Copy for the Bogotá station.

August 20,1945.

To the combined meeting of Celmosa and the Norwegian Lutheran Missionaries assembled in Duitama:

Dear Friends and Brethren:

May our Lord richly bless you all during this important conference. As one who has had the privilege of knowing the Celmosa Missionaries for eight years, and now is having the joy of meeting for the first time three families of the Norwegian Lutheran Church, it has occurred to me to put down in writing my ideas concerning your possible future organization, in case they may be of any service.

Recalling past history, thinking of present problems and anticipating a great future development in your large and varied territory, and deeply appreciating the kindly permission you gave me to speak yesterday in the light of my 35 years experience as a missionary in Colombia, I beseech your patience with me as I state the following points which embody my prayerful thought on the matters now before you in this important gathering:

1. It seems to me that the demands in staff, properties, finance, education and expansion in a territory stretching like a vast triangle from Tunja to Cocuy to Venezuela, are far greater than Celmosa can be expected to meet, and that unless these demands are met, it will be necessary to cede territory to other Missions able to do the work, or else to play the unchristian part of the "dog in the manger". This can be said with a truthfulness perfectly consistent with the gratitude due to Celmosa for their occupation and sacrifice during difficult years, which have conserved the opportunities and done the preparatory work. which now serves so splendidly as a basis for future expansion.

2. The coming of three families from the Norwegian Lutheran Church at this time of depleted staff and calls from Casanare and other places, seems to me such a gift of Providence as to call for humble and grateful rejoicing and gratitude.

3. While the plan of territorial division and the development of two separate missions adjoining each other, would seem a simple expedient at the moment, I feel convinced that the adoption at this time of such a plan would be unstatesmanlike and would be less efficient, than some plan of coopotate union, which would enable you more easily to cope with problems of ill-health, furlough, location of missionaries and a United Bible Inst. and Normal Training school, and which would be beneficial in Colombia and at home as a demonstration of solidarity in Christ Jesus, and of the sacrificing of all other considerations to the development of the Kingdom of God and for the benefit of the Colombian people.

4. I am persuaded that for the N.L.C. to become responsible for the entire Mission (of which the Celmosa Missionaries would naturally remain members and whose experience would make them invaluable and entitle them to every consideration) is the natural solution of the problem.

5. I see no reason why the contributors to the Celmosa Mission should not continue their prayerful interest in and support of their Missionaries, under the new organization and that the Missionaries who come out under Celmosa should not continue to visit them when on furlough. The fusion of

both streams of missionary interest will barely be sufficient to meet your most pressing needs, and this friendly continuation and conservation of past interest seems to me perfectly consistent with investing the N.L.C. withexclusive administrative responsibility.

6. Matters of adjustment would naturally be decided by the majority vote of the suggested United Mission, which would be in constant consultation also with the Home Board, and members of the Celmosa Mission as well as those of the N.L.C. should express beforehand a willingness to gracefully accept as final, all decisions of the majority.

7. I suggest that Mission seek to acquire land and put up buildings at some point, so as to have (a) a receiving home for new Missionaries. (b) housing for a Men's Bible Institute. (c) a housing for a Woman's Normal Training School (d) a worshipful chapel (e) a primary school building in which would function a practise school for the students of the Normal School (f) comfortable residences for two families and two single women and a few spare rooms for visiting missionaries. The new missionaries will learn much Spanish by sitting in at certain classes, and by contact with the students, while the cost of the two Training schools will be greatly reduced through having a common kitchen and to a large extent, a common teaching staff and some co-educational classes.

8. Such a center might be functioning as early as 1948 and not later than 1950.

9. In asmuch as it is desirable that such Institutes be located where food is cheap, people friendly and a well-attended church can be attended and conventions, camps for youth and refresher courses be held, I suggest the liberal, richagricultural centre of Cocuy as a possibility for such a property, for although it is not so central as some other places it has a definite guarrantee for the development of half- a-dozen near by centres where schools and chapels can be developed, this providing an outlet for practical work during week-ends or holidays by the students, where they can be tested out, and conveniently supervised.

10. If the secretary-treasurer of the mission and the book-store mailing department can be located at such a centre, all the better but this is not essential to the working of the plan.

11. I feel that if some responsible secretary or Board member of the N.L.C. could visit Colombia during 1947, preferably early in the year for consultation, co-ordination and inspection it would be a step toward raising funds for the necessary property in the United States as well as fostering the prayerful united interest of the Home Church.

1 Friends and brethren I humbly submit these thoughts for your consideration, and desire to thank you for the privilege of meeting with you all.

Sincerely and gratefully yours,

Alexander M. Allen.

Duitama, August 10,1945.

Sept. 24, 1945.
Duitama.

Dear Fellow Missionaries:

Grace and Peace!

Today I received a letter from Pastor Gisselquist with the following instruction:

To make copies of the minutes enclosed and send them to each one of the missionaries.

Quote: The missionaries sent out by the church are also asked to vote and send their reaction to their respective church foreign mission secretaries.

Quote: We would appreciate if this matter were attended to promply by everyone concerned.

Respectfully submitted,

Elizabeth E. Heerde
Elizabeth E. Heerde.

(over

I might mention — in Pastor Gisselquist's personal letter — He states that Rev. Allan's letter was considered and weighed much with Home Board — .. altho we could not agree, for the field is plenty large for both the church and our mission .. and we sensed a real liberty in the spirit when we passed the motion to divide the field —

Board Meeting.

A special meeting of the Celmosa Board was held in St. Paul's Lutheran Church, 944-14th Ave. So., Minneapolis, Minnesota.

Present were:

Rev. Benj. Ostrem, pres.
Rev. J.O. Gisselquist, sec'y.
Mr. Philip Hanson, V. pres.
Mr. Thomas L. Sand, treas.
Mrs. Thomas L. Sand, financial secretary.
Prof. Paul Nyholm
Mr. H.C. Kallevig
Rev. L.C. Masted, advisor.
Dr. Rolf Syrdal, invited.

The meeting was called to order by president, Rev. Ostrem.

Prof. Paul Nyholm led in devotions.

Place and time for annual meeting of the Celmosa was first considered. Motion made, seconded and carried that the annual meeting of Celmosa be held in St. Paul's Lutheran Church, 944-14th. Ave. So., Minneapolis, Minn., Rev.L.C. Masted, pastor, on Wednesday and Thursday, Nov.14-15 during the week of the Second Annual Missionary Conference sponsored by the Lutheran Evangelistic Movement held in Minneapolis, Nov. 11-18.

Program was agreed upon.

Motion made, seconded and carried that the president or the secretary together with Mr. Joe Walla see Dr. Aasgaard and find out how soon Mr. Walla can be ordained.

In view of the fact that the missionaries on the field and those home on furlo voted fifty-fifty on propositions three and four submitted by the Joint Committee, we as a board present following proposition for their consideration and vote:

> That we enlarge the field as much as possible and then divide it with the NLCA and the UDLC and that we work in as close cooperation as possible with the above synods on the field.

Motion made, seconded and carried, In case our missionaries on the field favor above plan that we then send our president out to the field in Colombia and invite the churches to send a representative to meet with our representative and our missionaries together with their missionaries and come to agreement about the division.

Motion made, seconded and carried that copies of minutes be sent to all missionaries including those sent out by the NLCA and the UDLC.

Meeting adjourned.

J.O. Gisselquist.
Sec'y.

Luther Theological Seminary
Como Ave. and Luther Place
St. Paul 8, Minn.
Sept. 15, 1945

Dear Friends,

I have been serving on the committee of our two Church mission boards in negotiating with the Celmosa Mission in an attempt to find a suitable solution for the work on the field in Colombia where you are now located. It seemed for a while that sentiment was favorable to the proposition of relinquishing the field to the churches that they might have the responsibility and control of the work there. I have found that the vote of the missionaries on the field was 4 in favor of such action, and one against. The three missionaries then on the home ~~fi~~ base voted against this action, leaving the vote split evenly, as far as the missionaries were concerned. It is difficult to judge the sentiment of the board. Several members have voiced to me privately that they favor giving the field to the two churches, but there are a few that are strongly opposed to such action. The main reasons for the opposition among the board members seem to be: 1) Celmosa would not then have any field, and would have to look elsewhere for a field. Those who hold this view feel the organization must be continued, and are afraid that giving up the field would cause their dissolution. 2) Such action would exclude active participation of the Lutheran Brethren, which body they now say is contributing rather heavily to the support of the mission.

On the other hand both board and missionaries seem to want us on the field, the main reason being that they feel the responsibility is too great for them to bear alone. The question then seems to be--either a division of the field or giving it over to the churches concerned.

Missionary Ostrem did not favor a division of the field when he was in America, mainly for two reasons: 1) He did not see the possibility of enough expansion to make two full mission fields. 2) He felt that two Lutheran Missions with different policies and methods existing side by side would cause confusion and might lead to misunderstanding. The boards of the two churches concerned share his views generally concerning a division of the field. One argument that has been given by some members of the Celmosa Board in favor of division is that in this way their supporters will gradually become accustomed to having us on the field, and that the field will eventually be given over to us. The opposite might also result, however. The feeling that we as larger groups intend to swallow them up might be ~~nurni~~ nurtured for a continued period of time.

If they begin to use the institutions for training natives that we establish naturally such institutions would influence the students in attendance. While such use of our institutions would strengthen the work of the Celmosa and lengthen its life, by supplying those things necessary for successful missionary endeavor, the influences of the schools might create lack of harmony because of differences of approach and principles.

At the last board meeting of the Celmosa the Board passed the following resolution:

In view of the fact that our missionaries voted 50-50 on the proposition 3 & 4, We as a board submit the following for their consideration:

1) That we enlarge our field as much as possible and then divide our field with the NLCA and UDLC, and that we work in as close cooperation as possible with the other synods, on our Colombia field.

2) In case our missionaries favor this plan that we then send our president and invite the church to also send a representative to meet with missionaries on the field to come to an agreement about the division of the field.

This resolution was passed by them largely on the strength of a letter received by them from Missionary Ostrem who spoke of present possibilities of extensive enlargements of the field. The details of such territories to be added to the field were not described in detail, but they were expecting that information shortly.

I have written in detail to you that you might be as fully conversant with negotiations as they are proceeding in the home-land as possible. The interpretations and opinions are my own, and are not necessarily those of the boards except where I have mentioned the boards specifically. For this reason I wish that you would consider the information confidential.

What I would like to have from you is a frank statement of opinion as to the two possibilities that confront us at this time: 1) Division of the field. 2) Taking over the field for the two church mission boards. I do not know if we will be offered the field or not, but your opinion as to the wisest plan is solicited. I would like very much to be able to present your opinions before the joint meetings of the board, and to use them in general when we again are to meet before or with Celmosa, if they ask about your opinions. They asked me at their last board meeting (which I attended at their request for a short while after the above resolution had been passed) but I said I had not written to you. They said they would be glad to know your opinions, too.

Meanwhile, may the Lord strengthn your hands for the important work you are doing. May He also guide the future of our entire work in Latin America.

Sincerely yours,

Rolf A. Syrdal

(Copies to Olson, Mork, Thoreson.)

Colombia Evangelical Lutheran Mission of South America, Inc.

MISSION HEADQUARTERS
944 - 14th Avenue South
Minneapolis, Minnesota

1945 Sept.?

DEAR MEMBER AND FRIEND OF THE COLOMBIA MISSION:

A very important decision must be made at our next annual meeting in St. Paul's Lutheran Church, Minneapolis, Nov. 14-15. It concerns our relation to the Norwegian Lutheran Church of America and the United Danish Lutheran Church on our field in Colombia. Below you will find part of the minutes of our last board meeting together with the response which we recently received from the field dealing with these matters. But first a few words of explanation:

About a year ago the N.L.C.A. and the U.D.L.C. planned to establish a mission in Argentina, South America, but due to political upheaval in that country the doors were closed. Our Mission was in great need of more workers at that time, and as the Church bodies had three families ready to move into South America, arrangements were made to have them come to Colombia to work with us temporarily.

The Churches are anxious to establish a Mission of their own in South America. They have a goodly sum of money on hand for South America, as well as several workers ready to go. Our field in Colombia is too large for us to work alone. Other Missionary agencies stand ready to take over parts of our field unless we are able to occupy them very soon. It seems to be the leading of the Lord that our own Lutheran Church should share the work and territory with us. Some of our friends at home, as well as some on the field, are suggesting that we turn the entire field over to the Church.

Following is a part of the "minutes" of the last board meeting: "After a lengthy discussion, and prayerful consideration, the board passed unanimously the following motions with instructions to the secretary to forward same to the field for their approval: (1) That we seek to enlarge our field as much as possible, and then divide the field with the N.L.C.A. and the U.D.L.C., and that we work in closest cooperation on the field. (2) In case this meets with the approval of the workers on the field, we as a board suggest that our president visit the field, and we also suggest to the Church bodies that they send a representative, and that these men, together with the workers on the field, survey the territory and come to agreement about the division.

Motion passed that copies of these minutes be sent to the field, and that we ask the Church candidates also to vote and report to their respective synods.

From the field we have received the following responses to the above: Our workers voted two against, one neutral and four in favor of division. The Church representatives voted unanimously against dividing the field. But voted the following concession to which our workers agreed, with only one dissenting vote. The concession reads as follows:

That the organizations continue as they are at home (in a similar relation to that of the N.L.C.A. and the U.D.L.C. synods at present) and that only one administrative body exist on the field, elected by majority vote from missionaries on the field without regard to the organization which they represent.

We strongly urge that you make these matters the subject of earnest and believing prayer, and that you come to the annual meeting, if at all possible. If you cannot come, please write me your reaction.

Sincerely in Christ,

BENJAMIN OSTREM,
President, Colombia Mission,
Rothsay, Minnesota.

1415 Grantham St.
St. Paul 8, Minn.
Sept. 17, 1945

Rev. Arnfeld Mork
Duitama
Boyaca, S. America

Dear Friend in Christ,

As chairman of the committee working on a solution of the missionary relationships of the Lutheran missions in Colombia I have made bold to write you for your opinion. Rev. K. R. Jensen of your synod, and Dr. Stavig of our synod are the other members of the committee representing the churches concerned. As the interpretations that I give are my own, thus not official, I think that it would be well to consider them as being private information just for your men of the two church missions.

If the two porpositions now before us do not come to fulfilment the laternate will be for us to seek another field and leave the Colombia field entirely to the Clemosa Mission. I think that you should perhaps take this into consideration, too, as you reply to my reqpest for a statement of opinion.

May God continue to guide you and to strenghten your hands for the big work for the Kingdom that lies before you. May He also direct the settlement of conditions so that His will may be accomplished to His glory.

Sincere greetings,

Rolf A. Syrdal

Resolutions of the Missionaries of the N. L. C.,
and U.E.L.C. to the Celmosa Mission
at the conference in Duitama,
Oct. 2, 1945.

Thankful for the opportunity to have worked for Christ in the Celmosa Mission, for the fellowship in Christ enjoyed, for the experiece gained, and the opportunity to observe mission work here at first hand, and after prayerful and thoughtful consideration we wish to present the following resolutions for our mutual consideration and discussion:

I. We are confident that a division of the Celmosa field into a field for the Celmosa Mission and a field for the Church missionaries would be very unfortunate for the following reasons;

a.

a. The injury that would be caused to the work in the attitude of Colombians; believers, individuals, government officials and the Catholic Church.

b. Our embarrassment before other Protestant missions that we cannot be one group.

c. The difficulty of separated school systems or of one mission group having the schools. As we see it, neither the Celmosa nor we have enough workers to run separate schools. If one group has the schools then will we not have the same problem that our Church had in Canada before the Seminary was started there? The students came to the States to study and most of them stayed there. Will the group that does not have the schools give their whole-hearted encouragement to their young people to attend the other group's schools? And will not some of the different attitudes and policies cause confusion in their (students) minds?

d. With a small staff in either group would there not be undue difficulties with furloughs, replacements of workers, etc; that could be avoided in a larger united group?

e. Differences in policy and practice can be better understood by believers if that is simply a matter of the individual missionary, but if one group has one policy, another group another policy, yet Lutherans, that would be an occasion of stumbling to them.

f. The difficulty of a geographical division that would provide all the different elements for mission work and for the differing abilities of the missionaries and national workers.

g. The difficulty of a co-operative effort on the field without an authoritative body.

II. In view of the above mentioned difficulties and in the event that Celmosa and the two Church bodies involved must continue as separate sending agencies, we make the following concession as the only workable solution for a co-operative effort for the furtherance of the Gospel in Colombia:

That the organizations continue as they are at home (in a similar relation to that of the N.L.C. and the U.D.L.C. synods at present) and that only one administrative body exist on the field, elected by majority vote from missionaries on the field without regard to the organization which they represent.

Respectfully submitted,

Signed;

Arnfeld C. Morck
Harold L. Olson
Hans V. Thoresen.

Duitama, Boyaca;
Oct. 3, 1945.

To the Joint Boards of the U.D.L.C. and the N.L.C. ;

Greetings in Christ Jesus !

We would like to present for your consideration the following resolutuons which we have agreed upon after a thorough and frank discussion with the Celmosa missionaries concerning the matter of our working with Celmosa in Colombia:

I. We are unanimously opposed to a division of the field of the Celmosa (to make two fields of labor) in any way for the reasons given in the accompanying resolutions that we presented to the Celmosa missionaries at our joint meeting. We are convinced that the most fortunate and successful arrangement for all concerned would be that the U.D.L.C. and the N.L.C. become the administrators of the mission work here.

II. If this cannot be realized then we would favor the concession that we presented to them in number II. This is not our chief desire, but we can see it as a possibility if nothing else can be done.

III. If this concession cannot be agreed upon and worked out then we would see not other solution to the problem than that we leave the field for the Celmosa and look for another field elsewhere. Since we are more conversant with mission possibilities in Mexico we would recommend that that country be given consideration in any necessary move.

IV. If it should be necessary to withdraw from the Celmosa field we feel that something should be done to help Celmosa over the difficult transition that would result in our leaving the field.

Respectfully submitted,

Signed:
Harold L. Olson.
Arnfeld C. Morck.
Hans V. Thoresen.

Duitama, Boyaca;
Colombia, S.A.
Oct. 4, 1945.

Rev. K.R.Jensen,
Evan, Minnesota.

Dear Pastor Jensen;

As you likely know Dr. Syrdal has written to us regarding the special Board meeting of Celmosa, part of which he was invited to attend, (or rather regarding the outcome of the same). He asks us for a frank statement of our opinion on the matter in question. We are also asked by the Celmosa Board to send our reactions to our respective Mission Secretaries. Therefore I shall write frankly but I hope also fairly, even to the mentioning of the discord which we have felt among the Celmosa Missionaries and which in our minds is the greatest obstacle to co-operative effort for the Gospel in Colombia, and which has been sapping the strenght of Celmosa. We (the N.L.C. men and I) agreed to mention this in our letters because it is not a critiesm of Celmosa but a fact to be faced. We brought it to the attention of our Joint Conference here, Oct 2nd, (although it is not mentioned in the resolutions) and this resulted, I believe in considerable "house-cleaning".

The enclosed reports or sets of resolutions I believe are clear but a few personal comments will be added, as Olson is also doing ~~this~~ in his letter to Dr. Syrdal.

It was with fear and trembling, and with prayer that we went to work on the resolutions which we presented to the Celmosa group. But we feel much releaved and at rest in the fact that we could without any difficulty agree solidly and absolutely upon the same as well as upon those submitted to you, to both of which we have signed our names.

The Celmosa group woted for division of the field on a 5 to 2 vote. (Mrs. Ostrem was not present but I believe encluded in the 5 favoring division). They however met us on our concession (No.11) with only one opposing vote. This to me is significant. After our first joint sessions they prepared a concession providing for equal representation from both groups on the administrative body on the field. This we rejected on the grounds that it still indicates that we cannot be one on the field as we of the two Synods now function, and because of the difficulty involved by the fluctuating of the number of workers each group might have on the field. And furthermore, if representation on the field administrative body should be constituted from a certain number from each body in the homeland, then these representatives should be chosen from the three groups (N.L.C. ,U.E.L.C. and Celmosa) and not from two groups (the Synods and Celmosa) as proposed by them. That is, it would be inconsistant and unfair to insist on three co-operating but separate groups at home and only two on the field. Whereas one unit on the field would theoretically at least, obliterate all differences. When we rejected their counter

because of the possible outcome of the matter as a result of the stand taken by

consession they accepted ours as it stands (in our second joint session Oct.3rd) unanimously but for one vote.

It seems a bit strange to me that the Celmosa Board, in spite of the wise council contained in Rev.Allans letter (copy enclosed) would still largely on the strength of an unofficial letter from one missionary on the field pass the resolution to divide the field. But that of course is their business. It is true that there are some prospects for expansion of the field, but yet one mission would have to work the conservative western part while the other the liberal eastern and northern part. Whereas one mission could, to much greater advantage work both types of territory. It would be very difficult to divide the field so as to provide both types of territory for both groups. I think the Celmosa group realizes the difficulties presented in I., but seem to be more concerned about avoiding any arrangement which might in any way endanger the identity of the present Celmosa organization.

Yours in Christ,

Arnfeld Morck.

Duitama, Boyaca;
Colombia, S.A.
Nov. 28, 1945.

Dr. Rolf A. Syrdal
1415 Grantham St.
St. Paul 8, Minn.

Dear Dr. Syrdal;

As a result of the action taken by the Celmosa Board with respect to the work on this field the Celmosa missionaries met yesterday and agreed unaninously upon an urgent appeal to their Board, the nature of which I am requested not to reveal at this time. You will undoubtedly hear from the Celmosa Board if and when they consider the plea of their missionaries. The Celmosa Missionaries called me in for a session last night in which I represented your missionaries. The above mentioned appeal was read to me and I was asked to communicate the fact to the Boards of the N.L.C. and the U.E.L.C. without revealing its nature.

In doing this I act individually and without the authorization of Olson and Thoresen. Therefore the purpose of this letter is merely to notify you that " something is stiring " My personal interpretation of what has taken place is that it is significant but not entirely satisfactory.

We continue to pray with you that God may work out His will with respect to our Mission in Latin America.

Respectfully yours in Christ,

Arnfeld C. Morck.

(Copies to Dr. Carlsen
and Rev. Jensen.)

Soatá, Boyacá
November 29, 1945

Dear Rolf,

I had held the preceeding letter over to think about it a little before sending it on to you. Today Andrew Larson came through bringing me the news of what took place in Duitama after they heard from their Board on the matter of the vote to reject the church. He brought me a copy of the letter you have now received from Rev. Morck as well as the resolution passed by the missionaries here on the field.

As Rev. Morck states in his letter to you, he was not acting in an official capacity when he was called in to that meeting and therefore any promise made by him at that time or any view expressed is his alone and not necessarily the opinion of our church mission. I therefore do not feel bound by the promise made by him that he would not reveal the nature of the resolution passed by the Celmosa missionaries. I feel that the move to keep us from saying anything, if not deliberate on the part of the Celmosa missionaries, will work only to a misunderstanding and perhaps a hinderance of God's work here in Colombia. Therefore I speak as I would have done had I been there at that meeting.

