congregation library. Now, we believe the best way to handle the English problem in Tunja is through an English Bible Study.

Our believers requested us not to have evening services, therefore the Wednesday midweek prayer meeting was held at 4 p.m. and proved to be satisfactory. The Sunday services and others were held regularly with usually a good attendance. The special programs were well attended too, by this we mean in round numbers from 15-30 including children. Many of the eighteen children who are enrolled in our Sunday School attend Catholic schools and are prohibited to come, but even in spite of this they do come when they can.

Pastor Gerhard Ostrem visited Tunja one Sunday a month until Oct., when Pastor Harold Olson was given charge of Tunja.

Hilma Bello, was not able to continue visitation as planned. Some people requested not to be visited as in some cases they were being spied upon and threatened. Two little girls from believers homes were given classes in secular subjects. These classes were held only in the afternoons and lasted for about four months. Hilma also helped with the services until October.

Again this year most of our time was spent in personal work. They came in groups of two, four, six and eight asking questions and discussing differences in doctrine. Instruction classes were started and if numbers mean anything there were nine who joined the classes and the others returned time and again for further discussions.

The University students were prohibited to come to our services and our Mission house, but we usually met them in town and thus gave us an opportunity to witness to them. In August they had a strike and the former director that they wanted returned. Then the students were given more liberty and thus were able to come back to us and also bring new ones with them.

To climax our term in Tunja this year, in Oct. Pastor Diaz, from Puerto Rico, held a series of meetings for three days. We stood guard at the outside door to prevent any disturbances. High School and University students attended under threats of being expelled if they did. The attendance was very good and above all the Lord blessed each one who came. The enemy was hushed and many were permitted to the Truth from God's Mighty Word.

Nov. 16th we left Tunja, as our furlo was due. "Neither he that planteth is anything, neither he that watereth, but God who giveth the increase."

Sincerely,

Valborg Torkelson
Elizabeth Heerde

Tunja Report
1953

Since much of the detail reporting has been done by Elizabeth Heerde and Valborg Torkelson in their joint report this one will cover other matters.

Eight communion services were held through the year with an assistance of 45 persons.

Visits were made regularly until in October by Gerhard Ostrem and the rest of the year by Harold Olson. Since the missionaries left in November, Miss Leticia Corzo, teacher in the Inst., and Jorge, her brother, 1953 graduate, have carried on the work and have done well in spite of the discouraging attendance. She has done considerable visiting and he has preached. Especially with the young people some work has been done.

A most interesting instruction class has been held in the home of one of the members. Her lame sister, also near 70 years of age and she have been very appreciative students, as well as another lady who has suffered much persecution in her home. Tunja, it seems, is less tense now and one can move about with freedom. May it mean the return of freedom to hear the Gospel and to worship God such as was the case a few years ago.

Station Head,

H. Olson

1955

CHRISTMAS IN BOYACA

To Colombians "Noche Buena" (Christmas Eve) is practically an all-night affair. The fire works, which have been popping sporadically since December 8 (Day of the Virgin's "immaculate conception"), break into a roaring crescendo at midnight of "Noche Buena" defying any thought of the "Silent Night". The re-echoing sky is aglow with sputtering colors, a truly beautiful sight - for the deaf!

It seems that Evangelicals here have capitalized on Christmas Eve as a special night for programs of the Sunday School and church rather than trying to make it a family night as is our Scandinavian custom. Programs, hours long, with dramas, recitations and singing, followed by treats or refreshments, are the order of the day and for Evangelical Christians happily take the place of the drunkenness and debauchery all too common on this Holy Night.

It was our privilege to accept the invitation of our Lutheran congregation in Tunja (capital of Boyacá) to help them celebrate Christmas. Belva Nerlien and Octavio López have done fine work there and are undoubtedly also reaping some of the fruits ~~harvest~~ from years of patient sowing by others in that city. The closing program of ~~the~~ the Vacation Bible School on Dec. 21 drew an attendance of more than one hundred people (probably an all-time record for Tunja). About seventy-five came out on Christmas Eve for the program presented by the young people, the greater part of whom remained for the midnight service and for the farewell party in honor of the López family. This lasted until 3:00 a.m. The López family will soon leave for Argentina where Evangelist López is to start his seminary training. There was no lack of the usual flowery discourses which the Latins are so expert at giving on such occasions. We were especially impressed by the words of two students whose talks certainly contained more than "flowers". They were straight-forward testimonies of the change which God has brought about in their lives since they came to know the Gospel. In spite of the late hour of this meeting there was a good attendance at the service Christmas day when Holy Communion was administered.