As you shall know, if you do not already, the resolution is an appeal from the missionaries here to their board that Celmosa offer to give up " the present Celmosa field" to the church and that Celmosa continue to exist as such but work with and under the church for as long as they are needed, when they shall have the right to withdraw from the "present field" and move into and work any other field wether it be here in Colombia or elsewhere.

This is fine on the surface. I realize that you have said that our dealings with Celmosa are closed, but for the sake of God's work I do not feel that we should close our eyes because when the church pulls out it means the death of Lutheran work in Colombia as well as finally the death of Celmosa itself. However, they are now coming to us and we can state our terms as forcfully as we like. I do not feel that we should wast too much time even in this. If the church should feel thus inclined, I believe that terms can be stated as take it or leave it with no more fooling. The Celmosa missionaries are feeling a little guilty today of what they have done because they never expected the church to pull out. However they are not yet ready to give up Celmosa and I feel that this last is what is supposed to be clever move to pull the wool over our eyes so that they can continue Celmosa.

We voted once not to split the field for reasons that I do not think repeating. Notice now that the emphasis is on the "present Celmosa field" to be given to the church. From my talk with Rev Larson I gather quite strongly that they have in mind later to go into the field from the edge of their present field to Bogotá which would amount to the very thing that we voted against doing. It would mean then that we would have two Lutheran fields side by side with different "everything". Even if it would not be that field but another in another part of Colombia it still would be a split field as far as Colombia is concerned--and it will not work--it will result only in hardship and perhaps defeat for God's Kingdom. I do not say that Celmosa has to give itself up as such, though this would be better, but either they have the administration of all work of a Lutheran naure in Colombia and we move or the other way around.

Signed Hans Thoresen

Duitama, Boyaca'
Dec.1st,1945.

Dear Hans,

I received your letter this morning for which thanks. Its contents somewhat surprised and grieved me. Even though I agree with you in principle, I took the action of the Celmosa group in good faith, and believe that what you talked out of Andrew can be at best only his personal idea (with reference to their taking the field from here to Bogota'). Since your letter to Syrdal interprets their action as a "clever move to pull the wool over our eyes" it also (perhaps not intentionally) makes me party to the "move" in that I was willin to report the fact of their acting without saying what the action was. This is however not the main reason why I write to you nor why I have taken up the matter with the Celmosa group here. It is my concern that Syrdal and our Boards get the correct interpretation of the Celmosa proposal which has prompted me to act. Upon receipt of your letter I asked them if they had had such intentions (as indicated by your letter). For if they had then, I have been deceived and have helped them in their deception.

After having talked with them I have no reason to believe that their wish to "keep it silent " was anything but that it go through the official channels; from them to their Board and from the Celmosa Board to our Boards. They also declare that they had no intention of taking over territory ~~)~~ indicated by Andrew. An official statement to this effect is being sent to their Board and I shall have a copy to send you which can also be sent to Syrdal. When they said "present Celmosa field " I interpreted that as the "field" of which there was talk of dividing (from Casanare to Bogota). Because if they did not consider all of this as the "field" where could there be talk of dividing it when the suggested division ran through the very edge of the field now actually occupied. You are however right in that the word "field" in their present plea means only occupied territory and does not include the area in question. But the inclosed is evidence that ~~that~~ they do not wish to take up work there in the event of their plea being accepted.

Now I feel that the matter is rather serious; and my first impulse is to write Syrdal and explain the matter, including also a copy of their recommendation. But it is important that we be together on this thing as I know we would be if we were talking face to face. Therefore I would suggest that a copy of this my present letter to

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you be sent to Syrdal, as it will reveal what has taken place. What you do brother, naturally is your business, but I know that you will want this clarified in some way. This incident does not in the least shake my implicit faith in your good will and just judgment. You have a perfect right to tell a friend (Dr.Syrdal) anything you like and I have no intentions of poking my nose into such personal rights. But I am sure that you realize that your commentory of the situation can have far-reaching effects, as our Boards could not at all consider the Celmosa proposal if it were as you fear. I still feel exactly the same about it as expressed in the brief commentary that I permitted myself to Dr.Syrdal,"it is significant but not entirely satisfactory". We realize that it would be highly unadvisable that they locate anywhere in Colombia, even in Antioqia under the present conditions. But after all, our Boards are aware of that also, and therefore would hesitate in accepting such a proposal if Celmosa decides to stay somewhere in Colombia, just as they could not consider a divided field. I am well aware that their appeal did not exclude the possibility of what you assumed from your conversation with Andrew, and therefore this clarification is not to be lamented,even though it also falls far short of the really desirable. It would be a lesser evil to have two fields in Colombia well separated than to have them adjacent, but still a decided evil.

By the way, reports are that Colombia is closed as tight as a clam against the entrance of Protestant Missionaries. In the event that Celmosa turn completely over to the Church we should need the missionaries on the field as much as they now need us for a while, even if they would not wish to continue with the Church.

I would appreciate if you let me know how you feel on this. You are at liberty to send my letter or a copy of it together with the enclosed recommendation, directly to Dr. Syrdal, if you so desire. But if we are not agreed on it I should like to know as I then feel that a few words of explaination on my part would be desirable. And I believe that Dr.Syrdal should by all means have their recommendation.

Yours in the bonds of Christian love,

A.C. Morck

Dec. 4, 1945

MISSIONS IN COLOMBIA

The special committee to meet with the Celmosa Mission at its Annual Meeting begs to make the following report:

Two members of the committee, K. R. Jensen and R. A. Syrdal met with the Celmosa during the afternoon sessions of November 14 and 15, at their invitation. The special question for discussion at these sessions was the matter of future relationships between the Celmosa Mission and the two Church Missions, N.L.C.A. and U.E.L.C.

Your committee was permitted to present the matter from the viewpoint of the church missions on the afternoon of the 14th. Mr. Allen's recommendations (as received by all board members previously) were read as the views of a mission expert in Colombia. The following resolutions of our joint boards were then read, and later presented to them in writing:

1. That the joint boards of the N.L.C.A. and U.E.L.C. concur with the recommendation of our missionaries on the field that there be no division of the field.

2. Whereas mission leaders of many years of experience in Colombia strongly advise and urge that the Lutheran work in that country should be under one administrative head; and

   Whereas the work of the Lord is furthered more readily in an undivided unity of spirit within a mission field and that there therefore should be full unity in mission policy, school administration, official representation and program of expansion; and

   Whereas in contacts with the government and other mission societies a single responsible voice will be much more effectively heard for the advancement of the Lutheran Church;

   Therefore, we declare it our conviction that the interests of the work in Colombia would best be served if one mission took over the entire field and assumed full responsibility for it.

   The joint boards further declare their willingness to assume such responsibility.

3. That if the offer of paragraph 2 be not acceptable to Celmosa that negotiations be continued on the basis of the compromise proposal of our missionaries as accepted by the missionaries of both groups on the field.

4. The Boards urge that final action on these matters be taken at the next meeting of the Celmosa Mission in order that definite and permanent plans may be initiated immediately for the greater welfare of the mission in Colombia.

The judgment of our missionaries on the field, and practical difficulties of administration were presented as reasons against a division of the field.

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Cooperation of the Boards and Celmosa on the home field was presented as a proposition deemed workable and therefore agreed to by both groups of missionaries on the field.

In general discussion it was pointed out: 1) that the field in Colombia, if it were to be held for the Lutheran Church, and to be developed fully, would require more resources and strength of numbers than could reasonably be expected from Celmosa alone; 2) that the work would be carried out with full evangelical zeal as desired by the Celmosa, if the Church took the field over; 3) that the Celmosa missionaries would be welcome to remain in the mission even if it were taken over by the Church; 4) that they might continue in existence as a mission society supporting the work in Colombia even if the administration were in the hands of the Church, if they desired; 5) that they were all members of the Church so that they would not be losing a mission field, but joining with the larger group in carrying out the work under the Church to which they belonged.

During the sessions when your committee was not present, the "compromise proposal" of our missionaries as mentioned in the third article of the Board's resolution was discussed but seemed to be considered impracticable. The question was reduced to two possibilities - either that the field should be kept entirely for the Celmosa, or that it be given entirely over to the Church Boards. During the afternoon session of the 15th, the "compromise proposal" was not considered, and was not put up for a vote.

The vote was taken on the afternoon of the fifteenth, after much discussion as to voting membership. Your committee suggested that three propositions be voted on: 1) That the Colombia Lutheran Mission field be offered to the Churches; 2) that the Celmosa retain the field and run it alone; 3) that the field be worked cooperatively as proposed by the missionaries. This suggestion was rejected, and the motion was made to the effect that the Celmosa continue as formerly, with the idea that if this motion passed, the other two possibilities would be ruled out. This motion carried by a vote of 21 to 5. (Your committee members, being given the right to vote, accounted for 2 of the negative votes).

Besides your committee, there were only 24 voting members of the Celmosa Association present at this annual meeting. The Lutheran Brethren group was represented in considerable numbers. There were also several of the Lutheran Free Church members present. Not many N.L.C.A. or U.E.L.C. people were present at the time of the voting. When the complexion of the group was noted, it was felt definitely that the vote would go as it did, though we had expected a few more negative votes.

According to the constitution of the Celmosa, only those who have applied for membership in the society and have been accepted, have the right of ballot. When this was discovered, it was found that only one person present was legally entitled to vote. It was then suggested that the matter be delayed for two months till such applications could be made, as the Association had no list of voting members. However, common practice of the past meetings established the principle that all who had enough interest in the mission to pray for it and to contribute towards its support should

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be counted as voting members. It was, therefore, agreed that the vote would be accepted as legal if the practice of former meetings was followed.

Negotiations with the Celmosa Mission are now officially closed. The committee, therefore, recommends that the results be made known to the Mission Boards of the N.L.C.A. and U.E.L.C., and to our missionaries on the Celmosa field in Colombia. It further recommends that the missionaries be requested, according to the original agreement of the Boards to proceed immediately to make investigations for another suitable mission field for the joint Church groups in South America, and that they report their findings back to the Home Boards as soon as possible.

Negotiations with Celmosa have delayed us considerably in establishing our own field. Therefore, we feel that we should now in all haste and with much prayer seek out the proper field for our missionary effort in South America.

November 20, 1945.

Dear Rev. Morck:

The above is a report of the Special Committee. You are already familiar with the contents. Our Boards' members have been informed, and the Special Committee will meet again in a few days. I shall then write you as to definite plans.

Sincerely yours

John E. Bronn

Dec. 4. 1945

Duitama, Boyaca
Colombia, S. A.,
Dec. 5, 1945

To the Joint Board of Foreign Missions of the N. L. C. A. and the U. E. L. C. :

Grace and peace in Christ our Saviour!

Knowing full well that we have not been asked to speak our minds again on the question of a field in Colombia, we nevertheless wish to be allowed to express the following observations and opinions:

We have recommended to you that there be no division of a field here in Colombia; that, if possible, the Church should take over the management of the work, or that a working compromise be affected. We made the recommendation for no division of the field on the basis that, as things stood within the Celmosa group in regard to respect for the Church and its policies and practices, such an arrangement would have been unworkable, tending to make for only misunderstandings, hardships, and disunity within the ranks of Lutheranism and that such would be disastrous for the progress of the work of Christ here in this land.

We wish again to make clear that we are still of the same opinion wherever such a condition as the above mentioned might exist. However, we also feel that where a spirit of unity exists and where there is evidence of a willingness to cooperate, such a division of field can work to the glory of Christ.

Therefore we wish to make a plea to the Board that, should the Celmosa organization wish to reopen negociations with the Church Board, all possible consideration be given to it for the following reasons:

a) From the moment in which the Celmosa missionaries learned of the decision of their home organization to exclude the Church there has been a true fear manifested for the future of the souls under their care should the Church withdrew its forces; there has been apparent a desire for the Church which was lacking before; there has been an expresion of willingness to seek further into the Church's principle of liberty of practice(the doctrinal hurdle having been made some time ago), and most important, there is, we feel, a real desire on the part of those who have been the most opposed to the Church to go further with us in seeking a common basis on which we can unite to combat the forces of the devil and to bring glory to the name of Christ.

b) As an expression and proof of the above mentioned manifestations of change the missionaries of Celmosa have met and unanimously agree to ask their Board to go to the Church with the following resolutions: (those herewith attached in the form presented to the Celmosa Board and with the signature of the field secretary).

As regards these resolutions we wish to make the following comments: We realize that they are of an emergency nature and that therefore their true stability cannot be known at present. We feel that in themselves they do not go far enough because their result could be a division of the Lutheran field in Colombia which we have opposed very strongly. The additional resolution passed by the Celmosa missionaries helps in that, should a division come, the two fields would not be adjacent. We still feel that such a division of field would be unworkable, if it were not for very strong indications of a changing spirit as we have indicated above in a) and b). Therefore, in the light of these evident manifestations of a growing good-will, because we feel with Peter that we cannot deny the voice of the Spirit, we would urge upon the Joint Board of Foreign Missions to give all possible consideration to the home organization of the Celmosa should they heed their missionaries' plea and approach the Church again.

In making the above plea we wish it understood clearly that we do not want to compromise the Church's position in any way whatsoever. We stand firm on the resolutions and recommendations made by ourselves in the past, but are willing to seek new guidance from the Spirit. Though we have from the beginning recognized the difficulties of working in this country as well as on this particular field we had hoped that God would have worked it out for us and were therefore deeply disappointed when we heard the news that we were to leave this field. Therefore, in the light of the above, together with the urgency of the task in that Colombia seems to be closed for new entrance and the great need of a field which is indeed worthy of the highest efforts of our Church bodies, we, the missionaries, wish to express our willingness to go forward with Christ in this present venture, depending only on God in that He will make use of the newly-opened hearts and ready will to bring about, in His own time, a working unit of laborers in His harvest.

Respectfully submitted,

Hans V. Thoresen
Harold L. Olson
Arnfeld C. Moeck

1415 Grantham St.
St. Paul 8, Minn.
Dec. 6, 1945

Dear Rev. Mork,

Thank you for your letter of Nov. 28. I wrote to the president of Celmosa immediately, and have at hand a copy of the action taken by the Celmosa missionaries.

We had planned on having a committee meeting of the committee from our church bodies tomorrow, but I have postponed the meeting till the 18th. We had originally planned to draft definite recommendations for your guidance in proceding to find a new field. We hope now, that we might have some action of the Celmosa board by that time that we might consider. The Celmosa board meets the 13th.

We will have to proceed carefully. The annual meeting of Celmosa turned us down. If there is an offer now, it will have to come entirely from them. But, I have been asked to meet with them on the 13th, and will at that time assure them that we will consider the proposition of their missionaries and place it before our joint boards.

I have no official word to pass on to you, but think that for the time being you and the two men from the N.L.C.A. might continue with no thought at the present of changing field. If that will have to be done later we will have to meet the problem at that time. Pray much that God might guide those who will make the final decision, that all may be to His glory and according to His will. We will pray that it will also be in His spirit that the decisions are reached.

I am writing immediately to K. R. Jensen so that he might have the full text of the missionary proposition. He can then send it on to Dr. Carlsen. You can expect some more official statement as soon after our meeting of the 18th as possible. Hope that the spirit among board members and missionaries of Celmosa might be unified under the guiding hand of God in all things.

May God grant you a blessed Christmas season with much joy to you and your dear ones, and with rich blessings to the people among whom you minister.

Sincere greetings,

Roy A. Syrdal

425 S. 4th Street, Minneapolis 15, Minn.
January 4, 1946

The Rev. Arnfeld G. Morck
The Rev. Harold L. Olson
The Rev. Hans V. Thoresen
Boyaca, Colombia

Dear Friends:

The minutes of the meeting of the Special Committee on Latin America December 18th have been sent you via air mail. On December 28th our Board met, and the minutes of the Committee were accepted.

I need not elaborate on the recommendations of the Committee except to say that the Gelmosa Board will not meet again until March. The matter will, no doubt, then again come up for discussion and possibly for action. However, in the meantime we feel that you should be permitted to make a tour through South America leaving your families in Colombia and returning to Colombia after the trip. I have been asked to write a rather detailed letter suggesting the itinerary. Please note that this is a suggestion, and if you feel that this itinerary is not the best you are, of course, free to visit other places than those mentioned in the letter. This is only for your guidance.

I suggest that you contact Mr. Chapman of the Gospel Missionary Union in Cali. Mr. Chapman has been a missionary in Colombia since 1908. He also knows Ecuador well and can give you a good deal of information both about western Colombia and about Ecuador. I have not heard that Mr. Chapman has left Colombia or passed away, so I presume he is still in Cali.

From Cali you may go to Quito, Ecuador. Contact Mr. Reuben Larsen of the Voice of the Andes Mission. Mr. Larsen is in charge of the station HCJB while Mr. Clarence Jones is in the States. You will have to get your visas for Ecuador either in Bogota or in Cali and will have to state that you are teachers, which, of course, all of you have been the last year.

From Quito you would go via plane or train to Guayaquil, where the Christian Missionary Alliance has a promising work. While in Guayaquil you should call on Mr. C. J. Jensen, a wealthy Danish gentleman who is in the drugstore business. He is also Norwegian Consul. His postal address is Casilla 487. When you call on him, bring him greetings from Mr. Eide here in Minneapolis. I have asked Mr. Eide's permission to do this. Mr. Eide will himself write Mr. Jensen about your coming. Also call on Mr. and Mrs. Arthur Worm-Muller in Guayaquil. Mr. Worm-Muller is a brother of the well-known Norwegian professor, Mr. J. Worm-Muller. They will be glad to see you. You may also bring them Mr. Eide's greetings.

From Guayaquil you would go by plane to Lima. If you could get visas for Peru, it may be worth while for you to spend a week or so in that country. I suggest that in Lima you contact Mr. John Savage of the South America Missionary Union and Mr. J. Ritchie of the Bible Society. They can give you information about the missionary situation in Peru. Ask Mr. Savage about their mission's plans for Urco. Urco is a large farm owned by the mission near Cuzco. If the rainy season is over, it might pay you to go

by train from Mollendo or Arequipa and visit Cuzco, and incidentally Urco. You would then take train to Puno and boat across Lake Titicaca to La Paz. If that trip is too strenuous, you would fly from Lima to La Paz. You may consult with Mr. Savage as to whether he thinks it would be worth while to visit the Methodist Rural Center in Huamancaca near Huancayo.

In La Paz you would contact the missionaries of the World Mission Prayer League, the Canadian Baptist Mission and the Methodist Mission. For the World Mission Prayer League write Mr. Showalter, Casilla 266, La Paz. The leader of the Canadian Baptist Mission is Mr. Hillyer, and the Methodist center is the Instituto Americano, La Paz, Dr. Carl S. Bell, director. You should also visit Dr. Beck at the Pfeiffer Memorial Hospital in the suburb Obrajes. I would suggest that you try to visit the stations of the World Mission Prayer League, especially the Guava farm, also the farm operated by the Canadian Baptists near Titicaca. If you have time you may visit Cochabamba to see the Methodists' and Baptists' work there.

You would then go by train to Jujuy in northern Argentina, and try to visit Embarcacion. Write in advance to Mrs. Berger Johnsen, Embarcación, Salta, Argentina, and tell her when you expect to be in Embarcacion. Mr. Johnsen died last August, and Mrs. Johnsen is at present in charge of the unique work among the Indians at Embarcacion. It will be interesting for you to see this fine piece of mission work among the tribal people. I also suggest that you visit Salta and Tucuman and proceed to Buenos Aires.

In Buenos Aires you should contact the following:
The Rev. J. M. Armbruster, Simbron 3182.
The Rev. Sverre Eika, Mission Norvega de Marisnes, Avenida Ing. Huergo 1267.
The Rev. Aksel Krebs, Carlos Calvo 257.
The Rev. Carlos Gattinoni (Methodist), Rivadavia 4044.
Also Ward College and the Union Seminary, as well as the Missouri Synod Seminary in Buenos Aires. It would be well if you could visit southern Argentina, as very likely the stream of new immigrants into Argentina will flow southward from Buenos Aires. In the state of Rio Negro there is a large settlement of Danes.

From Buenos Aires you take a plane to Porto Alegre, Brazil. Porto Alegre is the center of the large Lutheran work in southern Brazil. Besides the Lutheran centers in Porto Alegre you should visit the Methodist College.

Your next stop would be Rio. In that city I suggest that you contact Mr. Rodolfo Anders, Secretary of the Evangelical Union, 12 Avenida, Erasmo Braga. Also Dr. Turner of the Bible Society, and his predecessor, Dr. Tucker. I also suggest that you visit Pastor Rodolpho Hasse of the Missouri Synod, and Pastor Samuel Nystrom of the Swedish Pentecostal Mission at Plaza São Cristovão. The men mentioned here will be able to give you the latest information about mission work in Brazil. Brazil is, no doubt, the largest single field in South America, but during the war no new missionaries were allowed, or rather no new mission was permitted to begin work. I have not heard if the war regulations are still in force.

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You will probably not get time to visit many educational institutions in Brazil, but I suggest that you make it a point to visit the Bennett College in Rio and the MacKenzie College at São Paulo.

From Rio you would take the ~~train~~ plane to Trinidad, stopping over night in Belem or Recife. From Trinidad you may go by plane to Caracas, and then continue by bus, plane or by boat to Barranquilla.

After that trip you will have a pretty good idea of the mission work and opportunities in South America. Even if we can ~~not~~ continue in Colombia it will be of great help to you to have studied the situation in the various countries to the South.

May God be with you on the trip and guide you! May He bless you and make you a blessing wherever you go!

Wishing you and your families a very happy and blessed New Year, I am

Yours in the Master's Service,

John E. Gonzli

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P.S. For hotels, where you can not stay with missionaries, I suggest the following:

Cali - Alferez Real
Lima - Maury or Bolivar
La Paz - Sucre
Buenos Aires - Phoenix
Rio - Pax

425 S. 4th Street, Minneapolis 15, Minn.
February 1, 1946

The Rev. Hans V. Thoresen
Carrera 14 #39-49
Bogota, Colombia

Dear Rev. Thoresen:

Many thanks for letter of January 24th. It was good to hear from you again. I send this letter to Bogotá, but I suppose you will leave there as soon as you can get your visas and plane accommodations.

I shall try to answer the questions in your letter, but please remember that my answers are my personal answers. The Board will not meet before February 27 - March 1, and I can not say in how far my answers represent the opinion of the Board.

1. How much money do we now have in the Latin American Mission?
The balance as of yesterday, the end of the fiscal year, is $32,605.80. Very likely this mission will continue for another biennium apart from the regular budget. The annual budget will, of course, depend upon the field we decide upon and the program you men on the field will present to the Board. I wish we had a definite estimate to present to the next Convention, but until we decide upon the field we will not be able to decide on an annual budget. I can say, however, that our people willingly respond to an appeal from Latin America, so when we have a definite program to present the money will come.

2. Types of work.
The traditional trichotomy has been: evangelistic, educational, medical. To this we should add: literature. If our work is to be in the Andean Indians we ought also to add: agricultural and industrial. Mission farms are an asset to the work only where there is a peon population with a governing class which tries to prevent or at least does not encourage the development of the downtrodden along social and economic lines. This situation obtains among the Andean peoples. Again it must be said that the field you recommend and the program you suggest will largely determine how far the Board can go. I may add - though it is hardly necessary - that all the work must have the evangelistic emphasis. Schools, hospitals, literature, farms are only justified as part of our work in so far as they are definitely agencies of evangelization. Missions schools are justified only in so far as they answer one or all of the following purposes: 1) To provide schooling for children of Christian (evangelical) parents; 2) To prepare workers (pastors, evangelists, etc.) in the Church; 3) To reach children of non-Christian parents with the Word of God; 4) To disseminate Christian truth in general and to manifest Christian living as an example to the community.

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3. Number of Workers.

Again we must first have your recommendation as to field and program. The Joint Board has three men and two single women (teachers) who would be ready to leave for the field on short notice. If our field is to be in a country where American doctors are permitted to practice, we would have a doctor and probably two nurses ready to go out. As a Joint Board we should be able to send even more on short notice. However, we must aim from the very start to have an indigenous church and to train an indigenous ministry.

Well, the above answers may not be very satisfactory, but it is the best I can do at present.

The financial items in your letter have been taken care of. Thank you for statement, which is very good.

May God be with you and protect you on the trip and show you His will! I may state that the situation has changed in Argentina and Brazil with the termination of the war. It may now be possible to begin new work in those countries, at least the war can no longer be given as an excuse to keep new missionaries out.

With cordial greetings and best wishes to yourself and family, I am

Very sincerely yours,

John E. Mott

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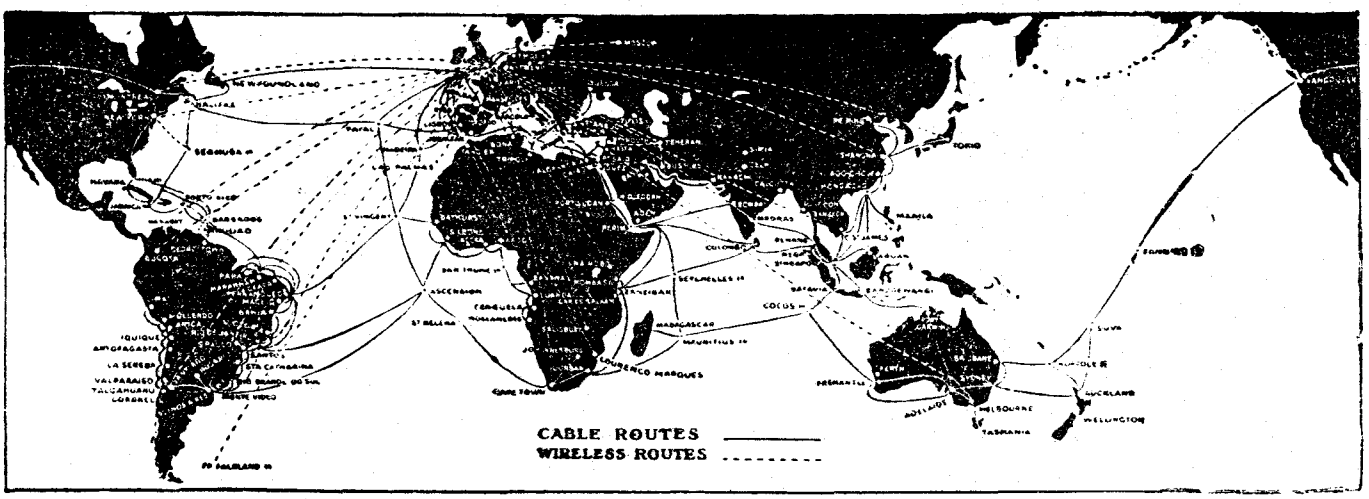

No. 18 MARZO DE 1946.=

TELEGRAMA

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CELMOSA DECIDED CONTINUE COLOMBIA WILL CONSIDER

DIVIDING FIELD.

GRONLI.

Emp. y hora CME/MOL/1445PM.=

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BOARD OF FOREIGN MISSIONS of the Norwegian Lutheran Church of America

425 SOUTH FOURTH STREET, MINNEAPOLIS 15, MINNESOTA ✓ TELEPHONE: MAIN 6583 ✓ CABLE ADDRESS: MADAKINA

Office of Mission Secretary

March 29, 1946
(Dictated March 25, 1946)

The Rev. Arnfeld Mork
Rev. Harold Olson
Rev. Hans Thoresen
c/o The Rev. John Armbruster
Simbron 3182
Buenos Aires, Argentina

Dear Friends:

Thank you for your letter from Quito, Lima and Arequipa. It was good to hear from you and I hope that you had a good trip so far.

The Celmosa Home Board had its meeting as scheduled. The outcome was a vote to decide to continue as at present, although, they suggested that the field might be divided. I cabled accordingly to LaPaz. As you have formerly recommended that a division of the field be not considered, we will not do anything about this until we have your recommendation as a result of your present trip. I need not comment upon the decision. I have written Mrs. Olson and Mrs. Thoresen at Bogotá giving them this information. I also sent them the checks for April.

In Buenos Aires you will find much that is interesting to see and many people who will be able to advise you as far as Argentina is concerned. May God be with you on the rest of the trip! Please remember me to friends in Buenos Aires. I hope soon to have a letter from you from LaPaz.

With cordial greetings, I am

Very sincerely yours,

JEG:sej

John E. Gronli

BOARD OF FOREIGN MISSIONS of the Norwegian Lutheran Church of America

425 SOUTH FOURTH STREET, MINNEAPOLIS 15, MINNESOTA / TELEPHONE: MAIN 6583 / CABLE ADDRESS: MADAKINA

Office of Mission Secretary

April 10, 1946

Dear Harold and Hans:

We are following you men with our prayers and hoping that God will point out His will for you. I am so anxious to have you get a complete picture of the situation in South America. I know that this trip is doing you a world of good and will strengthen your view of the Lord's program in Latin America. Just heard through John Carlson that you men had been at La Paz. I am writing to you in Buenos Aires because I know you should be there soon.

No new developments have appeared in regard to the situation in Colombia. We are waiting for your report before going ahead with plans for the future. Would you men suggest that Rev. Sørdahl or Rev. Stavig make a special trip down to Colombia and meet with you and the folks there before definite plans are made? That has been going through my mind for some time. If you men request it I believe it will go through. Or would you prefer to come up to the States and tell us what you think should be done. Be frank to express yourself in every way. This week we placed an article in the Herald telling about the negotiations with Celmosa from the beginning and printed the motion made by the Celmosa missionaries when they unanimously decided to turn the field over to our church. We also put in the votes taken last fall and this February.

Our people are intensely interested in you men. I am printing Hans's article sent from Lima. Shall use short extracts from some of your letters so our people can follow you with their thoughts and prayers. My heart is often heavy when I think of how the work in South America is delayed. We constantly meet young people who want to go to South America but we have to tell them to wait. Rev. Mendenhall has accepted the call to South America, Miss Joyce Bergh has also accepted. We have two or three others whom we are holding off until we can know your plans. These missionaries should be leaving for the language school this fall. When does the school open at Medellin so we can lay plans for them? Time goes by and we sit when God's kingdom requires haste.

Have been investigating a wonderful printing press and equipment used by the Army when they landed on the various islands. Within hours they were able to print papers by the thousands for their soldiers in the language of the country. This equipment costs only about $20,000 and we could use it anywhere in South America. As I visualize the work in South America I can see a printing press pouring forth Christian literature, a Bible School, an experimental farm, a radio station or time bought from some radio station, a girls' school, a boys' school, and later a seminary. I can see 15 or 20 evangelistic workers going from village to village with the word of life. All this is ours if we can just catch the vision and go forth and I know that you men have the vision. Let us pray that God will put us on fire and give

us no peace until we are willing to go the whole way for Him. To me the days are short and the only generation we are going to meet is the one we are living with now.

Please greet the missionaries on Armbruster Dudde and the pastors of the church in Argentina. They are willing to help you men make plans if God is pointing you toward that part of South America. Wish I knew where you will be in Brazil and I would write you there.

The trees are budding, the grass is green, and the farmers are working out in their fields. Spring is everywhere, although we had a frost this morning. But there are many strikes going on and considerable unrest.

Lots of greetings to both of you and Arnfeld. We do not forget you.

Your brother in Christ,

Andrew.

(Burgess)

el

Cocuy

Thursday April 11-1946

Dear Hans, Harold and Arnfeld.

Greetings to you all!

We were happy to receive your letter or card from Bolivia. It took 11 days before it arrived here. I will paint the Illimani and will have it as a memory. I dont think I will see any of the other Republics south of us.

My opinion

About the field in Boyacá it was voted in the Spring Conference that part should be given to the Church. As you all know the teritory is tremendeous. You will have from Bucaramanga to Bogotá, all the way on the rail road. We will be mostly working the plains.

Now about us out here working all it is not possible. We have not heard when Alvida comes back. It would be just Ella and Gerhard in the Institude. So far we think there will be some 15 Studants from both groups presant.

Olger will soon leave for furlough. We have nonein Tunja. I have asked for release from the spring of 1947 to see our sick child and also to take a trip while there is peace to Norway. Then this field will be open. Then we have non on the Casanare plains. We sent Juan Montoya to watch the Soatá station for this month of April. From April and on we dont know who will go there. We like to keep it until you folks come back and to our Annual in the first part of August.

Ellen went to E.P. Conference on vacation

We will be waiting to find out from you folks and to hear about your plans. Then we will have to let go on some and then work accordingly, If you folks withdraw from Colombia.

Dolores is staying with us for a few days. She came up with us when we had a committee meetings in Soatá. She came up very pale. Now she is getting along fine. She will be going after Easter to Sogamoso to meet her brohter , and then she will enter the study.

We are going through days of fear in this Republic. They have not come to terms yet as who is going to be the only Candidate for the Liberal party. It seems like the Conservative will win. it would be terrible then. We dont know the out come yet. The fight will be the final of May. We then will know if here is going to be a revolution or not.

We are having lots of rain this days. It looks good for a crop in the near future.

We are now nearing the Easter Vacation. Then we will have lots of visiters. We will have our meeting in Carisal on Palm Sunday. Then we plan to spend Easter day in Santa Ana. The teacher is going to Tunja on Saturday for to visit her people. She is doing fine work. The children like her so m uch. They come here at seven in the morning to not come late for the clases at eight. We have a pepny group of children. 25 here. 17 in Carisal. 15 in Santa Ana. We hope to have teachers next year. If not there would not be any hope of a good school. The people in Santa Ana dont think much of Pausanias because he dont teach " Costura".

Most close for this time with greeting to you all
We will be seing you in May.

Yours in Christ

Andrew J. Forsa

Duitama, Boyacá,
April 12, 1946,

Dear Hans, Arntfeld, and Harold, (on tour of So. Am.)

The grace and peace of God be yours through Christ Jesus our Risen Lord and Savior.

As Easter is almost here I wish to take this opportunity to wish you all a very blessed Easter in Jesus name. May the significance of the first Easter again ring with its fulness in our hearts as we meditate upon the Season's message.

Thank you, Hans and Arnt for your letters. Glad to hear that you were all well, which is an important factor, especially while travelling. We are happy to be able to report that we too are all well, which we have heard from them at the other stations that they are also. And your families too according to Olger who has just been in to Bogotá a trip. He was here last night.

You asked for our opinion about things as they are today, in relation to the or as to the relation of our Mission and the Church in view of the proposal from our Board. I hardly know what to say, or should I say anything? I think you know what my view has been in that both before I saw any possibility of expansion and division as well as after seeing that possibility. I have felt and looked at it that I see not why we cannot work side by side here if we all have as first and foremost the very essential motive for mission work, namely the salvation of souls (not that we can save them, but that we become useable and useful instruments in the Lord's hands to bring the gospel to them that the Holy Spirit may work through it).

I believe that here is both work and place for both a mission like ours as well as that of the church bodies. And I think that the one needs the other. If our Respective Boards get together on it we can out here too, and even more easily here as we will see the great need more clearly and would strive for the achievement of winning souls regardless of which of the groups we are working under. The NLC is my church, I wish to have a part in its program of advancement of Christ's cause. There are, I frankly admit, some things which some advocate and favor which I together with others do not. But these things should not cause that we could not work together with others if we have as mentioned before, salvation of souls at heart.

Having that as our purpose I would say Let us pithh in together. Here is so much to do that it can keep you three couples and us three couple who are here and Elizabeth and any others that can come out to help either of us busy to the enth degree. We will or can arrange the territory satisfactory I see, and then we will help each other in every way possible. If you cannot find what you are looking for on the trip and see this as the country you should locate in then I say Come and God bless you. I do not know what more I should write on this matter.

We did have a blessed time on the trip to the Plains and while out there. We had the opportunity to testify to many all along the way. We spent nearly two months all together. We had a good supply of Bible, Testaments and other book along, but our supply ran out a long way before we were through. We were sory not to have enough along. The people were wondering when I would come out

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there again. I promised to come in July. Now the rest here think that it would be too much for me, so I proposed that Andrew go if he would be in position to do so. Hence it was so decided as he informed that he could go and will likely go in June and stay out into July.

We went out to La Chapa, Arnt knows where it is, and to Trinidad and visited the different places in between. Juanito wasalong and enjoyed it greatly. He said that while on that trip he had an experience of sensing the responsibility of helping to bring the gospel to his near fellow-country men, yes those of his own territory. It surely was inspiring to see the hungry eager souls listening as we spoke. Most of them seemed to drink in all we said. They are in great need of our prayer and need someone to be there too, to work steadily,either a nacional or missionary (foreign).

As to the girl you mentioned Arnt, who wants to come to study, we have her application and I talked to her father seeing he wrote me about her. I made arrangements to take care of her before receiving your letter, hence she is cared for, and is coming.

In closing Helene and the girls join me in sending you our hearty greetings and wishes for a Blessed Easter and trip.

Yours in Christ,

Gerhard

1415 Grantham St.
St. Paul 8, Minn.
April 18, 1846

Dear Hans,

Thank you for the letter just received from Jujuy. It took a long time on the way, but I hope that this letter will reach you, before you enter Brazil.

I shall enter right into your questions, but I am frank in saying that I cannot give you a dependable picture, because there are too many unknown aspects of it. I might mention some of the baffling things first. At the first meeting where the vote went so heavily against us some of the students of the Lutheran Brethren school at Fergus Falls had been doing electioneering. They had come down to vote against having the field given to the Churches, and had gone around rounding up votes against us in the Twin Cities. We will not stoop to those tactics, and if the vote continues to be given on a free basis to those who come and not on a representative basis, the vote will swing with the particular group that is there. Another unpredictable quantity is the vote of some within our own Church. Gisselquist voted in favor of giving the field to our Churches at the first meeting, but both worked and voted against it in the second meeting. There is no doubt in my mind that some of the "anti-Church" element is interested in Celmosa, but how strong they are I do not know. I have tried to get a figure as to per-centage of support for the mission by synods, but cannot get the figures. The treasurer admits that the heaviest support comes from NLCA. While meeting with their executive committee, the treasurer being present, I guessed that the NLCA gave about 65% to 75% of the support. He did not challenge that guess, but seemed to indicate that I might be right. But, how many of those would be in favor of giving up Celmosa as a venture and the field to us, I have no way of computing.

They did vote at their last meeting to divide the field with the churches. However, I got the motion changed so that such an offer could be presented for consideration if the missionaries could present a workable plan of division. The thing that I am afraid of is that if we divide, the feeling of divided policy and "spirit" might be aggravated as long as we are there especially if we gradually get the ascendancy in numbers so that they will feel crowded out. I am afraid that that minority, martyr complex will be fed instead of removed. At the same time it will give them a new lease on life, and you can be sure, however much they are an opposition movement, they will capitalize on the fact that the Churhes are there and use that as a lever in gathering funds. They asked why we could not work with them or side by side with them as we do with the Lutheran Brethren in China. My reply was that in China we do it on the basis of mutual respect, each group recognizing the other as a brother synod. In this case, I called attention to the many implications of mistrust that had been hurled agains the Church, saying that it would be impossible to work together if they would constantly have to warn their students attending our institutions and their members against the evils of the Church policies. If that spiri would change, then of course it would be possible to work side by side.

This spirit is not true of <u>all</u> in Celmosa, however. Benj. Ostrem, Phil. Hanson and other leaders who are of our Church are in favor of giving the field to the churches, and worked for that move. The entire Canada District is in favor of the Churches. I believe that the majority of financial supporters of the mission are in favor of turning the field ove

but that does not mean much unless they are present at the meetings to vote. Of course, the Canada District should have had more than four votes at the last meeting, but that was all the individuals present. If delegation vote had been taken, I am sure that the vote would have been in our favor.

The above paragraphs will give you a picture of the spirit and workings of Celmosa. Burgess sent a copy of my report submitted to the Church to you in care of Armbruster. I sent a copy of that report to Jensen, and I imagine that he will use at least parts of the report in the Danish periodicals. Now about possibilities for the future.

There is still a possibility that the field may be given to the churches. The men from Canada are working strongly for that. They have been in correspondence with the missionaries on the field since the last Celmosa meeting, and there are at least some there that are strongly in sympathy with their feeling on the matter. I have the impression that Larson is one that is definitely opposed, but that Quanrud is in favor. I am not sure of the attitude of theothers when it comes to actual decisions. The only question is, what can the men of Canada do?

Officially the matter is now closed. We can do nothingmore. We have to act on the supposition that the field will not be ours, unless some more clear signs are forthcoming that would change our predictions. There is the possibility of a divided field, but that is not definite. The Boards at home (of our Churches) are not in favor of division. Unless a very feasible plan can be worked out that will have the O.K. of you men and the Celmosa missionaries I know it will not be considered. Even then, I think there would be doubts as to the advisability of such action, on the part of our boards.

Unless some radical changes occur, I think that the supporting element of Celmosa will increasingly be the Lutheran Brethren, together with some elements or factions of the other synods. The men from Canada have indicated that there is a possibility that they might withdraw from Celmosa. When we get our own field in S. A. support from our Churches will largely be swung from Celmosa to our own field. The contributions of the UELC have fallen off almost to nil already. The leaders of the Lutheran Brethren are very much concerned, because they do not want to have this mission. Rev. Sletta of Fergus Falls confided in me that the actions of the students did not have their approval. He admitted what I already knew, that the Lutheran Brethren have more of a mission load now than they can properly support, and that they cannot take on more. Sletta voted and spoke in favor of giving the field to the churches, (largely on this basis, I think) at the last meeting, though he had worked and voted to keep Celmosa as it was at the first meeting. If L. B. is largely left with Celmosa, and factions of other synods, it will mean that the spirit will be theirs. It will also mean that the amount of support they can raise will be on a starvation level. The missionaries, if they are to increase their staff, will be hard pressed, but the worst feature will be that the field will not be covered, and a spiritual starvation will result. That is what hurts me so much!

I will admit that I cannot know what the future will bring. I have been wondering if the best plan for you men is not to seek a field without any consideration of Colombia. Having weighed all possibilities of a new field, make your recommendations. However, at the same time leave the door open so that we can return to Colombia if some sudden change should take place that would make it available--if you still think that Colombia is the best field. I am in touch with Benj. Ostrem, and will get any definite news from the field as soon as it comes. I will pass it on to you immediately, if you will keep me informed as to addresses.

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Might I also ask for some impressions from you men? You will most likely be unable to make a report to the Board before its next meeting in May. However, I would like to know your impressions of the Bolivia field of the Luth. mission as compared to N. Argentina. Carlson was over to see me recently. He said that he thought Argentina a great field, but spoke about whether it would wise for us to start a field of our own there now with the possible political disturbances that he felt sure were coming. He felt sure that entrance could be made through Bolivia if we wanted to get in, but raised the question mentioned. He has the idea that perhaps the churches should work with the already existing fields. I think that he has in mind the large school formerly run by the Methodists in La Paz. He says that there is a likelihood that his mission can buy this school for a nominal price, and says further that he is planning on going ahead on the deal. He also plans on full-time radio work, and the farm with the many activities centered there. He did not say so definitely, but hinted that the churches may run the school and enter specialized types of work. There are some questions in my mind. A man should not be put in specialized work, especially teaching, till he has had some experience among the people, or else his teaching may be too much divorced from life. We ~~would~~ should also, therefore, have some work of our own <u>on the field</u>. Another question is whether it is to be under the mission already there, as to organization and principle. Another thought is in reference to the nature of the school. It has been filled with Catholic students with little evangelical impact. The wiser approach is to begin in a small way with students that will accept our chief contribution, and that in turn may be influenced and trained as Lutheran teachers and preachers, if they are otherwise qualified. The reason I would like an opinion is that I have a hunch that this question may come up before the Board. Of course there in another aspect--if we as a Church group run the school and medical program, literature, etc., it will be a tremendous boost for Carlson's mission. It will also put the stamp of approval on that mission before the church people so that he will find it easier to raise funds. If that course would be the wisest, of course we would have to risk that, but there are many ramifications. One big question in my mind is, "Has his work in Bolivia been oversold to our people at home?" Does he have the field and the successful activities that he implies? Then the other question is, "Is Bolivia the country in which we should sink our money and efforts to make a real evangelical impact in S. A.?"

We should have a field that is accessible, one that is open enough so that we can work ourselves in with our message, one that is centrally and strategically enough located so that our influence can be felt more than locally. Paul's principle was to hit the centers from which would naturally radiate the impact made in the center. S. A. will never be evangelized by N. American missionaries. We must have a field from which it will be easy to train and send out native workers--when we get that far. Such a center will also be good for the dissemination of literature and a base for medical work that can reach out to the smaller towns and rural areas reached by the center.

If you can give an opinion on my questions, even though they may not be final, I would like one by air-mail so it will be sure to reach me before the meeting of the mission boards.

We are praying daily for your guidance. May the Lord lead you in all that you undertake, and mold your thinking so that the final result may be to His eternal glory.

Greetings to you all.

Sincerely,

Rolf A. Syrdal

Buenos Aires, Argentina,
April 26, 1946

(a few changes in construction in final draft)

Dr. Rolf A. Syrdal
1415 Grantham St.
St. Paul 8, Minn. U.S.A.

Dear Dr. Syrdal:

Rev Thoresen will be informing you as to the reason for my replying to your letter in behalf of the three of us.

We are very grateful for the letter received today and the light it casts on the situation and trends at home. This is a great help to us, as any consideration of a divided field in Colombia is deeply affected by what might be the ~~spiritual~~ complexion of Celmosa in the future, ~~and also what might be their strength financially and also of staff.~~ This enters into the picture both ways. If we should accept a divided field would the Lutheran Brethren or other "anti-church" influence be so strong within Celmosa that harmonious cooperation on the field would prove impossible?

A practical question ~~which~~ in this connection is: Are there prospects that ~~such~~ several Lutheran Brethren men will come to the field? We feel that intimate cooperation with the present Celmosa staff on the field would be possible, but not free from problems. This situation could so easily change by adding of new staff. On the other hand, if we were to abandon Colombia and choose a field elsewhere, would Celmosa be strong enough to make an impact on that country? In other words would there be an effective Lutheran

witness in Colombia? Perhaps the danger of predominating Lutheran Brethren influence in Colmosa will be offset by the inability and apparent unwillingness of that Synod to become responsible or largely responsible for the mission. We are very interested in any developments in this respect or any further light on the picture.