Mission business took us to Sohamso the next day where Mr. and Mrs. Juan Montoya

... 2

Christmas in Boyacá

were very much encouraged by the Christmas program and services, the attendance at which proved their apartment far too small. The Montoyas started work in Sogamoso ten months ago with a small boarding school for boys from the Plains area where Protestant schools are proscribed by Colombia's concordat with the Vatican.

In the gratifying response of local people to the Bible studies and services we see the promise of a vigorous new congregation in Sogamoso and also the urgent need of building on the lot which we recently purchased in this strategic city. But as you may know, the Colombia Mission is NOT on the regular foreign mission budget, and there are no funds for this purpose. Will YOU help?

—Arnfeld G. Morck

Syrdal
Jensen
Skanderup
Nerlien

TUNJA REPORT

1959

Paul's words, "By grace are ye saved through faith, and not by works lest any man should boast," have had a new impact on me these months in Tunja. Tunja, that cold, conservative, religious, historically proud, self-centered city where most of the natives ^{have the tendency to} think their culture is superior to all, is a real field for the propagation of "salvation by faith". There are curious people who are beginning to wake up to the fact that what they have heard about salvation and about evangelical missions is not all true. Bibles have been sold and secretly many are reading them.

In Tunja some new members have been added to the church through confirmation and Baptism. After Pastor Quamrud left in July, Pastor Olson has been in charge. Services have been held at 11:00A.M. and at 7:15P.M. and Sunday School at 10:00 A.M. The ladies "Las Dorcas" have had their ^{own} weekly meetings every Monday afternoon and the young people on Saturday evenings at 7:15. On Wednesday nights we have had our Bible Studies and prayer sessions.

The attendance as a whole has not been discouraging. During recent months there has been an increase in the children's attendance, in the Sunday School for which we are very happy. Youth meetings have been quite well attended and there has been much enthusiasm. Some new ones are coming. Our Dorcas Society has been a source of help and encouragement to our congregation. Some of the women are indeed faithful in their attendance and show a good spirit of cooperation. Since July we have mostly been studying the epistle to the Galatians and James at our Wednesday evening meetings. We are glad that a young man who left Tunja to study for the priesthood heard many studies on the book of Galatians. He told one of the girls of the congregation that maybe he would be like Luther and have to come out of what he was planning to do. We hope and pray so. We are happy and thankful for the visits to preach on Sundays, by Pastors Olson and Morck and Mr. Alfonso Corzo. We know they are busy each one in his work so we have appreciated their time and effort spent with us.

There was much activity at our house especially the last two months with Vacation Bible School when there were thirty-two children enrolled, Christmas

Testing the Winds of Change

DALE BRAND
COLOMBIA

Colombia is a country of deep and widespread Catholic influences. Colombia, Spain, and Portugal are known as the "three conservatives." The people of the highlands with whom I work are reserved in their comments, deep in their convictions, and violent in their character. Between the years of 1948-58 there broke out a political and religious violence the complexity of which is far beyond the scope of this article and whose cause is found only in the fabric of the culture. Needless to say the destruction of Protestant churches and schools, the murders and threats of murder, and the stonings all left a black mark on the country and its state church and a deep scar in the tiny Protestant community.

In these days the violence has passed, the Second Vatican Council has taken such behavior out of style, and the Evangelical Church is left facing such a radically changing situation that it is hard put to find its place in history. As Pastor of a small Lutheran Church in Tunja, the capital city of a conservative state, I face this question daily. In one attempt to test the winds of change I have plunged into the inner-workings of the Catholic Church to at least take its pulse. Three days a week I attend a one-hour class on church doctrine, drink coffee with the rector and chat with the professors of a Roman Catholic seminary. Whatever will come of this is hard to say but at least it has provided for a welcome historical marker of change.

One day I discovered that Tunja was to have a new Bishop and by coincidence he was to be the priest who lives across the street. I congratulated him on his new calling and he in turn invited me to his consecration service. My wife and I arrived at the Cathedral in time for the service but far too late for an empty seat. Military police lined the aisles and blocked people from going too far forward in the nave. Standing among the common Colombian laymen, we suddenly found ourselves being beckoned to by a young Seminary student from the choir. Much to our surprise he ushered us to the front of the Church beyond the M.P. line where I was met with an "abrazo" (a gentlemanly embrace used among friends) by a Seminary professor. He in turn, being the choir director, ushered us to a comfortable seat just behind his choir in the front part of the Church. It seems only a small gesture but perhaps it indicates the pulse of a heart that wants to love.

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