Now as to your request for an expression of opinion, especially with reference to the Bolivia field and the American Institute in La Paz; as you suggest nothing of what we say at present can be regarded as final. There are several things yet to be crystalized in our minds even in respect to ground already covered. Might there be solutions to the problems involved in opening work in Bolivia of which we are not aware? And, will further study of Argentina, Brazil and Venezuela perhaps ~~present us~~ confront us with a possible field ~~with~~ which has the need, the possibilities and the challenge that even a divided field in Colombia presents (provided that a workable agreement for such a division can be arrived at.). Ecuador and Peru do not present it even though Ecuador has two provinces (removed from eachother) largely unoccupied.

You ask for our ~~opinion~~ impressions of the Bolivia Lutheran field as compared to N. Argentina. This we shall try to give even if we have considered somewhat the possibility of working the two together. First of all, the political situation in Argentina and its ~~effect~~ bearing upon mission

work and the entrance of missionaries seems at present unpredictable. At the moment it seems next to impossible for new missionaries to enter. However some ~~older~~ senior missionaries here feel quite hopeful that this is mostly a ~~reactionary~~ ~~and~~ political ~~aspec~~ reaction against the U.S.A. and that no religious discrimination will be made in the future. We spent some time at Jujuy, Salta Embarcacion and a day in Tucumán trying to get an insight into the situation in Northern Argentina, ~~The result is that we feel that~~ and learned that practically the whole territory is extensively (not intensively) occupied by the Plymouth Brethren and others. Although there might be room for a Lutheran church in each of the larger centres, (Salta, Jujuy and Tucumán) as well as in several towns of varying size and importance throughout the territory it would still be difficult to have a solid unit of work without "stepping on the toes" of missions who have been there for over a quarter of a century. Then the future of Indian work in the Provinces of Salta (where Embarcacion is located) and Chaco is very uncertain for Evangelicals. Even now they work ~~with~~ under restrictions which are serious handicaps. The government is getting more control of the schools and [illegible] teachers for them. It would seem that this whole area (even excluding the Indians) has reasonable prospects of receiving an Evangelical witness within a not too distant future. The Plymouth Brethren perhaps do not promise too rapid an expansion at the moment But the Baptists have hopes of pushing

from Tucuman

Northwood to connect with their work in Bolivia. One thing, however which might justify to a greater extent our going into northern Argentina is the weakness in national leaderships which we sensed among the Plymouth Brethren, due to the fact that they do not believe in specially trained ~~peo~~ and ordained pastors. All christians in the congregation are preachers. This is perhaps the greatest reason for the saying which goes about there among other denominations; "they multiply by division".

When as to Bolivia, we had a good talk with Dr. Bell of the American Institute, whose wish it is that the plant should be operated jointly by two or more denominations and continue as a strong evangelical center of culture and education, with liberty to propogate the protestant faith. (This they cannot do under the present government setup) His second recommendation would be that one denomination ~~should~~ (We for example) should take it over - But even if the Methodist Board, to get the ~~[illegible]~~ property off their hands might accept less than $130,000.00 for it, Bell estimates roughly that it would require from 20,000.00 to 30,000.00 ~~[illegible]~~ annually to pay the foreign staff. The tuition of the school pays only running expenses and the salary of the Bolivian teachers. This would be a great expence to sink into one isolated mission project if we had no field to work together with it. Neither we nor the Lutheran

mission in Bolivia could, at once, staff such a school without keeping on a large part of the present staff (some of the Bolivian teachers being Roman Catholics). Naturally we would have the privilege of using the plant in any way we saw fit, once it was ours. Frankly we fail to see what likelihood Carlson's mission has of swinging such a deal, to say nothing of full-time Radio work and their many other not too solidly founded projects. This we say with due respect for the fine work done so far, for the good and wholesome spirit of the workers we met and with cherished memories of the splendid fellowships we enjoyed among them. We could only wish to learn from such daring faith and would not dare to say that Carlsons vision is entirely visionary. But we think that what is already started should be more firmly grounded and developed ~~somewhere~~ before proceeding ~~on~~ to ~~the~~ the great projects already mentioned! They still owed 17,000.00 on the farm and apparently did not have the funds to improve it so it could be put on a paying basis. It has undoubtedly great possibilities in spite of its isolation. (The last three miles or so will have to be made by mule back, ~~there is~~ ~~however~~ ~~the~~ pass until a road can be built.) The ~~Missionaries~~ missionaries on the field were forced into the work without an opportunity to learn Spanish due to lack of staff and the furloughs of other workers. This situation will, of course be alleviated to some extent with the return of Weinhart and others to the field. By saying these things we do not wish to weaken ~~the~~ faith of anyone in this mission, because it does have great possibilities

but we were not particularly impressed by the stability of things at present. "Is Bolivia the country in which we should sink our money and efforts to make a real evangelical impact in S. A."? I don't know. ~~Bolivia~~ The evangelical forces of Argentina are already making a telling impact on the continent from the south. Perhaps we could find a more strategical centre farther north, ~~so in Bolivia~~ A tremendous impact is being made in Brazil. It is perhaps weakest in the northern & Bolivian republics. ~~Colombia~~ ~~will gain more and more importance~~ even though she may never compete with Argentina & Brazil. She will be more ~~accessible in the future~~ with the west coast railway and others completed. It should be remembered that she has sea coast on both oceans. Also psychologically speaking Bogotá has enjoyed the name of the Athens of South America even though she may not deserve it now.

Again we state that these impressions and statements are not final but partly to some extent our present reflexions ~~We therefore recommend that~~

Sincerely yours,

1415 Grantham St.
St. Paul 8, Minn.
May 2, 1946

Pastor Arnfeld C. Mork
% American Embassy
Rio de Janeiro, Brazil

Dear Pastor Mork,

I received letters from Hans and you today. I wish to thank you both. I was particularly glad to receive your letter with details that you mentioned. It will be of benefit to us at this time if any special petitions for help come from the Bolivia Mission before our next board meeting. I do not know if anything will come, but some hints from Carlson indicated that he would be happy if we would take over the institution at La Paz. Your information has strengthened my general impressions. I doubt very much that the most good could be accomplished at this time by sinking all our resources of money and man-power into an institution. Our principle has usually been that we run schools for the Christians to develop them, but that it takes at least three-fourths or two-thirds Christians in a school to give it the Christian atmosphere that is necessary for building a Christian nucleus of the Church at a school. This may be slightly different in S. America, but I would want to be sure that we were doing more than transplanting a Protestant culture into a Catholic seed-bed, before a big venture like that were entered.

I agree with you heartily that your recommendations remain open till you have completed your tour and returned to Colombia. Your report will be considered in that light.

I was at Moorhead, Minn. on Wed., Apr. 24, speaking at a pastoral conference. While there I received a rather excited phone call from Rev. Benjamin Ostrem from Rothsay. He asked if the Churches would still be willing to take over the Colombia field if it were offered them. I told him that I was sure that it would be considered, that we were waiting for a report from our missionaries on tour, but that informal indications from them would indicate that they, too, would be very willing to consider such a possibility. My statements to him will not in any way compromise any recommendations you make, but leaves the door open if the field is again offered to us. The reasons he made this call to me were several. 1) Pressure of certain individuals and groups that feel Celmosa made a mistake in not giving the field to the Churches. The Canadian group is strong in this attitude. 2) Petitions by at least one of the student groups in the schools conducted last year in Colombia that you be returned to the field. I have later learned that there was an indication that they may not return if their petitions are unheeded. (This information is private for you three men, as it is not for publication.) 3) The seeming certain possibility of the Celmosa mission losing both Soata and Tunja.

What this appeal will mean I have no way of judging. The groups that have blocked the transfer of the field to the Churches may be prepared to lose these sections, sacrificing them for the purpose of having their own independent organization. However, on the strength of my reply, Rev. Ostrem is calling a meeting of the Celmosa Board a couple of days before the meeting of our Mission Boards in May. The Board will not have authority to cancel the decision of the general meeting of Celmosa, but might give some indication as th the way the wind is blowing. In

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that way, and to that extent, we can take their decisions into account.

The possibility of the loss of the two centers mentioned will soon be common knowledge, as it is announced in Celmosa Clarion, now in the mai If that is correctly interpreted by the Celmosa supporters, it may chan the general opinion of the voting members of the mission.

A letter from Rev. Vinje, a member of the Canadian Board of Celmosa, to missionaries in Colombia states that it is his opinion that the field should be given over to the Churches, and that Celmosa continue as an organization to support the work financially and by prayer as conducted on the Colombia field by our Churches. It seems to me that this is the best solution of the future of Celmosa, if the field is given to us, but so far this plan has not met with a very popular reception. However, if this plan is pushed from within Celmosa itself, I think it may finally be accepted. It may not live long under such an arrangement, but it would be a good stop-gap, leaving the future open for further developments.

I am sure that if an agreement is reached, that the Church will have to offer to take over all the Celmosa missionaries. I have the word of the two boards that they would be willing to do so, and have given that promise to Celmosa. There may be a little period of readjustment from both sides under such conditions, but if they are met in the spirit of Christ, I am sure they will not cause undue difficulty.

I mention these things so that you may be as fully informed as possible as to the movements and feelings of the organizations and individuals at home. There is much of the unknown quantity that we have no way of measuring--not least, the voters that come to the meetings of Celmosa. Things may still rest at an impasse as far as Celmosa is concerned, which will leave us out of the picture. We have still not received any plan of division of the field from either the missionaries or the Celmosa Board.

I am happy that you men are now on your trip. It will help to reveal the conditions of Celmosa as it is in reality without your help on the field. I am sure that you are also learning a great deal on this trip that will be of great benefit to the work of the Lord wherever He calls you to settle down. May God continue to be with you with His protectic and guidance throughout your tour. Our prayers are with you daily.

Sincere greetings to you all,

Cory A. Syrdal

BOARD OF FOREIGN MISSIONS of the Norwegian Lutheran Church of America

425 SOUTH FOURTH STREET, MINNEAPOLIS 15, MINNESOTA / TELEPHONE: MAIN 6583 / CABLE ADDRESS: MADAKINA

Office of Mission Secretary

May 21, 1946

The Revs. Arnfeld C. Morck
Harold L. Olson
Hans V. Thoresen
Avenida Caracas #39-49
Bogota, Colombia

Dear Friends:

Enclosed please find copy of minutes of Board meeting February 27 - March 1.

I do not think these minutes need any comments. The items marked 2 and 3 under Varia apply to all our fields, but they are a little premature as far as Latin America is concerned. When we get our own field and can furnish the houses the Mission will assume the cost of the basic furniture.

Our Boards met again May 14th, and I can give you the main points of that meeting. The Celmosa Board met here in Minneapolis the same day as we met, and they said they wanted to confer with us. The whole afternoon of the 14th practically was taken up with this conference. The Celmosa Board offered the following proposal:

> "The Board of Directors of the Colombia Evangelical Lutheran Mission of South America, Inc., in regular meeting assembled May 14, 1946, hereby offers to the N. L. C. A. and U. E. L. C. the larger south portion of our field in Colombia, subject to the approval of our workers on the field. Unanimously passed.
> J. O. Gisselquist, Secretary."

This resolution was discussed to some length after which the Celmosa Board withdrew to hold a separate meeting.

The Joint Board then adopted the following resolution to be presented to the Celmosa Board:

> "Voted: Be it resolved that because of practical difficulties we do not deem the suggested division of the field of Colombia, as of the suggestion made May 14, 1946, feasible. We renew our offer as churches to take over the field and the present missionary staff on the field, if they so desire. We suggest further, that Celmosa continue as a supporting agency of the work in Colombia as conducted on the field by the churches. On the strength of this offer we will instruct our missionaries that they return to the field to continue their work there until the Celmosa Association can be called for consideration of this offer, provided that the Celmosa Board will recommend such action for the approval of its Association."

BOARD OF FOREIGN MISSIONS of the Norwegian Lutheran Church of America

425 SOUTH FOURTH STREET, MINNEAPOLIS 15, MINNESOTA / TELEPHONE: MAIN 6583 / CABLE ADDRESS: MADAKINA

Office of Mission Secretary

Morck, Olson, Thoresen--2

The Celmosa Board after discussing this proposal at last adopted the following resolution:

"In view of the fact that the churches, for practical reasons, have rejected our offer made to the churches that we divide the field, and in view of the precarious condition of our field in Colombia, we as a Board ask the Association of the Celmosa to kindly vote on the offer made by the churches at the next annual meeting."

There is where the matter now rests. I understand the annual meeting of Celmosa will be in September.

Where does this leave you? Unless you offer a definite proposal to start a new field I interpret the resolution of the Joint Board to mean that you "return to the field (Celmosa field) and continue the work there". You notice that our resolution gives the proviso that the Celmosa Board recommend our proposal to their Association for approval. The Celmosa Board does not make any recommendation but simply refers the matter to their annual meeting. I think, however, that this technicality does not alter the gist of our proposal, so I advise that you continue on the Celmosa field until final action has been taken, unless, as stated, you have a definite recommendation as to a new field.

Thank you for letters en route. We were deeply grieved by the message that Mrs. Morck had passed away. God's ways often seem so different from our ways, but we know that His ways are the best. May God grant us grace to "see light in His light", and to find comfort and strength in the knowledge that He is near even in the darkest moments of our lives.

May God richly bless you all! Cordial greetings,

Yours in the Master's Service,

John E. Gronli

JEG:EL
Encl.

Thursday
May 23, 1946

Dear Aunt,

Grace & Peace.

Underneath are the Everlasting Arms.

Well got here about 1½ hrs. ago. Had news from the meeting. The full report has not come yet but will later.

What has come I quote:-

"The Celmosa Board in regular meeting assembled May 14, 1946 hereby offers to the N. L. C. A. and the U. E. L. C. the larger South portion of our field running East & West, subject to approval of workers on field."

To this offer the Board of Foreign Mission responded as follows:-

"Be it resolved: That because of practical difficulties we do not deem the suggested division of the field of Colombia, as of the suggestion made May 14, 1946, as feasible. We renew our offer as churches to take over the field and the present

Missionary staff on the field if they so desire. We suggest further Celmosa continues as a supporting agency of the work in Colombia as conducted on the field by the Churches. On the strength of this offer we will instruct our Missionaries that they return to the field to continue their work there until the Celmosa Association can be called for consideration of this offer, provided that Celmosa Board will recommend such action for the approval of Association."

To this Celmosa Board replied:—

"In view of the fact that the Churches have rejected our offer to divide the field for practical reasons, and in view of the precarious condition on our field at present, we as a board asks the association to kindly vote on offer made by Churches. We do not recommend, only ask the association to vote."

This last motion barely passed in the Board a comment by Girelquist also the following Now we will have to wait and see. Let us pray + ask the Lord Jesus to enter into and take over this whole matter. We cannot do it but the Lord our very helplessness opens the door to Him as we are willing.

Well brother at last it seems that there is hope for the Church. I am writing B. Ostrem. This report did not say we would be given chance to vote on it, but I s'pose that will come later.

I quote also from a letter from Andrew.

"There is no hope for anyone to come out. Alvida has decided not to come until something will be settled. She feels that Almora is done with the present set up. We don't know. I feel the time has come that it could march on with more vision with the church."

I s'pose Andy means the work could march on better better under the church, and it seems Alvida has at last gotten some light also.

Let us continue more than ever in prayer for this brother.

We are remembering you Aunt in prayer.

Greetings to the rest, Phoebe send regards

In Him,
Olger.

Copies to Dr. Grunbi + Rev. N. R. Jensen

Bogotá, Colombia
June 5, 1946

To the joint Boards of the N.L.C.A.
and the U.E.L.C.

Grace and Peace in Christ Jesus

Upon prayerful consideration of what we have learned from our survey trip of South America as well as of what we understand to be the present state of relations with the Celmosa Board, we do not find ourselves prepared at the moment to give a complete report nor final recommendations, due to the fact that the action already taken (by our Boards, May 14, 1946) throws us into some perplexity and leaves the situation rather closed or unapproachable until the action of Celmosa in September be known. Secondary to this factor is the uncertainty of what might be the effect of our conservative government upon evangelical missions, at least in the immediate future. This may be more certainly known by August when the new government takes office.

This, however, we are ready to say. Even though it may be difficult to say that the need for an evangelical witness is greater in one country than in another (because the need expresses itself in so many different aspects) we are convinced and agreed that the type of need which we as a church are best suited to meet and where we can make our most effective contribution exists to the greatest degree in Colombia.

Therefore, we are ready, without hesitation to recommend Colombia as our first choice of a field. But whether we would at all consider another field depends largely upon the action taken by Celmosa in September or upon the finding of a workable basis for co-operation of the two missions on the field if such be the case. We feel that an attempt at a geographical division of the field would, under present conditions be only a technicality and a way out of the difficulty. The actual or practical working of the field would demand that missionaries of both groups be movable, wherever the work required it, without respect to a territorial division. We also feel that our friends in Celmosa both at home and in Colombia are coming to see and will clearly see sooner or later that the Kingdom of God can be best furthered here under the administration of the church, even if we should start on the basis of a technical division. This we say also in accord with our proposals of December 5, 1945. Of course, the only really desirable solution is that of one field under the care of the churches. The problem then is the bringing about of this or in other words the real winning of that element (especially at home) which is afraid of us. There may be good reason to hope that this can to some degree be realized even by September and that Celmosa will vote positively on the proposal which is before them at their annual meeting. But should they a third time refuse the offer of the church, it would result in a certain negative psychology which would be harmful to all concerned. If there is a possibility of that happening in September would it not have been better to have met them part way, in hopes of gaining their confidence over a period of time, or to have deferred any action until final recommendations relative to the survey trip could be considered? We are perplexed as to whether the gap would be so widely opened again, in the event of a negative vote in September

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that it would be wiser to seek another field or accept the "face-losing" and difficulty which would then be envolved in a divided field in Colombia. We would hope that enough true desire for the real good of the work exists in Celmosa circles to prevent them from capitalizing on our preference for Colombia and again throw their weight in favor of division, confident that we would stay in Colombia regardless.

We would greatly appreciate any light on developments at home in this respect. There are undoubtedly reasons for the definite action taken on May 14th which we have no way of evaluating. We shall in the meantime be considering and working on a detailed and final report which will be ready for your August meeting but wish that this could have been done in conjunction with our Boards or with representatives of the same.

It will not be possible nor advisable for us to go back to Celmosa field in the meantime and continue where we left off but we shall be at their service in anyway that we can help them, without filling a place which later might have to be left vacant. Considerable hardship was caused by our leaving the field in January after a year's work. But upon their invitation we shall be glad to serve in any temporary capacity.

Upon our own experiences and those of other missionaries we wish to make a few suggestions to the candidates who will soon be working on their papers for entrance:

1. Avoid absolutely the use of the word "missionary" in applying for passport and visa of the same. Use teacher, professor (if it can be truthfully done) or pastor, clergyman, theologian, etc.

2. That the right attitude to the foreign consulate be always maintained, remembering that it is a privilege to be a visitor to the respective country.

3. That if at all possible the visa of the passport be secured directly from some Colombian consul without special permit from Bogota.

4. That if this permit is demanded by all consulates and refused by Bogotá, that the candidates study in Mexico, as that would be less expensive than coming to Colombia on a tourist visa and not be able later to secure resident visa. (We are inclined to believe that even if Colombia should be closed to the entrance of new missionaries for a four year term of this conservative government, that would not be sufficient reason for not beginning work here at this time)

5. That Dr. Clyde Taylor, Washington, D.C., former missionary to Colombia, who now represents several missions before the U.S. government, is glad to be of any possible help in problems which might arise. He also has contacts through which equipment for missionaries can be secured at great discounts. I shall secure his address.

Respectfully submitted,

Arnfeld C. Morck

Arnfeld C. Morck
Committee Secretary.

Duitama, Boyacá
July 17, 1946

To the Joint Boards of the UELC and the ELC:

Greetings in Christ Jesus!

We would like to present the following brief report of our trip in South America and the recommendations that after prayerful consideration we have prepared for your approval:

Ecuador

Contacts made:

In Quito, the capitol, we observed the great work of the radio station HCJB, now broadcasting the Gospel in 14 languages with 600 Gospel programs a month. We spent much time with Rev. Reuben Larsen, formerly jungle missionary and now co-director of the station. We chanced to meet there Mr. Marroquin, our friend from Mexico, secretary of the Am. Bible Soc. With him we observed the work of a Bible colporteur selling Bibles on Quito's streets. We also talked with Rev. Savage formerly missionary in Colombia, now head of the station's music, and with the Moffats, missionaries to head-hunting savages, now master and matron of the Christian Miss. Alliance's school for missionaries' children in Quito. The school, serving missionaries of Colombia, Ecuador and Peru we also visited.

In Guayaquil, center of sea commerce, we met the Reed brothers, sons of one of the three first missionaries to Ecuador, now owners of an office equipment and printing business that prints 3/4 of Ecuador's textbooks. We also talked with Mr. Bostrom, new head of the C. Miss. All. Bible School and with Miss Shepherd veteran mission secretary. We attended their large church and heard of the success of their open air meetings, 6 on a Sunday, that provides 50% of the church's membership. The Worm Mullers and Mr. Jensen, Norwegian Consul, were also contacted.

Observations:

1. Only two provinces in Ecuador are unoccupied, Bolivar, pop. 110, 270, area 3,216 sq. miles, Cañar, pop. 125,109, 2,677 sq. miles.
2. The radio has opened many villages to the Gospel, but needs a missionary follow-up.
3. Robert Reed impressed us with the contribution Lutherans can make with a worship service.
4. There are about 30 Norwegians on the island of Galapagos, 400miles from the coast that need ministration.
5. The Reeds are doing a great work through their youth camps at the mouth of the Guayas River.

Peru

Contacts

In Lima we visited the Pentecostal Inst. and work, and observed the Methodist and Peruvian Churches at open air meetings and services. We had a long conference with Mr. Ritchie, Peru's oldest missionary and Bible Soc. secretary, now retiring. Fortunately we were able to attend a luncheon conference of the missionaries of Lima with Dr. North of New York, Sec. of the Am. Bible Society, the guest speaker

In Arequipa we had several conferences with Mr. Hawley of the Evang. Union of S. Am., observed their work and their evangelical day school of some 200 students.

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No. 2

Conclusions (Peru)

1. The country is nominally occupied except for two provinces th are jungle and settled by Indians.

2. The evangelical work is controlled by an evangelical council that deals with the government. The latter has restricted the number of missionaries to a certain quota so that no one can come in unless one goes out so that no group can come in at any one time.

3. In our contacts with them we sensed that the Evang. Council, in contrast to the other countries, is united doctrinally (Baptistic) and therefore it would be hard to work with them.

4. Mr. Ritchie suggested one possible opening for new work: that of providing specialized workers among University students or to train Sunday School workers.

5. He did say that the Lutherans could contribute one thing, so lacking in Evang. churches in Latin America, a sense of worship.

Bolivia

Contacts:

The World Mission Prayer League, work in La Paz, Coaba Farm.
La Clinica Americana, Dr. and Mrs. Beck.
The Baptist work, Dr. Hillyer and farm on Lake Titicaca.
American Institute, Dr. and Mrs. Bell.
Friends Church, La Paz, Rev. Chapman, their work on Lake Titicaca, the Seminary in La Paz, work in Sorata.

Observations:

1. The country is nominally occupied in so far as the work present in the country is placed in such a way as not to leave any single field which a new group consisting of a number of missionaries could take over without stepping on the toes of others already preser

2. Bolivia has mor missionaries per capita than any other Latin American country, though the need is not yet met.

3. Any work in Bolivia would of a necessity be almost pure Indian work, often in two Indian languages as well as in Spanish. This mean that the work is very primitive and does not provide a varied program.

4. Mission farms are a growing means of work in Bolivia and for Bolivia serve quite well, depending to some extent on land and management.

a) The original cost is tremendous.
b) It works well only in a country such as Bolivia which has a serf population.

5. There is in Bolivia a great need for a literature program.

6. The World Mission Prayer League:

a) The missionaries were very friendly and seemed to be very much one with the Church.

b) We, however, caught their field at a very low ebb in so far as many of their experienced missionaries were in the home land though those present seemed to be carrying on even above their normal capacity and training.

c) Due to some extent to the above, it seems that this mission has been over-rated in the home land as to the amount of work that is being done and that can be done by them. However, without exception the mission and its personel seem to enjoy a position of high esteem among other missions in Bolivia.

d) They are desperately in need of trained workers to do pastoral and educational work.

e) It appears as though they have already taken on all that they can handle with the stations and the farm and the need for for an educational program to say nothing of plans for a large school

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such as the American Institute and a radio station.

f) There are great possibilities in what they have and a substantial mission can be made of it, if they will keep their feet on the ground.

g) There is need and a small possibility of working with them on their field and supplying the educational and literary program.

7. The American Institute presents a challenge but it would be somewhat of a one sided dream for our Church.

a) It has served greatly, through its graduates in public office, to make Bolivia liberal and the most easily entered country in Latin America for missionaries today.

b) Its present influence for the Gospel could be truly great under a definite evangelical ownership and program.

c) To buy, the original cost would be about $130,000 with an upkeep yearly of between $20?000 and $30, 000.

8. Medical work is possible in Bolivia but even here only outside of the cities. It appears that even this need will begin to be met by the nationals themselves in the not too far future.

Argentine

By rail from La Paz, Argentina we arrived in Jujuy, the morning of April 7, where we attended the morning and evening services of the Plymouth Brethren whose work in Northern Argentina we later discussed in detail with Rev. Gerard the pastor. In the city of Salta we also observed their work and profited by Rev. Tremlett's advice.

However, the most unique single piece of mission work observed was that of the Johnsons in Embarcacion. By the power of God Indians of two once enemy tribes now live harmoniously and ethically together in a clean and neat camp, sustaining themselves by working in the village and vicinity as well as from articles of handwork made by the women. From 300 to 500 meet regularly in the mission chapel to hear the Word of God. They know Spanish of which they are proud, and for which the government holds the mission in high esteem. Since Johnson's death a young man, one of the early converts, is in charge of the camp, still under the supervision of Mrs. Johnson. Mr. and Mrs. Lambert, American missionaries, with seemingly no definite doctrinal or organic affilations with any group, are helping Mrs. Johnson in the work. But it would seem more fortunate that say the Swedish Pentecostals could carry on the work in the way that it has been started. It is a nucleus of work which presents a challenge to any mission. The possibilities of the evangelization of those two tribes,(Toba and Metaco), through a thorough training of evangelists from among these Christian Indians is tremendous. Even now some of them go out to their own people as evangelists. The work could be carried on by a Lutheran mission, in spite of some serious problems especially in respect to doctrine.

In Tucumán we visited Rev. Freeman, a Southern Baptist, who encouraged us to begin work in Northern Argentina, saying that there was great opportunity and need in all of the bigger centers, and that in Tucumán were 30 city blocks untouched where a church is greatly needed. (We have noted with interest that the Baptists have with success reversed the traditional policy "get your people and then build your church" to "build your church and you will get your people". The reason for this lies in the psychology of the Latin people who ordinarily cannot conceive of worshipping elsewhere than in a church building). Here we also met Professor Palavacino, of the University of Tucumán who gave us interesting light on the history of the northern region and on the present political situation.

In Buenos Aires we attended Good Friday and Easter services in several churches including the ULC, the Norwegian, Danish, Swedish and the Jewish Mission. The following persons were contected: Rev.

Armbruster of the ULC, Anderson of the Nor. Seemen's Mission, Krebs of the Danish, Beate of the Swedish, Odell of the Aurora Pub. House, Dr. Stockwell of the Union Seminary, Rev. Poole of the Meth. Church, Rev. Sonneveldt of the Dutch Reformed, the Missouri Synod men, especially Dr. Lehenbauer of the Seminary and the secretaries of both Bible Soc. The churches and schools of the various denominations were observed. We attended the annual conference at Rosario of the Federation of Evang. Churches of Rio de la Plata (including Argentina, Uruguay, and Paraguay) with Dr. Koo of China as guest speaker, and gained insight into the work in that region. From the Bible Soc. secretaries we got the information on the southern provinces of Argentina and therefore felt that a trip through those parts was not necessary.

Observations:

1. Opportunites in North and South of Argentina somewhat depends upon the settlement of these areas. This is especially true of the Southern provinces, Rio Negro, Chubut, Santa Cruz and Tierra del Fuego, which, generally speaking are bleak and very sparsely populated sheep-grazing lands. An irrigation project may change the picture to some extent. In the North there is increasing difficulty of Indian work due to the apparent claim of the Roman church.

2. Rural work is somewhat difficult in many parts due to the "hacienda" set-up of Argentina. Most is city work and all the larger centers are nominally occupied by one or more groups.

3. There is no territorial division among missions and some of of the same competition exists as at home.

4. Primary mission schools are not as necessary as in other countries nor are they as good a mission approach.

5. We believe that the evangelical forces in Argentina are in a position to expand to meet the increasing demands. For example the Lutheran work is on the threshold of great expansion. The ULC now has its own seminary and the Mo. Synod is rapidly changing to the use of Spanish in its seminary and churches and will thus take on a more definite missionary aspect. In general the evangelical church of Argentina and its leadership can compare quite closely with that of the U. S. A. in most aspects except in numerical strength.

Brazil

Contacts:

Porto Alegre -
- Missouri Synod work, two churches and seminary
- Baptist college
- Methodist schools for boys and girls
- Pentecostal tabernacle

Sao Paulo
- Presbyterian Inst. for the working class of young people, located in the country.
- Mc Kenzie College
- Mrs. Sally (wife of the director of Presb. Mission)
- Dr. Ellis, Sec. of Christian Educ. in Brazil (Meth.)

Rio
- Baptist Church
- Methodist "
- Pentecostal Tabernacle
- Missouri Lutheran
- Mr. Anders, sec. of the Evang. Union
- Dr. Turner, Am. Bible Soc.
- Dr. Tucker, Br. " "
- Bennet College, for girls
- Union Church, Dr. Koo preaching.

No 5.

Observations:

1. There are no territorial divisions among the missions and therefore no single field is available to a new group.

2. Brazil is outstanding for the growth of its national church in the last few years. Today it is alive and on fire.

3. The country is more or less occupied by missions along the populated coast.

4. The interior presents possibilities which are not too inviting as yet due to health reasons and the scarcity of population.

5. There is good reason to believe that, as the population moves inland, the native church will follow it and quite well fill the need with the present mission force already at work - this will be much like what took place in the westward movement in the States.

6. There is an evangelical consciousness among the people in general found no where else in Latin America. There is an estimated evangelical membership of some 1,000,000 while in the last national census some 4,000,000 gave themselves as being of the evangelical faith.

7. There are some stirrings within the Catholic Church which may have some favorable results for the future.

8. All schools in Brazil must be headed by a native director.

9. There is a large German element in the south which originally was of the German Evangelical Church but which now calls itself Luth. due to the pressure of language during the war. This group is without mission work, but might better be served from another group of their own national heritage.

10. The language would require a change-over from the present thought and training of our mission and would mean a certain amount of isolation from other Latin American missions such as our Lutheran brethren in Colombia and Bolivia.

11. In Brazil the greater percent of the established work is now in the hands of nationals while the missionaries are moving inland to new fields.

General conclusions

1. Great need for higher standards of education in the schools we have, but they should always serve the evangelistic ends.

2. Need of trained national workers - those who have concentrated on that have contributed most.

3. Better system of S. S. - training teachers and programs.

4. More worshipful service - the so common practice in Latin America of having only S. S. in the morning has hindered this.

5. Lack of work among the middle and upper classes - this can somewhat be met by higher standards of educ. and by worship service.

6. Need of balance of emphasis of worship and evangelism.

7. Missionaries that are best trained in language and cultural background contribute more quickly and fully to the work of the mission.

8. A healthier national church has resulted where missions do not spend money too freely on the people but where they are trained to assume their share of the responsibility. (But money must be expended for institutions and buildings).

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On the basis of the above observations and our experience in Colombia we wish to state that Colombia has that type of need and possibilities that best challenged the type of mission endeavor that we feel we can carry on; that there our Church can best make its contribution to the cause of Christ in Latin America for the following reasons:

1. The territorial divisions and the understanding ...6

among evangelical missions in Colombia makes it possible for us to have a definite territory for which we are responsible.

2. That such a field provides opportunity for a varied program:

a) Rural and urban
The country now furnishes the strength of the missions and also membership for the town.

b) Evangelistic, educational, literary, and some medical (nurses) and agricultural (plains)

3. That Colombia has a strategic position (geographically, politically, and evangelically (as a hub), in Northern S. Am. as Argentina in the Southern and Brazil in the Western.

4. That it is the country most needful at the present of mission work.

5. That the Lutheran Church can meet the need of a stabilizing influence among the other evangelical missions in Colombia.

6. That the present Celmosa Mission and the Church can be of mutual benefit and blessing to one another whether the Church takes over the field or works with said mission.

Therefore, we recommend that the probable offer of the Celmosa Mission of their present field and other adjacent available territory be accepted; that if such an offer is not made that a working agreement with Celmosa be arrived at.

Respectfully submitted,

BOARD OF FOREIGN MISSIONS of the Norwegian Lutheran Church of America

425 SOUTH FOURTH STREET, MINNEAPOLIS 15, MINNESOTA ✓ TELEPHONE: MAIN 6583 ✓ CABLE ADDRESS: MADAKINA

Office of Mission Secretary

July 22, 1946.

The Revs. Arnfeld C. Morck
Harold L. Olson
Hans V. Thoresen
Avenida Caracas #39-49
Bogota, Colombia

AIR MAIL

Dear Friends:

Enclosed please find copies of Minutes of Board Meetings of May 13-14, June 15th and 21st.

No doubt you wonder why letters from here are becoming rather scarce. You will see from the enclosed copies the main reason for the delay in writing. I had hoped to have something definite to tell you, but it appears we still must wait for some time before a definite decision with regard to a field in South America will be made. The next meeting of the Celmosa organization will be in September. You already know that there will be a recommendation presented to that meeting that the field in Colombia be given over to the Church.

In the meantime this new situation in Bolivia has developed. I cannot write in details about this matter until final action has been taken and I would ask you kindly to keep the information of these Minutes <u>confidential</u> until the matter has been definitely settled.

The Methodist Church is offering us their whole field in Bolivia but their price is considerably higher than the figure we offered as per enclosed Minutes. The matter will be before our Board for definite action August 25-28. We are trying to have a special meeting of the Board next week to consider the proposal from the Methodists, but as both Dr. Aasgaard and Dr. Carlsen are in Europe, we will probably not be able to take final action before the meeting in August.

Next week we have the Recreational Conference for our missionaries and Board members at Medicine Lake. We hope and pray that we may have a blessed week together.

With kind greetings to you all, I am

Very sincerely yours,

John E. Gronli
M.H.

jeg:h

BOARD OF FOREIGN MISSIONS of the Norwegian Lutheran Church of America

425 SOUTH FOURTH STREET, MINNEAPOLIS 15, MINNESOTA / TELEPHONE: MAIN 6583 / CABLE ADDRESS: MADAKINA

Office of Mission Secretary

July 25, 1946

The Rev. Arnfeld C. Morck
Duitama, Boyaca
Colombia, South America

Dear Rev. Morck:

Many thanks for letter of the 18th which arrived this morning and for Report which is well written.

Before this letter reaches you, you will know from copies of minutes sent you about the most recent development with regard to work in Latin America. I asked that this information be confidential as far as our own missionaries are concerned. We can not publish it here until definite action has been taken. The next regular meeting of our Board is August 26-28, although we have to have an emergency meeting next week during the Recreational Conference at Medicine Lake.

I think you can easily understand that this whole situation makes it quite difficult, not knowing what to do when arranging for new missionaries to go out. As you know, the Rev. R. K. Malde and family and Miss Joyce Bergh are about ready to leave. The Rev. Theo. Mendenhall and family will not be ready until the end of the year. I wrote Miss Bergh some time ago and asked her to get her passport and, if possible, visa for Colombia so that she could get to the Language School at Medellin the first part of August. I have not heard yet whether or not she has received her passport and visa.

When this new development with regard to Bolivia was brought to us in June it seemed wiser to have our missionaries go to Mexico City until the question of field had been definitely decided. The main reasons for this are:

1) No passport is needed for Mexico, and it usually takes about five weeks to get a passport from Washington after the application has been sent in.

2) It may be possible now to get passport in Mexico City and this may be easier than to get it from Washington. It may also be easier to obtain visa in Mexico for Colombia, if that is to be our permanent field.

3) It would be rather difficult to send a family to Medellin on a transit visa with the possibility of their having to leave the country after six months or so. That is also in accordance with advice in your former letter.

4) The situation in Mexico at present seems to be peaceful, and our missionaries should be able to spend a year profitably there studying Spanish. At least during that year some definite action will have to be taken with regard to a field so that we will know where they will go.

Please remember me to coworkers in Colombia. With cordial greetings and and best wishes, I am

Very sincerely yours,

John E. Gronli

JEG:EL

1415 Grantham St.
St. Paul 8, Minn.
Aug. 8, 1946

Rev. H. L. Olson
Duitama, Boyaca
Colombia, S. A.

Dear Rev. Olson,

I am writing you as secretary of your group, that you might be fully informed as to what is transpiring on the home front. I would also like to have your frank opinion as a group concerning the propositions that lie before us.

I have not written for some time, as things got to the official stage when I felt it best that correspondence be left to the mission office. However, as new things are developing I have suggested to the Mission Board that I will be writing to you.

First I would like to answer a question that was brought to the Board after our last meeting with Celmosa. It was then a question as to whether we should take over the entire field, or if we should subdivide the field. They offered to divide the field, drawing a line east and west, as you have most likely been informed. There are reasons why this division was not accepted. One was that you as individuals had expressed at several times previously that a division would not be a satisfactory solution of the problem. In this reasoning the Board concurred. Two different Lutheran groups with different concepts lying next to each other might not work out well for the church as a whole. You know the various reasons for this, and the difficulties. Then on the home front things are not easy in such an arrangement, either. As far as I see there are only two possible results that would follow from such an arrangement. 1)Either Celmosa would be floating on the fact that the Churches are with them and would get a new lease on life in such a way that money would flow into their coffers and men flow out to the field in numbers till the problems there would be multiplied. 2) They would die out in a few years, and during all those years and in the succeeding years as they bitterly mourn the death of Celmosa they would blame the Churches for coming in in a friendly way and proving false and swollowing them up. It so happens that there are two strong elements in Celmosa that are rather donimating. a) Lutheran Brethren and b) an anti-church element in the various churches that stand ready to blame the church at all times. Both these groups are hard to deal with. A clean cut is better than a long drawn-out death that will bring ill-will. In spite of their offer, we do not feel that it will be possible to work with Celmosa. Severe indictments were made vs. the churches at the last meeting of the Celmosa Association on the score of our mission policy.

The Celmosa Board is at present in favor--by large majority-- of turning the entire field over to the churches, if we can depend on private statements. They had promised to call a meeting of the Association for the last week in August, but other Board members objected so the meeting will be held the first week in September. That is rather unfortunate, as our boards meet jointly the last week in August. It may also mean that there is some reaction so that

the turning of the field over to us is not as certain as it seemed when last I met with a majority of the ~~xxxx~~ Celmosa board at their request. We have had the difficulty before--that men who speak privately in favor of turning the field over, speak otherwise and vote otherwise when it counts--in public. At the time when the Celmosa representatives met with our joint boards all but one who spoke were very definitely in favor of turning the field over to us. It seemed best in their judgment and in ours, hence our reply that we would hold off decision, if the board would bring as a recommendation to the next Celmosa meeting the sentiments they had individually annunciated, that the field be turned over. This they refused to do, but they merely recommend that the matter be brought up for action again.

Then regarding possibilities in Bolivia. I was in New York in June to negotiate with the Methodist mission. They offer to turn the entire field that they have in Bolivia over to us for a consideration. We think that they ask too much, even though they ask much less than market value of their properties. Their request is for $290,000. There is about $14,000 cash in Bolivia that would be ours if the purchase was made, so the price would be reduced by that much. Even at that I feel the price is too high, because of the mission policy it would inflict upon us.

The Institute at La Paz can be turned gradually into a more church-centered institution, with perhaps a seminary as the focal point in the system which might also include a Bible School. However, to run it as it now is would take about 12 to 15 missionaries or at least short-time teachers from America. The U. S. governement is at present aiding the institute with a grant of $37,000 annually, but of course if it became a Christian institute in the real sense of the word that support would cease. That is more than it takes to run the institute at the present time, but with change of the character of the school we could not hope to have as large tuition charges as they now get, so the annual budget would be large.

The institute at Cochobamba is smaller, and would be more easily moulded to our purpose. The difficulty is that the evangelistic work for building a church has been very limited, and has been among the Indians. They have been running the institutes for the Spanish-speaking people, so the largest running expenses are for institutions not directly touching the church. That is a rather sad mistake, and it would take a long time to make changes. However, we must look at the possibility, with the thought that perhaps God is here opening up to us a field that will give us a real possibility for making an impact for Christ in Bolivia.

The Hospital at La Paz would also be ours, and I see that this could be a wonderful opportunity. Negotiations are so far on an exploratory basis. Would like your reactions. We will have to make more definite contact with the Methodists in September after the Celmosa meeting is over.

Then a question that might have much bearing on the future work. What about the possibility of getting men and women into Colombia under the present conservative regime? Would like your opinions. Am also writing to Dr. Edward G. Seel for his judgment. If we cannot get more missionaries into Colombia, what are we to do with those that are already called, and more that are making preparations to go to S. America? Rev. Malde and family are temporarily going to Mexico City.

... 3

These are days when we need to pray much with open minds and hearts that we will be guided right. We must also take the opportunities that God gives us in preaching the Gospel. We hope that the various aspects of our future in S. America now hanging fire will soon be cleared up--but when they clear we must know that we are acting according to the will of God, and then be ready to act fast. I beg your earnest consideration of the problems now confronting the Board at home and you onthe field. I would like to have a reply at your earliest opportunity so that I can carry some word of your thoughts with me to the next Board meeting on the 26th of August, if possible.

With sincere greetings in Christ,

Carl A. Sjordal

Duitama, Boyacá
August 13, 1946

Dr. Rolf A Syrdal,
St. Paul, Minnesota

Dear Dr. Syrdal:

Thank you so much for your letter of August 8 and for the added information that it gives us on the developments in the selection of our South American mission field. We met last night and after a thorough discussion of your letter and the matters touched on we would like to add the following comments:

As our report and recommendation states we feel that if the Celmosa should offer the field, without any strings attached, that it should be accepted. We feel that we can best serve the cause of Christ in a field that offers the opportunities for service that this field does. It also would by far be the most economical to take over and man, at the present time, of the fields that are under consideration. And the fact that we returned to the field at the order of the Board makes it the only thing to do if it is offered. For it would certainly be improper for us under the circumstances with our return to the field to not accept it. Further, in all negotiations with Celmosa that has been the one thing that has always been offered them, to take over the field if they so desired.

You have perhaps noted that in our last report and late letters to the Board that we have considered more than we did when we came out here the possibility of a divided field. Such has been due to the change of attitude and the increasing ability that we have found to work with the missionaries of the Celmosa. However, Thoresen would stand by the recommendation that we last sent and would favor division of the field with a workable agreement before he would consider Bolivia. In that workable agreement would be included: 1. Church directorship of the one Seminary and the one Institute for both fields, 2. Complete liberty in the matter of worship - to be practiced and also taught by both groups, 3. Strict adherence to Lutheran doctrine on both sides. Olson and Morck find themselves unable to say right now which of the two they would put second in consideration, (next to taking over the field) division of the field with Celmosa or Bolivia.

this due to added info matin you sent us on Bolivia. but just we understor that the Disst. was the chief consider

It might be well for us to state that the present Secretary of Foreign Affairs in Colombia, appointed by the new, conservative president, is a liberal. And that as far as that goes only God can know what will happen in these Latin American governments. In any country here they can change overnight. If we feel that the Lord opens a field for us then He can also open the doors to enter that field.

In regards to Bolivia we cannot help but feel that the investment involved both of men and money is stupendous. From so many missionaries on our tour we heard the complaint that their mission boards had made their Latin American mission only a sideline in place of a full-fledged mission. If we are not ready to make our Latin American venture the same as our other foreign missions, then the Bolivian proposition is entirely out of question. As to the definite things offered we might add this -

1. That the hospital in La Paz, under the present able management, is self-supporting.
2. That only with the aid of the present director and a large part of the present staff of the Institute in La Paz for a period of

years could that fine institution be kept going. It would have to be kept going thus for some time.

3. It would be a mistake to change the general program of the Institute because it has well served and will best serve Bolivia with that program. But it could have a more Christian emphasis and Bible School and Seminary faculties could be added. But leaving it unchanged, we feel that we as a mission could best devote our effort to another program.

4. It would be reasonable to think that the difficulties arising from the adjustments necessary in taking over a Methodist field would be greater than even those in a divided field with Celmosa.

We are praying much for the meeting in August that God may guide our Board in the momentous decision that is theirs to make, and that God may also have His way in the decision of the Celmosa. And we hope that these statements, though they are meager, may help to shed some light on the problem that is at hand.

With greetings to all in Christ Jesus, I am,

Sincerely in Christ,

[illegible]

Secretary of the Committee

BOARD OF FOREIGN MISSIONS of the Norwegian Lutheran Church of America

425 SOUTH FOURTH STREET, MINNEAPOLIS 15, MINNESOTA ✓ TELEPHONE: MAIN 6583 ✓ CABLE ADDRESS: MADAKINA

Office of Mission Secretary

September 6, 1946

My dear brothers Arnfeldt, Hans, & Harold:

After more than two years of prayers, meditations, and heart-searchings, the Lord has given us an answer. We believe it is from the throne of grace guided by the Holy Spirit. We have searched our hearts again and again and on our knees asked God to point the way. We have never faltered from our original thought that God had led us to serve Him in Colombia, after the doors were closed in Argentina. The path has often been cloudy but God kept us on the way.

The Celmosa Annual Convention was held this week. I have been a member of this association for several years and interested in it since its beginning in 1936. My congregation in Lisbon, Illinois, was one of the charter members of this mission. On Wednesday afternoon, September 4th, the convention decided by a vote of 23 for and 5 against to turn the field over to the ELC and ULC. This brought a thrill of joy to our hearts for we felt that it was the Spirit's leading. There were no speeches against Celmosa's turning the mission over to the church. All talks were in favor of it. The Canadian branch had a meeting at Donalda, Alta., in August and voted 42 for and 1 against the turning over of the mission. Yesterday afternoon the churches formally began negotiations toward the new program. A sum of $2,500 will be given to Celmosa to pay for any properties, etc. in Colombia.

Am just sending you this brief note in case you have not received word by cable. Dr. Gronli is out of town. I wanted you folks to know this as soon as possible. This is just a private letter to you. The official communications will come through our office as well as all details.

We're going to push forward with all the power possible.

(over) ...2

We should have ten missionaries to send out to you in the next six months or so. We will divert Malde to Colombia and not Mexico.

Now is the day to work and serve the Lord in Colombia. We will pray for you. I am just sending out five hundred letters to the members of the Prayer Covenant and ask them to pray for this new venture of faith.

God bless you.

With my heartiest greetings to each one of you.

Your brother in Christ,

Andrew (Burgess)

ASB:EL

1415 Grantham St.
St. Paul 8, Minn.
Sept. 7, 1946

Dear Friends in Colombia,

I hope that you have heard the news long before this letter reaches you, but I cannot help but write a few lines to give a few details for your information. The Celmosa Association met Sept. 3-5 and voted to give the entire field in Colombia to the churches. The vote in the Canadian branch at an earlier meeting was 42 to 1 in favor of giving the field over, and it was 23 to 5 in favor, at the meeting just held in Minneapolis. With this vote of giving the field over to the churches is also acceptance of the churches' offer to take over all missionaries of Celmosa that desire to continue the work in Colombia under the churches. This includes the missionaries in America that have been called and either have not reached the field, or are here on leave. The latter includes Mrs. Salte, Miss Sheldahl, Miss Bakke, Mr. and Mrs. Joseph Walla. Miss Sheldahl was once called by our mission board of the E.L.C. to go to China, and had accepted the call. However, China being closed at the time, she accepted an appointment of Celmosa to Colombia. She is now on the way. I am not acquainted with Miss Bakke. I know Mr. Walla very well, as he has been a student at our seminary, and is returning this fall. He is a wonderfully fine man, and should make an excellent missionary. I hope that the missionaries on the field will also continue, so that we may be stronger as a missionary force to carry on the great work there in Colombia. May God grant rich blessing to you all as you continue together working for the advancement of the Kingdom of God among the people there, and building His Church to His glory.

As to details, I shall mention them briefly. We as the two churches take over full responsibility for the work as of Oct. 1. We have been authorized by the Celmosa Association to retain the official name of the mission in Colombia if so desired. We asked for this, as we felt that it would lead to complications under the present regime if there was a change in organization and name, at least for the present. It was thought that an evaluation of property and moneys should be made by the Celmosa Board and that we then pay for these that whatever money and property if any that is on the field should be ours. At the last session of the Association, however, I got the feeling that it might have a better conclusion if the whole association might make a decision in this ~~question~~ matter, so that there would be no long discussion with differences of opinion that would hamper the immediate turning over of the field, so suggested that if possible they should make a ~~suggestion~~ decision at once. They decided to turn over to the churches whatever money is on the field, and all property of the mission for a stipulated sum that was passed unanimously by the Association and accepted by us. This is not a matter of absolute value, but the idea was to have all things settled in a business-like manner so that things could be properly wound up to mutual satisfaction. The sum set was $2,500. Gisselquist and Gronli were appointed to draw up the necessary legal documents and to execute them. That will be done before Oct. 1. The Celmosa Association will be meeting again in Nov. to discuss the future of that organization.

There was a very fine spirit prevailing at the meeting. There was no ill will, and no voicing of opposition to the move that has now been consummated. I was thankful to God for the conclusion.

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Now you and the other missionaries of Celmosa will be on the same footing after Oct. 1, all members of one mission with equal rights and responsibilities. I am sure that things will work out well on the field as you meet and work with the pioneer group there that you have already been associated with for these two years. I am sure that it is not easy for them as they realize that a change is taking place, but know that with your sympathetic understanding and Christian fellowship the period of readjustment will go well. I hope that the feeling of being of different backgrounds and groups will disolve and that there will be a united front. The burden of the readjustment will lie heavier on you men than on them, but with God's guidance I know that you can make them feel at one with you in all things.

It may be presumptuous on my part to offer any suggestions, but I do so just as a friend of you folks and as a friend of the mission. There is nothing official attached to my words. I think that every consideration should be given the present Celmosa missionaries They have pioneered. They have looked on the field for a long time as theirs. Wherever possible I think that it would be well to have them heavily represented in official positions, even though we as representatives of the churches take the back seat for a while. I also think that policies now in force should be retained without change as far as possible while both you and they work together for an aggressive advance. I think that we should not be in a hurry to change policies, even though you are agreed they should be changed, but that they rather come about gradually. The main object that I hope can be accomplished this first year is that you and the Celmosa missionaries can be welded together into a close fellowship in the love of Christ so that you will be <u>one body</u>. Then you can begin as one body to affect changes that will increase the efficiency of the work and the quality of the church to be built as you see it. I know that you will be aware of the tensions that may at this time develop. May God give you grace and wisdom to so meet them that all will result in a greater blessing to you all and to the people among whom you are working.

There has been delay in the negotiations. I know that this must often have tested your patience, as it has mine. However, God works in ways we do not always understand, and I am sure that even the delay has been of value. Now the field seems clear before us. Enter in in the Name of the Lord. May your ministry be blessed!

There will be no further consideration of the field in Bolivia. That entire matter is now dropped.

With sincere greetings in Christ,

Rolf Syrdal

Not knowing whether Pastor Mork has returned from his evangelistic trip yet, I address this letter to Pastor Olson so there shall be no delay in having you all receive the news and details.

BOARD OF FOREIGN MISSIONS of the Evangelical Lutheran Church
425 SOUTH FOURTH STREET, MINNEAPOLIS 15, MINNESOTA / TELEPHONE: MAIN 6583 / CABLE ADDRESS: MADAKINA

Office of Mission Secretary

September 20, 1946.

CIRCULAR

The Revs. Harold Olson
Hans V. Thoresen
Arnfeld C. Morck

Dear Friends:

As you already know, at the meeting of the Celmosa, September 3-5, it was decided to give over the field in Celmosa to our Joint Boards. Our Committee met with the Celmosa Board to go over details and it was agreed that the official transfer shall be made October 1st. It was also agreed that if the Celmosa missionaries desire to join us and become missionaries under our Joint Boards they will be welcome. I have already notified their missionaries in Colombia through Mr. Quanrud and have invited them to join our ranks. At last we have a field in Latin America and we pray that God will richly bless the work and the workers.

I have delayed writing you because I wanted to be able to tell you something about the new missionaries who have been called and are ready to leave for Latin America. Up until the time of the decision to give over the field in Colombia, we were rather hesitant as to where our missionaries should go to study Spanish. The choice seemed to be between Medellin and Mexico City. With the decision to give over the Colombia field to us, it becomes logical that our missionaries go to Medellin for language study. The question, of course, is as to visa. Miss Joyce W. Bergh is now in Chicago. Last night she wired that she had received the visa for Colombia and will leave by plane for Medellin September 26th, arriving at Medellin at 2:45 P.M. September 27th. I am writing today to the Language School announcing her coming.

The next to leave will be the Maldes. They have 3 children so it is not as easy for them to travel as for single persons, but we shall try to arrange for them to go to Medellin also. However, the visa they get is student visa which will be good for 6 months and can be renewed, I think, for another 6 months. The thing to do from your end is to try to obtain the necessary papers so that our missionaries may remain in Colombia after the year is up. There has recently been a change in the Consulate in Chicago and the new consul seems more willing to grant visas.

The Mendenhalls will be leaving about the first of the year according to latest information. Miss Belva Nerlien also has accepted call to

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BOARD OF FOREIGN MISSIONS of the Evangelical Lutheran Church
425 SOUTH FOURTH STREET, MINNEAPOLIS 15, MINNESOTA / TELEPHONE: MAIN 6583 / CABLE ADDRESS: MADAKINA

Office of Mission Secretary

Latin America but intends to have a term at the L.B.I. before leaving for the field.

With cordial greetings to all of you and with best wishes for God's guidance and rich blessing upon you and the work, I am

Very sincerely yours,

John E. Gronli

jeg:h

IN RETROSPECT

Nov., 1945

El Instituto Bíblico Luterano, located at Duitama, closed its school year of 1945 on November 1st.

It was a busy and in many respects a difficult year, but nevertheless profitable and rich in experience for both students and teachers, all of whom were " green " at their job. Inexperience as most of the students were in the art of study and the instructors limited in their use of the Spanish, we sensed the directing hand of the great Master Teacher, shaping and molding the character and thinking of the students. Three of the five boys in attendence will now be serving in whatever capacity they can under the supervision of the missionary at whose station they are placed.

The closing service had a double purpose in that we also celebrated Reformation Day. One of the boys spoke fervently on the blessings which God has given us through the Reformation, socially and Spiritually, emphasizing the three great principles, "the Word alone ", "Grace alone ", "Faith alone ". Another boy, the student president, spoke on behalf of the class. One of the local believers spoke in behalf of the congregation. The closing sermon was given by Rev. Thoresen, director of El Colegio Luterano, Soata (Institute for girls). It was an ardent and heart-searching message, the principle emphasis being that we are ready to preach first when Christ is all and we are nothing.

On November 3rd. both teachers and students piled into a truck and rumbled off to Soatá to celebrate Reformation Day on Sunday Nov.4th, with a special program by both schools, including a talk by Miss Ella Heerde on the topic "the Reformation as seen through the eyes of a teacher". At the evening service Pastor Morck preached on the theme "Ye shall know the truth and the truth shall make you free". However, that which impressed the writer most was the simple and yet spiritually-dignified Communion Service administered by Rev. Thoresen in the cozy little chapel of Soata. The Lord was indeed present to bless us with the benefits of His Death and Resurrection.

As we part, our prayer is that God may continue to work in the lives of these our young Colombian friends by means of His Holy Word, in which they have been taught, to the end that they may become humble, efficient and Spirit-filled witnesses of the Living Christ.

Arnfeld C.Morck

INSTITUTE REPORT
1948

The Instituto Bíblico-Cultural celebrated its opening service on April 11 in spite of the political uprising. The new Institute building, which the mission bought last year, was dedicated at the same service by Supt. Olson. Rev. Olson also preached the opening sermon in Rev. Malde's absence since all trafic was paralized. Chiefly due to the Bogotá incident the students from the Plains did not come. We had a total enrollment of 17 students. Four students left before the term was over for various reasons. Of these we hope one (who left because of his father's illness) will return next year.

Thanks to God, in spite of some disciplinary problems which threatened the spiritual life of the student body, the school came through all difficulties with a spirit of consecration and Christian unity. It was a year of constant trial of some sort. But we believe that even this bore spiritual fruit in the lives of the students, and searched, tried and strengthened the faith of the instructors. Our Tuesday morning faculty prayer meetings were always a source of strength and blessing and doubtlessly contributed much to the perfect harmony which existed throughout the year in the faculty.

Due to the circumstances known to all, the Institute closed with an impressive chapel service on the 20th of October upon recommendation of the faculty and by action of the Executive Committee. The two graduates, Ana Wilches and Leticia Corzo, continued classes of special instruction under Joyce Bergh in El Cocuy.

The graduation, held in El Cocuy, was a happy, festive and memorable day. We are very grateful to Joyce Bergh and the Olsons for the success of this graduation.

Respectfully submitted,

Arnfeld C. Morck

March, 1949

THE INSTITUTE MOVES

As our readers know from former articles, the "Instituto Bíblico-Cultural" functioned in Duitama in a building which the Mission purchased in 1947 when Dr. Syrdal and Rev. Jensen visited our field. You are also somewhat acquainted with the reasons for evacuating Duitama and moving our Institute to Bogotá, Colombia's capital. This was one of the most weighty and difficult matters of our missionaries' conference in January. The nearest move would have been Tunja, capital of Boyacá, but that would mean drawing too much attention to Evangelical activity in that city where we have also just now built the new chapel and where work is up to now progressing very favorably under God's hand without too much persecution. Therefore, it was thought unwise at this time to place larger missionary staff and the student body in that city. That left a choice between El Cocuy and Bogotá. El Cocuy had much in its favor. It was closer than Bogotá for many of the students of our field. It is a small town and not so different from the environment in which our country students live, and operation costs would be so much less than in Bogotá. But since El Cocuy, though a liberal town, is surrounded by very fanatical conservative communities and towns dominated by the Roman priests, it was feared that the incident of Duitama could be repeated even there. Some of you will perhaps recall that Pastor Olson, our field superintendent, was imprisoned in El Espino, a town on the highway about 20 minutes from El Cocuy. Therefore, in spite of certain hesitations and fears, the Institute was temporarily placed in Bogotá. There is no place where the school can go on as quietly and unnoticed by the enemy as in the capital. It has the obvious advantage of being in the center of communication, but has at least two disadvantages. One is the very high rent we must pay for a building. But I am sure our co-workers at home will also arise to help us in this time of crisis. The other is that we have no Lutheran church for the students to make their home while in this city. But we trust that the Lord is also providing this as we now have a center where we shall start services at Eastertime and plan to continue, having some of the meetings also in the Institute building. This, God-willing, can be the beginning of two centers of activity in Bogotá in areas not occupied by other missions. The two are separated by a distance of about 48 city blocks.

Our new Institute home is a rustic-looking three story building with sufficient space to house both the girl and boy students, provide class-room space, as well as residence for Belva Nerlien and the Wallas. Joyce Bergh will live at the Mission center, about 15 minutes by electric bus from the Institute. Rev. Walla will be Dean of the Institute when the Moreks leave on furlough in July or August.

This is a time of crisis not only for our school, but for the entire field. There is a strong national interdenominational movement at work in Colombia which does not always respect what we usually consider interdenominational ethics, and we are seeing a considerable reaction to our taking a definite Lutheran stand on doctrine and practice, even though we do not try to make Lutheranism stick out like a "sore thumb". A few of our students have been lost to other schools and considerable agitation has been carried on in some parts of our field in favor of affiliation with another denomination. In spite of these difficulties, we look forward to meeting with a loyal and enthusiastic student body numbering from 15 to 20 (matriculation will be on April 19). Six of these are coming from the Plains of Casanare. One of the boys reports that he will come on foot to the nearest bus or railway center, which will mean about four days' walking. The others from there will come by plane. We thank God for the encouraging reports that reach us of the faithful work carried on by students who have graduated from our Institute or have been working during intervals. Word has just reached us from the Ostrems of the splendid work done by Oliverio Mora (brother of the student who was imprisoned in Duitama during the persecution in that city; see Mrs. Morck's article of the December, 1948, Missionary entitled, "Pro, who was Faithful to Christ") who has helped them during the last year on the Plains. He has had two years of study in our Institute and is

now returning to complete the two years he lacks for graduation. The greatest need of our field is capable and consecrated national teachers and evangelists. Labor with us in prayer that God will call forth the same. Then our efforts shall not be in vain and the great harvest shall not be lost.

These scattered remarks are being written in the very process of moving, with desks, parts of double bunks, boxes, mattresses, etc., on all sides. We are waiting for one of the two trucks which we loaded yesterday in Duitama. One pulled in to Bogotá late last night and just when we had finished unloading, a military police appeared on the scene - then another, both carrying rifles. Then a plain-clothes official walked up. They took the license number of our jeep, and asked for identification. We were entirely unaware of the fact that Bogotá had recently passed a very good law to prohibit moving at night without a special permit. If all evidence, as well as an explanation by the owner of the house, had not been in our favor, and if a physician friend (one of the neighbors who thought the house was being "cleaned out") had not intervened, these lines would most likely have been written in prison this morning. As the police grinned and marched off, bidding us "good night", I asked them if we might still unload the things we had piled inside and tied on the outside of the jeep. "Yes, you may tear it apart if you like", they laughed back.

—Arnfeld C. Morck

Supt files

Financial Report for the Institute, 1949

General Ledger Balance $7739.49

Special Ledger

Under Budget - -

Fund	Receipts	Expenditures	Balance	Deficit
Boarding Club	$5370.41	2867.29	2503.12	
Rental and Upkeep	9403.20	7414.33	1988.87	
Prospectus	115.00	108.10	6.90	
Library	513.51	152.25	361.26	
Travel	236.00	36.00	200.00	
Telegrams - Telephone	50.53	111.15		60.62
Postage - Stationery	34.45	5.98	28.47	
Athletic Supplies	55.00	5.00	50.00	
Miscellaneous (Balance from 1948 and Budget for 1949)	309.74	28.81	280.93	
Replacement - Upkeep	135.03	271.35		136.32
Special Institute Budget (Balance from 1948)	131.70	- - -	131.70	
Totals	$16354.57	11000.26	5551.25	196.94
			- 196.94	

Balance .....$5354.31 due treasurer

Funds not received through budget; i.e. gifts, matrícula and fees for organ and typing lessons.

Fund	Receipts	Expenditures	Balance
Miscellaneous (Fees for organ and typing lessons)	$46.90	— — —	46.90
Matrícula	488.80	— — —	488.80
Student Aid	2910.58	1061.10	1849.48
Totals	$3446.28	1061.10	2385.18

$2385.18
Total Balance 5354.31

Total Balance ... $7739.49

Belva Nerlien
Jan. 7, 1950

1949

La Misión Evangélica Luterana en Colombia

The Colombia Evangelical Luteran Mission of South America

DIRECCION TELEGRAFICA "CELMOSA"

Institute Report to CELMOSA Annual Conference, Bogotá, Jan. 6, 1949

The Institute opened April 19th with an enrollment of 21 regular, 1 special, and 2 part-time students. The teaching staff during the first term consisted of Morck, Joyce Bergh, Belva Nerlien, Fanny Jiménez, Mrs. Walla and myself. Fanny Jiménez, the special student attending on a Scholarship, and Mrs. Walla, were part-time teachers. As Morck went home for his furlough at mid-year, his position as director fell to me, and his class hours were divided among the three full-time teachers. Two regular students and the two part-time students dropped out during the year. One of the former was from an Adventist family and returned to the Adventists. Two students completed their studies this year, one receiving a diploma of graduation, the other receiving a certificate for a year of special study.

Because of the presidential elections on the 27th of November and the increasing seriousness of the political disturbances preceding it, it seemed wise to close school early, the closing exercises being held on Sunday, November 6th. The school year was thus shortened from the originally planned 29 weeks to 26 weeks.

Special activities of the students were a school newspaper, social and devotional gatherings, outings and visits to various points of interest. For a time they took an active part in sponsoring the young people's service every other Sunday afternoon. Those from the three upper classes and a few from the beginner's class shared with the teachers in conducting the daily chapel services.

Generally speaking we had a very fine group of young people. In spite of congested living conditions and the undesirable aspect of having both boys and girls living in the same building, our disciplinary problems were not many nor very serious. The majority were good students responding well to instruction. We would like to have seen more fruit as evidence of the Lord's working among us this year, but still we are thankful that in some a real growth in grace was evident. We are confident that all of them were blessed and enriched by the Word which they studied and the christian fellowship which they found here. They also gained secular knowledge which will be of value to them throughout their lives.

I am very grateful to my fellow-teachers for their faithfulness and devotion to the work and for their splendid cooperation and helpfulness in every way. We are especially grateful to Belva Nerlien for doing an excellent job as matron in addition to carrying her share of the teaching.

To God we give the glory and the praise for the privilege we have had of serving in this way, and because He blessed so abundantly in spite of our misstakes and our failings.

Respectfully submitted,

J. L. Walla

STATION Institute : ANNUAL BUDGET, 1950

		Pesos
1.	Rent or upkeep of property	
2.	Evangelist	
3.	Teacher	
4.	Station schools, S.S., Day School, etc.	
5.	Literature and supplies	
6.	Travel	
7.	Telegrams, Telephone	
8.	Postage and Stationery	
9.	Miscellaneous	
10.	Freighting	

INSTITUTE:

1.	Rent or upekeep of property	$9000.00
2.	Replacement and upkeep of equipment (dishes, furniture, etc.)	200.00
3.	Board (students)	1000.00
4.	Cook (wages)	250.00
5.	Library	100.00
6.	Prospectus	10.00
7.	Travel	50.00
8.	Telegrams, Telephone	100.00
9.	Postage, paper, etc.	10.00
10.	Athletic supplies	25.00
11.	Miscellaneous	50.00
		~~10,845.00~~ $10,795.00

LITERATURE:

1.	"Voz de la Fe"	
2.	Other	

SPECIAL BUDGETS:

1.	Emergency fund	
2.	Travel, vacation and furlough fund	

Institute Report to CELMOSA Annual Conference, Bogotá, January 9, 1951

The Institute year of 1950 opened on March 1st and continued until October 29th with no interruption except that of a two week vacation at mid-year. There was an enrollment of 1 special and 9 regular students. One additional student was enrolled for the second term. The small number this year was due largely to a decision taken at our January conference to limit the enrollment to students of the 2nd, 3rd and 4th years. This was done in view of the extremely delicate national situation prevailing at the time; and some of us did not wish to have the responsibility of a large group of young people far from their homes in the case of an armed uprising or revolution. The teaching staff during the first term consisted of Joyce Bergh, Belva Nerlien, Vicenta Díaz and the undersigned. Vicenta Díaz was the special student, studying with a scholarship, but who also did part-time teaching. During the second term Harold Olson, then returned to the field, assisted with some part-time teaching.

Through the goodness of the Lord there were no interruptions of the school schedule and we suffered no molesting or persecution. There was very little illness among the students, although two of the girls were briefly incapacitated by operations, one having a tonsillectomy and the other an appendectomy. Because of fewer students there was less congestion in the sleeping and study quarters, and consequently the atmosphere was perhaps more conducive to study than it was during the previous year.

One of the more disappointing and saddening experiences of the year was having to drop a promising young man (Hugo Jiménez) from the student body. Before school opened he was implicated in a theft, but since he appeared to be repentant it was decided to admit him th the Institute again. Some months later more evidence in the case came to light. This time his attitude was evasive and indifferent. Out of consideration for the other students who might be harmed by his influence, and also for his own spiritual welfare, he was asked to leave the Institute. We are praying that the Lord will work true repentance in his heart and that he will consecrate himself and his talents to the service of the Lord.

Throughout the year there were the usual student activities. A student newspaper was published; social and devotional gatherings were held; occasional outings and some visits to points of interest were made. All the students and the teachers shared in conducting daily chapel services. Some participated actively in the young people's services, and some were of assistance in the work by teaching Sunday School classes. Three of the students were given confirmation instruction and confirmed by pastor Wendenhall.

For this next year, several young people, most of them from the plains, have indicated some interest in coming to the Institute; but to date only one application has been received. It is our prayer that the Lord will send young people of His choosing, such as will go out as witnesses and lights for Him in this dark country regardless of what vocation they might follow in life.

... 2

On my own behalf and on behalf of the Mission I want to express my appreciation to those who have served with me in the Institute this past year. They have been faithful and devoted in their service and have been most helpful and cooperative in every way.

For what may have been accomplished through the Institute this year toward the salvation of souls and the building of Christ's kingdom we give all glory and praise to God. For our many failures and mistakes we pray for pardon and ask that God's all-sufficient grace might overrule to the honor and glory of His Name.

Respectfully submitted,

J. L. Walla

P.S. This past year three students graduated with diplomas from the four year course. They were Oliverio Mora, Hilma Bello and Amira Jiménez. One student, Vicenta Díaz, who has taught school for us in the plains for several years completed a year a special study for which she was given a certificate.

INSTITUTO BIBLICO-CULTURAL
1951

	Receipts	Disbursements
Boarding Club	3319.35	3191.28
Prospectos	8.30	———
Travel	55.00	55.00
Tel. y Tel.	68.11	68.11
Postage and St.	12.50	———
Ath. Supplies	35.50	35.50
Miscelaneous	214.50	174.96
Matricula	661.80	123.40
Sp. Inst. Budget	1615.00	———
Library - Literature	123.27	123.27
Rent	11409.45	11809.45
Replacement & Upkeep	184.34	184.34
Student Aid	1909.78	697.00
	19616.90	16462.31
Balance on Hand		3154.59
	19616.90	19616.90

Harold L. Olson

Supt.

ANNUAL REPORT
INSTITUTO BIBLICO - CULTURAL
Dec. 31, 1952

- - -

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word". Psalm 119:9

Again we are thankful for the privilege of presenting to Colombian young people the wherewithal to cleanse and keep clean their way - the Word of God. Each year it becomes the inspiration to service to see that cleansing process take place in some individuals' lives. And we trust that by the grace of God that may be the service which our Institute renders to Christ and to Colombia.

The school year of 1952 began March 3 and closed Nov. 2. We had 18 students during the year, thirteen young women and five young men, one of the latter being a special student who had studied one year of law in the University and who taught in the Institute about half time. There were four in the last year, 1 in the third, four in the second and eight in the first. One of the last year group failed, but three young ladies graduated. We were sorry not to be able to employ them as teachers but we are glad that they can be useful in other places; one of them has been working in a downtown store, another in the home of the secretary of the Bible Society and the third is helping in her home.

Most of the students in the second year and up received part scholarships, the most needy 3/4, others 1/2 and some 1/4. Of the first year only one was helped but to our regret she could not keep on as she could not do the work. Because we are seeing that many do not appreciate the help given them we propose to keep lowering the amount of aid until all the students pay their own way as we feel that then they will make better use of their opportunity to study.

We are conscious of the constant difficult situation on our field due to the lack of rural schools. Because of that we are unable to cull out the students who are incapable of advanced study, and at the same time we feel that we have to provide opportunity for study to those who have no other possibility. Their problem became clear to us with the 2 girls who were unable to keep up in 1st year work. To help them and to occupy one of our teachers we provided them with special classes and we felt that it was not all wasted when they gave their testimonies of having accepted Christ as their Saviour.

Five students received catechetical instruction from Rev. Quanrud and were confirmed. During the year two special days were celebrated - Day of Prayer and Praise and the Day of Praise and Consecration. These brought definite results in the spiritual lives of our students for which we thank God.

This year the teaching staff has consisted of the Director, Miss Joyce Beggh as matron and teacher, Miss Leticia Corzo, and Mr. Rodrigo Quintero. Besides these Mrs. Opal Olson has taught typing, English and cooking, Rev. Olger Quanrud catechism, and Mrs. Helen Ostrem sewing. We thank God for the help of these. We also feel that our policy of having Colombians on the staff has proven practical this past year and we recommend that we continue using the two who served in 1952.

We are so glad for having our own property which was acquired in June. It gives us so much more freedom in arranging the house and much more feeling of stability in not having to move each year.

It has also become a conviction that we should provide more opportunity for work for those who want it in order to help themselves through the year. For the boys several jobs are possible but for the girls it becomes more of a problem. Therefore, if any missionary knows of possibilities of work, let us know so that it can be provided.

In several faculty meetings we had some serious discussions about the purpose of the Institute and the Colombian teachers showed serious thinking also in their participation. Out of these discussions came the conclusion that the Institute must first of all be a Bible School to bring young people to Christ and lead them on in the way, that is, a training school for life, and that second to that, but only secondary, it is a training school for service, as evangelists, teachers, etc. We need to emphasize this so that the young people who comewill not think just in terms of a job when they finish the Institute.

Thank you, one and all, who by prayer, cooperation and interest have helped the Institute in 1952. We trust that we may be able with that to go forward with Christ and Colombia's youth in 1953.

Sincerely, in Christ,

Harold L. Olson

FINANCIAL REPORT

INSTITUTO BIBLICO - CULTURAL

Dec. 31, 1952

Fund	Receipts	Disbursements	Balance	Deficit
Boarding Club	4275.16	4275.16		
Prospectus	18.50		18.50	
Travel	75.00	75.00		
Postage & Stationary	22.50	22.50		
Athletic Supplies	100.00	100.00		
Matricula	679.90	80.20	599.70	
Special Inst. Budg.	1615.00	1600.00	15.00	
Library Fund	100.00	100.00		
Rent and Upk.	7900.00	8280.00		380.00#
Replacement & Upk.	1252.41	1122.41	130.00	
Furniture & Equip.	1202.50	1185.50	17.00	
Student Aid	1254.47	1166.25	88.22	
Miscellaneous	919.50	948.95		29.45
Church Tel.	100.00	100.00		
Totals	19514.74	19955.97	868.22	409.45
	- 19955.97		-409.45	
Balance on hand	458.77		458.77	

The deficit is because of having paid the Jan. 1955 rent.

Respectfully submitted,

7

J. Berg

La Misión Evangélica Luterana en Colombia

The Colombia Evangelical Luteran Mission of South America

DIRECCION TELEGRAFICA "CELMOSA"

Bogotá, January 12, 1953.

Individual REPORT for 1952

"Rejoice in the Lord alway: and again I say, Rejoice. The Lord is at hand."

There is much that we would like to have seen different this year, but knowing that the Lord has been at hand, we know that we have been blessed in spite of our feeble selves.

After getting the institute building in readiness and making preparation for the school year, we were all ready and anxious to begin when March came. Seventeen students enrolled, twelve of whom were girls. Classes were conducted in the usual manner accroding to the prospecto. Extra-curricular activities included such as paseos, a debate, a cantata and two days of prayer, praise and thanksgiving - one day in each semester.

The two days of prayer and praise- the first led by Pastor Olson, Pastor Ostrem and Leticia Corzo, and the second by Fanny de Rodríquez, Rodrigo Quintero and Pastor Quanrud, proved to be of great blessing to students, teachers and visitors. The second day we rejoiced to hear testimonies by two of the new girls who had recently accepted Christ. Previously, on their Confirmation day inthe church, we rejoiced with others who have their testimonies for the first time. I shall not forget Ariel's joy for being baptised that day.

A time of the day which proved to be of much blessing was the quarter hour before bedtime in one of the girls' dorms, every night or at least nearly every night. We gathered for scripture, singsong, and prayer. Sometimes we discussed together problems, difficulties or even complaints, which seemed to make for better understanding amongst the girls. Saturday evenings we sang, listened to Quito, to records, sewed or knit. The girls seemed to look forward to this hour of relaxing.

From July to the end of the school year, Hilma Bello conducted escuela primaria for two of the girls who were not able to continue with the heavier institute studies. Hilma was much concerned for their spiritual welfare of these girls who had come from Catholic homes.

All in all we had a good year at the Institite. Naturally we would like to have seen more spiritual growth but we know that the Holy Spirit was working in our midst. For me it was a blessed year with many challenges to my Christian life. Many experiences brought me face to face with how desperately human and weak I am. What I often expected in to others, I found lacking in myself and had to cry unto the Lord for mercy and guidance. It was a real joy to work with the Director, Pastor Olson and the other full or part time

members of the faculty. I thank God for the opportunity of working with them and with our Colombian young people of our Instituto Bíblico Cultural.

November was my vacation month. I spent about nine days in Fusagasuga.

I am so glad for the opportunity to have been with Pastor and Mrs. Morck in Medellín from late November to the present. Before, I had only vague ideas about their important work there but now knowing it a little better, I can at least pray more specifically for the different individuals of the youth centre and congregation., there. I thank the Morcks and the Mission for this privilege of being in Medellín.

I thank all those who have helped to make this past year of 1952 such a blessed one. Truly I have reason to rejoice.

Sincerely submitted,

Joyce Bergh.

I.B.C y Escuelas Vacacional 1953

1953 proved to be a blessed year. After conference, I remained in Bogotá. The Institute year began the first of March with nineteen full-time and one part time students. Three students dropped out during the first or middle part of the year. During the course of the year we had two days of Alabanza y Consagración, one of them in our church in Teusaquillo. Graduation exercises took place the first of November.

Vacation Bible Schools were conducted from December 7 till Christmas, which were closed by a Christmas program held in the church. There were three schools in Bogotá with about twenty-five children enrolled, in El Redentor, eighteen in Tunjuelito, and eleven in Gaitán with Amira Jiménez, Olga Mora, leonilde Montoya and Lucila Roldán, teaching.

I look forward toward to a blessed year of service in 1954.

Joyce Bergh.

INSTITUTO BIBLICO - CULTURAL

Report 1953

Beginning the first Tuesday in March, 1953, and closing that first of November, the Bible Institute was given another blessed year. We thank God for His care in preventing serious illness, extreme cases of discipline, etc., As we look back we cannot but say, "Hitherto hath the Lord helped us".

Twenty students began the year with us and seventeen finished. One young fellow dropped out after two months, not being able, emotionally, to adjust himself to Institute life. Two others dropped out at the half of the year, one due to financial difficulties and the other not being able to make the grade scholastically. Mr. Quintero, who also taught part time finished the two year Bible Course and will teach full time next year, and Jorge Corzo completed the four year course and plans to go on studying in the Colegio Americano to finish his secondary training.

Five of the first year students were confirmed in October by Pastor Quanrud, the first confirmants in the new church. We are happy for the sincerity manifested by four of them and we pray that the fifth will become more and more conscious of his need of Christ and yield himself to Him.

For the first time we had an entrance exam which was an effort to determine the ability of the student, also to provide those who scholastically merited it, a half scholarship. Not wanting to grant scholarships freely to first year students since so many request it, we found this a hopeful solution to the problem. We also did away with much help given to upper students, paying them instead 25¢ an hour for their work. This seemed to bring a more agreeable response from the students.

The Days of Prayer and Praise that are held, one each semester, have proven of great benefit to the students. Of special blessing was the series of chapel messages that Pastor Díaz, of Puerto Rico, gave the second week he was in Bogotá. Besides these the special speakers who have visited us from time to time have brought much good to us.

Again we sense that there is need of the Lord laying His hand on young people, point them to devote their time to the study of God's Word. Therefore, we ask our coworkers to join us in prayer that the students of His choosing will come for the year 1954.

The Inst. Director senses that much of the blessing of the past year is due to God's grace first of all, then to the very fine cooperation that he has received from Miss Joyce Bergh, Matron, Miss Leticia Corzo and Mr. Rodrigo Quintero, teachers, and to the willing help given by Pastor Quanrud in Catechism Class, Pastor Ostrem in Personal Work, Mrs. Helen Ostrem in sewing, and Mrs Opal Olson in English, Typing, and Cooking. To each one special thanks.

May Timothy's blessing rest upon our young people - "Thou hast known the Scriptures which are able to make thee wise unto salvation".

In Christ,

Harold L. Olson,
Director

ACTA DE LA REUNION DEL COMITE EDUCATIVO DE LA IGLESIA EVANGELICA LUTERANA, EFECTUADA EL DIA 20 DE DICIEMBRE de 1.955.

ASISTENTES : Rev. Gerardo Ostrem - Presidente del comité.
Rev. Arnfeld C. Morck - Director del Instituto Bíblico Cultural.
Srita - Joyce Bergh.
Sr. Gustavo D. Rodríguez.

El Comitó Educativo de la Iglesia Evangílica Luterana en Colombia, CONSIDERANDO la necesidad de que la juventud que ha de dirigir el futuro de la iglesia tenga una preparación más sólida y más extensa.

ACORDO : Proponer al Concejo Administrativo de la Iglesia Evangélica Luterana la ampliación del plan de estudios del Instituto Bíblico Cultural de tal manera que se ajuste más al pénsum oficial del bachillerato a fin de que los graduados de nuestro plantel puedan, mediante la presentación de los exámenes que se exijan, ingresar en el 4o. Año de Bachillerato. Esto se haría sin eliminar ningún curso Bíblico.

EL COMITE EDUCATIVO encuentra que para poder llevar a buen término la nombrada ampliación del plan de estudios del Instituto Bíblico Cultural, deberán resolverse, en forma satisfactoria, las siguientes dificultades :

1a- Debido a que nuestras Escuelas Primarias Rurales no han podido funcionar durante los últimos años, muchos de los jóvenes aspirantes a estudiar en el Instituto llegan sin haber terminado de cursar al menos 4 años de primaria. Es natural que en esas condiciones se vean incapacitados de tomar las materias del Pénsum del Instituto. Lo anterior se ha podido observar en años anteriores y se haría más agudo el problema con la ampliación del plan de estudios a que nos referiamos.

2o. El aumento de trabajo haría indispensable la colaboración de un profesor más.

3o. LOGICAMENTE el Presupuesto del Instituto debe aumentarse en forma proporcional a los nuevos gastos que habría que atender.

SOLUCIONES PROPUESTAS

1955

La Misión Evangélica Luterana en Colombia

The Colombia Evangelical Luteran Mission of South America

Y El Consejo Administrativo Provisional de la Iglesia Evangélica Luterana en Colombia

DIRECCION TELEGRAFICA "CELMOSA"

ACUERDO PARA BECAS

En el Nombre del Padre, y del Hijo, y del Espíritu Santo. Amén

"Procura con diligencia presentarte a Dios aprobado, como obrero que no tiene de que avergonzarse, que traza bien la Palabra de Verdad". 2 Tim; 2:15

La Misión Evangélica Luterana en Colombia, por recomendación del Consejo Administrativo Provisional, y con la previa aprobación de la Junta de Misiones Foráneas de la Iglesia Evangélica Luterana, velará por el estudio y el sostenimiento del becado en la forma siguiente:

1. Pagará los gastos de viaje por la vía más práctica y económica.

2. Costeará la matrícula y pensión en el plantel de educación.

3. Proporcionará un pequeño aporte para gastos personales suministrados por el Director del Plantel y fijado su monta por éste y el tesorero de la Misión.

4. Gestionará los arreglos para que el becado trabaje en la Obra del Señor durante las vacaciones.

5. Se reservará el derecho de retirar la beca en cualquier momento si las circunstancias así lo hicieren necesario.

6. Se advierte que ni la Misión ni el Consejo se harán responsables por el empleo del becado al terminar éste sus estudios, pero si habría la esperanza que habrá campo y posibilidad de trabajo para el obrero en la mies del Señor, y siendo este el caso y el obrero idóneo, se espera que por cada año de estudio becado, trabaje un año en la Obra del Señor, y bajo el cuidado de nuestra Iglesia.

7. Los miembros de estos cuerpos prometerán velar en oración por el becado para que éste sea adiestrado en todo para la Obra del Señor. Igualmente se espera del becado que él de su parte prometerá consagrarse a los estudios para su mejor aprovecho espiritual, así como para el futuro de la Obra.

Gerardo Ortiz S
Presidente de la Misión

Rodrigo Quiñones Santos
El Becado

Gerardo Ortiz S
Presidente del Consejo A. P.

Olger Luanzud
Secretario de la Misión

Secretario del Consejo A. P.

1956

ANOTHER YEAR AT I.B.C.

Instituto Bíblico-Cultural is the name which was given in 1947 to the school which in 1941 began its work of training teachers and evangelists on our Colombia field. Four students completed their studies that year, two of which were married on their graduation day.

The purpose of this school is to train for Christian life and leadership in the congregation, prepare teachers for the elementary schools of our field, and to give a basic training in Bible and church leadership to prospective evangelists and theological students.

How has this school served our church? Of the 26 students who have completed the 4-year course of secular and Bible study offered, 15 are today in active work on our field as teachers, catechists and pastors. This number includes two pastors' wives. Several of them have the distinction of being imprisoned for their faith. One has been three times a "prisoner of the Lord".

Students who have attended from time to time without completing the course are with a very few exceptions active and intelligent members of our church.

Since the author was connected with this school during its formative years, it was a challenging experience for him to be its director during the school year of 1956 in the absence of Pastor Harold Olson. Of the 28 students enrolled (largest enrollment in history of school) 25 will finish the year and three will be graduated.

The school year closes with a graduation service in our church on October 31, on which date we will, of course, also commemorate the important events of the Lutheran Reformation.

—Arnfeld C. Morck

I. B. C.

1956 - Report

Our Bible institute in Bogotá, Colombia began its school year on March 5th, 1956, with an enrollment of twenty-eight young men and women. They were a promising group and I thanked God for the privilege of working with them. Certainly they had come to the Bible Institute because they desired to study God's word and to prepare themselves to serve Him better. As time went on it became clear that the motives of some were not so clearly defined. In my mind a question clamored for an answer, "Why are they here?"

Dealing with this group was a new experience for me. When a problem of discipline arose my heart was always searched. I recognized that they had not had the privileges which from childhood had been mine. many of them had had contact with the gospel a very short time. The influence of the social attitudes were strong. A little lying or stealing were not considered serious nor classed as sin. Usually the faculty decision was that they needed counseling, but in addition to that some definite punishment must be administered.

The problem of the influence of sects also presented itself in our little group. Again a question, "Have we failed as teachers and guides?" It wasn't a time for faultfinding or criticism, but a challenge to bring them face to face with God's truth.

However we also had encouraging experiences during the school year. We observed some in the group of students who were growing in conviction and understanding of the truth, God's truth, and we rejoiced. We saw growth in sensitivity to sin - and we thanked God. one young girl refused to accept the attentions of a Catholic young man because to her being a Christian had meaning and God strengthened her with strength in her soul.

We are now busy making preparations for another school year. It is our prayer that He may send the students of His choice and that in all things He may be glorified.

Sincerely,
Cornelia Jensen
Cornelia Jensen

I.B.C.

Personal Report - 1957

" O give thanks to the God of heaven, for his steadfast love endures forever". Psalm 136:26. In the year 1957 we have again experienced the mercy and faithfulness of our Lord. We thank Him for the spiritual blessings we have received during the past year and also for protecting the students from serious illness or accident.

The enrollment in the Bible Institute dropped considerably from the previous year. The group was small and when four failed to return after the midyear vacation we were faced with a big "why"? Even the students seemed to sense something. There wasn't the usual laughing and talking as we sat down to meals. No one had anything to say. A little later another boy dropped out. We gathered that he didn't consider it worthwhile to devote so much time to Bible study. Time passed and with that the tension , and we came to realize that those who remained were doing better work than at the beginning of the year. Perhaps it was for the general good that some had withdrawn.

Pastor Olson started some evening classes for young people who desire to p prepare themselves to serve the Lord , but who must work for a living. A group of fine young men attended and were very appreciative of this opportunity. At the present time there is under consideration an extention of the evening classes the coming year. The courses will include Bible studies and helps for Sunday School teachers and lay workers. There is great need of national leaders both in our Sunday Schools and Young Peoples groups. May God grant us grace to recognize His "green lights" as well as His "red lights".

Respectfully submitted,

Cornelia Jensen

Cornelia Jensen

INSTITUTE REPORT 1957

We thank God that again we have experienced the truth of the words of Paul to Timothy, second epistle, 3:16-17 - "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work". And we pray God that the Word that has been taught to the young people in 1957, may bring forth that fruit.

For the first time the course was for 9 months, beginning the first of February and ending the last Sunday in October. It was the opinion of the Faculty that in that way we could prepare more fully those who studied in the Institute. The Faculty for the year was Miss Cornelia Jensen, Miss Helen Garcia, Mr. Jorge Corzo (graduate of 1953, who also finished his secondary training in the Colegio Americano in 1956), and myself. Besides, Pastor Pausanias Wilches taught the class in Catechism, Miss Luise Ericksson, piano, Mrs. Opal Olson, typing, English, and Personal Evangelism.

There was a drop in the number of students from the year before, due partly perhaps to the raise in the board to 50 pesos. And in the middle of the year four left us, two because of doing poor work, two because of financial problems, and another later on dropped out. But we certainly can add that the 11 with which we finished the year, that almost all of them, did much better work the second semester.

It was an inspiration this year to see that several, the majority of the students, were supported by their parents, or by relatives, brothers or sisters. This is something that we would like to encourage, as it gives a great amount of satisfaction to those who help a young person to improve himself, and it gives the young person more feeling of independence than if he receives his support in part from the mission. Another inspiration was the result of the Ascencion Day, which was set aside for now and the future, to celebrate the Day of the Institute. From reports that have come in from the various places they had a blessed day. And 259.05 came in through the various offerings for the Institute. We hope that the day will soon come when the offerings on this special day will be sufficient to pay the scholarships that are granted to students that need them.

During the year three half scholarships were given: one to Miss LuzMila Mendevelso, of the 3rd year, who in return prepared the breakfasts at the Inst.; another to Mr. José Ayala, also of the 3rd, who taught physical training at the Colegio Celco (our church school in Bogotá) and at the Inst., and a third to Mr. Horacio Sierra, who ran errands, but who dropped out from the Inst. in August.

We as teachers feel considerable concern for the spiritual condition of the students. Having to teach more than half of the course in the secular subjects we oftentimes feel that we do not accomplish spiritually for the students that which we would like to. For that reason we ask the prayers of all of you that the Word which we do sow in their hearts may bring to completion the work that God wants to perfect in their minds and hearts.

In Christ,
Harold F. Olson

INSTITUTO BIBLICO-CULTURAL
CALLE 79 NO. 9-77
BOGOTA, COLOMBIA

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Teléfono - 495-137

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Apartado Nacional 2916

INFORME - Año 1957

Damos gracias a Dios que otra vez hemos podido experimentar la verdad de las palabras de San Pablo a Timoteo, en la segunda epístola, 3:16-17, "Toda Escritura es inspirada divinamente y útil para enseñar, para reda rgüir para corregir, para institutuir en justicia, Para que el hombre de Dios sea perfecto, enteramente instruído para toda buena obra" . Y pedimos a Dios que la Palabra sembrada en los jovenes en 1957, lleve tal fruto.

Por primera vez el año era de nueve meses, empezando el primer de febrero y terminando el último domingo de octubre. Fué la opinión de la Facultad que así se puede preparar mejor los que estudian en el Inst. La Facultad durante el año era la srta. Cornelia Jensen, la srta. Helena Garcia, el sr. Jorge Corzo, y su servidor. A demás el Pastor Wilches dió las clases de Catecismo, la srta. Luisa Eriksson, piano, y la sra. Opal de Olson, mecanografía y Inglés, y evangelismo personal.

Vimos una caída en el mímero de los estudiantes en comparasión con el año anterior, tal vez, por haber alzado la pensión a 50 pesos por mes. Y en la mitad del año unos cuatro salieron, y otro más tarde, por diversas razones, dejándonos con 11 estudiantes al fin. Pero se puede decir que la consagración al estudio de casi todos 11 era mucho mejor que en el primer semestre.

Una inspiración en el año era ver que tantos de los estudiantes eran sostenidos en sus estudios por sus padres, o otros por sus parientes. Esta es una cosa que debemos siempre empujar, no solamente porque los que ayudan reciben cierta satisfacción en el adelanto de otra persona, pero la persona misma puede sentirse más independiente, si la beca o ayuda no viene de la misión. Otra inspiración era el resultado del día de Ascensión que ahora ha sido apartado como fiesta del Instituto. Hemos recibido de los distintos lugares noticias de bendición en aquel día. Además unos 259.05 fueron dados en las ofrendas de esta fiesta. Ojalá que pronto llegaría el día cuando las ofrendas de tal fiesta pagarían las becas que son concedidas a los estudiantes que las necesitan.

Durante el año tres becas de la mitad fueron concedidas: una a la srta. Luzmila, quien fielmente preparó los desayunos en el Inst., el señor José Ayala, quien enseño bien la educación física en el Colegio Celco de Bogotá y en el Instituto, y el señor Horacio Sierra, quien ayudó en unas diligencias, pero salió del Inst. en agosto.

Nosotros, los profesores, sentimos mucho cuidado por la vida espiritual de los estudiantes. Siendo que tenemos que enseñar materias seculares sentimos que no alcanzamos lo que queremos con ellos. Por eso, les pedimos sus oraciones al Señor para que la Palabra sembrada pueda llevar a cabo la obra que Dios quiere perfeccionar en el corazón y en la mente de cada joven.

En Cristo,

Harold F. Olson

INSTITUTO BIBLICO & CULTURAL
Report 1959

At the close of the school year one feels like repeating with the Psalmist, "O give thanks unto the Lord, for he is good and his mercy endureth forever", for one realizes that it has been because of that mercy that the teaching staff and the students have been kept from serious illnesses, accidents, and difficulties that could so easily mar the school year, that because of His mercy one is able to teach and see the fruits of that labor in the lives of several of the students.

With fifteen students we finished the year, starting with 17. It was thought that two girls could keep on and do the work, but after the first two months we realized that that was impossible and they were transferred, one to the school in Sogamoso and the other to Bogotá, where they have done well. It makes us as a faculty realize that we have to be more rigid in our entrance exam, in permitting only students to go on who have been doing well in the exam.

It has been a blessing to work with the present faculty and thanks to God we have sensed a good spirit among us and each has contributed to the good of the school. I have felt that there has been a sincere desire to be of help to the students in whatever way that that could be done. Especially has it been good to see the way Miss Leonilde Montoya, under Miss Belva Nerlien's guidance, has assumed her role as matron and mother to the girls. She has managed well the kitchen and even though some of the girls have not wanted to obey her in general she has commanded respect and obedience.

For the first time we sent out groups of students to visit the different congregations and we found that it resulted in much good as it gave the people in the different places the opportunity to see, hear, and know our students, and we also felt that the students came back with a better understanding of the work and the needs in the different places. We hope to be able, however, to send them out in more separated trips and not bunched at the end of the year as was the case this last year.

Two Bible conferences were held in the field during the year, one in Tunja and the other in Sogamoso and in both places the response was most encouraging. It is hoped that there will be an opportunity to have such in all the other congregations during the year so as to give to the churches the benefit of the study of the Word of God and to provide a closer relationship between the Inst. and the congregations and especially the young people in them.

With Pastor Morck, Miss Nerlien and Mr. Rodriguez assisting another Night School of the Institute was held in the Aulas Normann. The response was good even though the attendance was rather spasmodic. We raise the question if it might not be better to offer the services of the Inst. to the congregation and that a study be worked out together with the pastor so that it becomes a more integral part of the congregation and not just a project of the Inst.

As things stand now there seems to be a good interest on the part of other young people to come and study and that is encouraging. We pray and solicit your prayers that this year may be one of development, of decision, and of consecration to Christ on the part of those who come to study with us. We have sensed and it is our growing conviction that the Institute will fulfill its purpose only in so far as we help those who come to study there to know Christ as their Saviour and want to live their lives for Him.

Harold L. Olson,
Director

1962

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. Fording 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.

LITERATURE REPORT
1948

Voz Luterana:

The paper has been published bi-monthly excepting that the first issue of the year covered three months according to Conference decision. It has been printed on 12 pages excepting the Christmas issue and that of the January-February, 1949, issue (now at the printers) which have 16 pages.

Harold Olson and Belva Nerlien replaced Rev. & Mrs. Thoresen as "redactores".

Literature Committee:

The Literature Committee has met three times during the year to consider, distribute and report on the assignments given by last Conference. The following minutes of the Literature Committee meeting, December 13, Bogotá, will indicate the progress of the work:

Meeting opened with prayer.

Works reported translated: "Listening to God", Grade IV, Children's part translated by Evalina Caldwell. "From Death Unto Life", Grandlund, translated by Gustavo Rodriguez and others. "How to Persuade and Win Roman Catholics", translated by Juan Montoya. Social group games translated by Hildur Morck. ~~with the assistance of Francisco Iranzo~~. One tract translated by Thoresen, "I Want to Go With You," Hallesby.

Missionaries have been acquainted with the needs of photographs for the editing of the Grade III Sunday School book and have been asked to cooperate in gathering same.

Several hymns have been translated and collected: Three choruses written by Antonsen, a communion hymn and a baptismal hymn translated by Nerlien, five hymns translated by Morck (one a Christmas hymn), eighteen Advent, Christmas and Epiphany hymns selected from existing Spanish Lutheran hymnals.

Five chapters of "March of Faith" translated by Professor Bernal, Tunja. "Infant Baptism and Adult Conversion" is being worked on.

Stump's Catechism already translated by "El Testigo" - to be published in 1949 and a copy of manuscript to be sent us by "El Testigo".

Voted: That we recommend to the Conference that Thoresen replace Morck as director of the paper and Mendenhall replace Olson; also that Fanny Jiménez serve as "redactora" in addition to Mendenhall and Nerlien.

There thus remain of the works approved for translation at last Conference the following: "Under His Wings", "Ten Studies in Personal Evangelism", "Bible Teachings", "March of Faith" (except for five chapters), "Infant Baptism & Adult Conversion" (to be completed), and No. III of the Sunday School series.

It was decided by the Executive Committee in October to print an edition of the "El Testigo" version (U.L.C.) of the Catechism in Bogotá due to the difficulty and delay of ordering copies from Puerto Rico. The printing has not been done yet for lack of a preface to be written by the Literature Director.

We recommend consideration of change of name for the paper by the Conference.

We urge all missionaries and nationals to use their God-given talent and inspiration for the production of Spanish hymns and other works. There is a dearth of baptism and communion hymns. But remember to check existing hymnals before following your inspiration through the translation of an entire hymn only to discover that it has already been translated, as some of us have experienced.

Respectfully submitted,

Arnfeld C. Morck

See the report on interdenominational Lit. Com. Agenda

Harold

May 24, 1949 Minutes of Literature Committee Meeting

The meeting opened with prayer.

1. Voted that inasmuch as the voting campaign carried on by the literature committee as instructed by the conference resulted in favor of calling the mission paper "La Voz de la Fe" of "Voz de la Fe" that we omit the first article, thus adopting the name, "Voz de la Fe".
2. Voted that we charge 50cents U.S. for foreign subscriptions to the Voz and for orders of 10 copies or more to the same address give a club rate of 35 cents U.S. per subscription.
3. Voted that we conduct a Voz subscription contest beginning December 1st and closing February first; that the missionaries at the various stations be responsible for encouraging the contest, and receiving the returns and money from contestants on or before February 1st and forwarding the same to the director of the paper; that the following prizes be offered:

   For 10 subscriptions - a book up to four pesos in price

   For 25 subscriptions - a leather-bound Bible up to $10

   For 50 subscriptions - a Parker vacumatic pen and pencil set or a brief case, value up to $25

   For grand prize - a wrist watch, value up to $60;

   that the following rules be in effect:

   All participants must be twelve years of age or over.

   All money, receipts and a list of subscribers must be in the hands of the regional director the first of February in order that an individual be eligible for a prize.
4. Voted that we publish as a tract the translation of A.M. Stone's article, "Did the Apostles Practice Infant Baptism?" (Bible Banner, Sept., 1948).
5. Voted that we recommend to the Executive Committee the publication in Colombia of Book IV of the Graded Sunday School series and "Infant Baptism and Adult Conversion". by Halleeby.

1950

ALL-LUTHERAN LITERATURE CONFERENCE

An all-Lutheran Conference on Spanish Literature and Publication met in Puerto Rico May 1-5, 1950, under the auspices of the Continuing Committee on Spanish Publication of the ULCA.

Delegates from the Missouri Synod, the ULCA, the ALC, and the ELC-UELC mission fields and boards participated. The delegates were as follows:

ALC - Pastor Alvin H. Koehler, Director of Mexican Missions, San Juan, Texas;

ELC-UELC - Pastor Arnfeld C. Morck

Missouri - Pastor Andrés Meléndez, writer, St. Louis, Missouri

ULCA, American Board - Pastors Wm. G. Arbaugh, board secretary, Santurce, Puerto Rico; Leopoldo Cabán, writer, Port Jefferson, N.Y.; Francisco Molina, Missionary, Río Piedras, P.R.; Eduardo Roig, missionary, Monteflores, San Juan, P.R., Jaime Soler, missionary, New York, N.Y.

ULCA, Foreign Board -

Pastors Wm. A. Dudde, missionary, Buenos Aires, Argentina; Herman L. Gilbert, Board Secretary, New York, N.Y.; Jonás Villaverde, missionary, Buenos Aires, Argentina.

World Mission Prayer League - Miss Ruth Temple, La Paz, Baja Cfa., Mexico (absent).

The World Mission Prayer League had planned to send Miss Ruth Temple as its delegate, but much to our regret we received word that she and her colleagues had been forced to flee out of Mexico due to a wave of persecution, and consequently could not attend. They were able to save some of their belongings, among other things their recently-purchased printing press. At the time of writing, Miss Temple was in Los Angeles. Special prayer was offered at the Puerto Rico Conference for this mission and also for our Colombia Mission. It was good to sense how deeply our brethren of the other synods feel with us in this time of crisis and set-backs.

...2

An unusual spirit of unanimity and purposeful enthusiasm was sensed among this so varied a group of delegates from all of the Synods working among Spanish-speaking people from New York to Buenos Aires, who for the first time in history met to consider the urgent need for more effective coordination of effort in the production and circulation of Spanish Christian literature. Papers were presented by delegates on the various aspects of Christian literature, radio, audio-visual aids, etc. The needs and possible ways of meeting them were considered in free discussion. We submit here only a summary of the findings and resolutions of the Conference.

A resolution was prepared to be submitted to the American Bible Society requesting the revision of the widely-used Spanish Reina-Valera version of the bible and the preparation of a version in modern speech of the Old Testament to accompany in one volume the excellent Spanish American version of the New Testament already in use.

The desirability of a common Lutheran hymnal for Latin America was also discussed with great interest, and recognized by all delegates.

The Conference also recognized "as a desirable ultimate goal the establishment and maintenance of a joint Spanish editorial office by the several Lutheran bodies conducting missionary work among Spanish Americans, this office to produce original works and translations in the Spanish language, operating under rules and conditions to be agreed upon, thus coordinating the program of Lutheran publication in this field and overcoming effectively the duplication of effort and the other shortcomings that characterize the present situation."

Furthermore, until this can be attained, immediate coordination in the way of inter-mission consultation and the circulation of manuscripts for critical reading before publication will eliminate much of the duplication of effort and insure wider distribution of publications.

—Arnfeld O. Lorck

To Celmosa Conference, January 1951

REPORT OF LITERATURE COMMITTEE

Ready for publication (nearly): Infant Baptism and Adult Conversion by Hallesby. The MS. is being read by other Lutheran missions, whose suggestions will be compared before the work goes to the press.

Works translated "in rough"

1. Sverdrup's Explanation of Luther's Catechism (Question-Answer Type)
2. Article for Tract: "Did the Apostles Practice Infant Baptism?", by A.M. Stone.
3. Pamphlet: "How to Persuade and Win Roman Catholics", publication of the Scripture Truth Society.
4. Text Part of "Listening to God", Grade Four Sunday School Book, Augsburg Series.
5. "From Death unto Life" by C.O. Granlund.

Hymns:

1. Built on the Rock
2. God's Word is our Great Heritage
3. Christ is Risen (In use now. Some of them need retouching)
4. A Babe is Born in Bethlehem
5. Jesus Christ is Passing By
6. O Jesus Blessed Lord To Thee
7. Abide Among Us, We Impore Thee
8. From Heaven Above to Earth I Come
9. Some Choruses

Works begun:

1. The March of Faith, Augsburg Series.
2. Ten Studies in Personal Evangelism by Gornitzka.

Works recommended and approved for translating:

1. Under His Wings by Hallesby.
2. A daily devotion book (to be selected).
3. A Biography of Luther, of the calibre of Bainton's "Here I Stand", (to be selected)
4. A godd church history (to be selected)
5. "The Church of the Living Lord" by Lundeberg. (Commentary on Ephesians)
6. "The Gospels" by Ylvisaker.
7. "Faith, Hope and Love" by Carl B. Ylvisaker (On James, I Peter and I John)
8. "Bible Handbook" by H.H. Halley.
9. "The Religious Philosophy of Sören Kierkegaard" by R. Thomte.
10. Preparation of Augsburg S.S. Series to be pospomed in view of the fact that the complete Concordia Series is now available in Spanish.
11. "People are Asking" by Milton.

Recommended:

1. The preparation of material on the Worship Service, Christian Symbolism, etc.
2. The publication of a periodical or periodicals after the order of "My Chum" and "The Christian Parent", in cooperation with other Lutheran Missions or organiations.
3. Needed: Hymns, Sermons, Biographies, Recordings, Sound films, Slides, etc.

Respectfully submitted,

Arnfeld C. Mork, Com. Chairman

LITERATURE REPORT CONT-

Printed in Bogotá:
Six sermons by Dr. Walter Maier (Spanish)

Manuscrips of other Lutheran missions read:

1. "Bible Teachings", by Stump
2. Explanation of Luther's Catechism by Stump
3. The Life of Luther by Stolee.
4. "Prayer" by Hallesby (in part)

LITERATURE COMMITTEE REPORT
for 1952

WORKS PRINTED:

1. "Ventanillas", by Klawitter, 2nd edition (Tipografía Unión) . . . . 10,000 copies
2. "El Bautismo y la Conversión", by Hallesby (Mundo al Día) . . . . . 3,000 "
3. "Alabanzas" - collection of hymns with order of service for provisional use on field . . . . . 2,000 "

TRANSLATIONS:

We are sorry to report that due to the pressure of work other than that of literature, scarcely any translation has been done. Much time has been spent revising our translation of Hallesby's "Prayer" which was done too hastily. We are comparing it carefully with the original Norwegian, but there is still much work to be done on this MS. Our translation of "People are asking", by Milton, is being read by critics. Likewise, a tremendous amount of time went into the preparation of the hymn collection. However, a few hymns were translated and written during the year and are included in the book:

"Altísimo y Eterno Creador" - ACM
"Cristo sólo en rudo Monte" - H.L. Olson
"Es tu Palabra, mi Señor" - ACM
"Graba en mi alma tu semblante" - ACM
"Los ojos de todos esperan en Ti" (table prayer) - ACM
"Por tu benigno don" (for offering) - ACM
"Sí, yo sé, seguro estoy" (chorous) - Gerhard Ostrem

DISTRIBUTION:

The following orders have been placed by other missions outside of Colombia (Bookstore report will cover sales in Colombia):

"Ventanillas":

Librería Emmanuel, WMPL, Bolivia	125 copies
Ruth Temple, WMPL	25 "
Andrés Meléndez (Concordia Publishing House, Missouri Synod)	50 "
("Tipografía Unión" has filled directly quite large orders of this booklet)	

"El Bautismo y la Conversión":

Librería Emmanuel, WMPL, Bolivia	10 "
Andrés Meléndez (Concordia Publishing House, Missouri Synod)	750 "
A.H. Koeller (ALC - Texas)	200 "
Wm. G. Arbaugh (ULC - Puerto Rico)	600 "

"La Plenitud del Espíritu Santo":

Lutheran Laymen's League (Missouri Synod)	1,000 "
E.J.Keller (Missouri Synod, Argentina)	200 "
Librería Emmanuel, WMPL, Bolivia	1,000 "
Ruth Temple, WMPL	500 "
Harry Smith (Missouri Synod, Texas)	300 "

Vote of Preference

WORKS TRANSLATED BUT NOT READY TO PRINT:

2 1. Sverdrup's "Explanation of Luther's Catechism"
11 2. Pamphlet: "How to persuade and win Roman Catholics"
17 3. Text part of "Listening to God", Grade 4 SS book, Augsburg series.
6 4. "From Death unto Life", by C.O. Grandlund
1 5. "Prayer" by Hallesby
7 6. "People are Asking", by Milton

WORKS BEGUN:

14 1. "The March of Faith", Augsburg S.S. Series
4 2. "Ten Studies in Personal Evangelism", by Gornitzka

WORKS APPROVED FOR TRANSLATION:

10 1. "Under His Wings," by Hallesby
5 2. A daily devotional book (to be selected)
14 3. A Biography of Luther (There is a special fund for this project). Bainton's book is not being translated in Argentina as we were made to understand. Stolee's should soon appear.
8 4. A good Church History (Unconfirmed report that Qualben is being translated by Missouri Synod, Argentina).
12 5. "The Church of the Living Lord" (Commentary on Ephesians), by Lundeberg
9 6. "The Gospels" (Commentary and Harmony), by Ylvisaker
15 7. "Faith, Hope and Love" (on James, I Peter & I John), by Karl B. Ylvisaker
12 8. "Bible Handbook", by H.H. Halley
13 9. Egermeier's Bible Stories.
3 10. Writing of a pamphlet on the meaning of the worship service, etc.

RECOMMENDATIONS TO CONFERENCE:

1. That more emphasis be placed on the Literature Program.
2. That Conference list the works already translated, those begun, and those approved for translation, in order of preference as to the urgency with which they are needed, taking into consideration also the size of the works (some will take years of work at the rate at which we are going).
3. We recommend more extensive use of "Orientaciones", published by the ULC Committee, for use in auxiliary societies of the Church.
4. We recommend, also, more extensive use of "Luz Cotidiana", daily devotional prepared by the same Committee. Editor Cabán welcomes contributions in the writing of these monthly publications.
5. That we continue to strive for all-Lutheran cooperation in the following:
   a. To promote the production of Spanish records, sound film, and other audio-visual aids.
   b. Preparation of a common Lutheran hymnal with music edition.
   c. Children's and youth magazine, and other periodicals.
6. We recommend the calling of an all-Lutheran Conference at which these and the many other matters pertaining to literature may be thoroughly discussed and promoted.

Respectfully submitted,

Arnfeld C. Morck

Arnfeld C. Morck, Chairman

Certifico bajo juramento que los veinticinco paquetes de libros que despacho contienen cada paquete treinta libros de título "El Bautismo y La Conversión" por el Dr. O. Hallesby traducido al castellano por el Señor Gustavo Rodríguez M. e imprimidos en Colombia. Son del valor de cuarenta centavos moneda Colombiana costo de imprenta sin valor comercial.

Bogotá,
25 de septiembre, 1952. Firmado

Olga Zuanich
5357 de Bogota

BOGOTA
SERVICIO INTERNACIONAL

Certifico bajo juramento que los ~~diez~~ nueve paquetes de libros que despacho contienen libros de título "El Bautismo y La Conversión" por el autor Dr. O. Hallesby, traducido al castellano por el Señor Gustavo D. Rodríguez y son imprimedos en Colombia. ~~Cinco~~ Cuatro paquetes contienen veinticinco libros y cinco contienen veinti libros. Son del valor de cuarenta centavos moneda colombiana cada libro costo de imprenta, sin valor comercial.

Bogotá,
29 de diciembre de 1952.

Olger Quanrud
C.P. #5351 de Bogotá

LITERATURE NEEDS OF LATIN-AMERICAN
LUTHERAN FIELDS

Suggestions listed by Pastors Herminio Díaz and Arnfeld Morck, Medellín, October 19, 1953, for the consideration of those who are interested.

1. Sunday School materials - a complete system. (Concordia series good but too limited.)

2. Vacation Bible School material.

3. Children and youth magazines - like "My Chum".

4. "Orientación" should be improved and enlarged.

5. Youth programs - A program manual for Lutheran youth groups, published quarterly.

6. Tracts.

7. Commentaries.

8. A good church history. --Qualben is being translated by Prof. Keller of Concordia Seminary, Buenos Aires; "Ten Studies" by Bruce, is being translated by Mr. Correa, Medellín, Colombia.--

9. Common hymnal. --Revision and enlargement of "El Manual de Culto Cristiano" with music edition.--

10. A good church paper for all Latin America - monthly.

11. Materials for women's missionary societies.

12. Materials for Brotherhoods.

13. Audio-visual aids.

14. A Spanish dogmatics (Jacobs is being translated by Editor Cabán).

15. More devotional literature.

Nov. 1953

COMITE INTERDENOMINACIONAL DE LITERATURA EVANGELICA EN COLOMBIA

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---- Acta de Organización ----

LUGAR Y FECHA:

En la casa del Rdo. Arnfeld C. Morck, en la ciudad de Medellín, a las 5 P.M. del día de 28 de Noviembre de 1953, se efectuó una reunión especial de algunos pastores evangélicos con el fin de charlar algo sobre en relación con los problemas de la literatura evangélica en la República de Colombia.

ASISTENCIA:

Asistieron a esta reunión los Rdos. Arnfeld C. Morck, de la H. Misión Luterana, William J. Davis, de la H. Misión Metodista Wesleyana; Jorge Biddulph, de la H. Misión Interamericana; Roberto Lazear y Aristomeno Porras de la H. Misión Presbiteriana. También asistió el Sr. B. Quirós de la Iglesia Luterana.

ORGANIZACION:

Después de una animada charla sobre las necesidades de la Literatura Evangélica en Colombia se vió la necesidad de organizar un Comité Nacional e Interdenominacional, con el fin de gestionar y asesorar la publicación de libros evangélicos en Español. A este Comité se dió el nombre de "Comité Interdenominacional de Literatura Evangélica en Colombia."

PRIMEROS ACUERDOS:

En esta reunión constituyente, después del acuerdo de la organización, se tomaron los siguientes:

(1) La Junta Directiva de esta Comisión quedó constituída en la siguiente forma: Rdo. Arnfeld C. Morck (Presidente); Rdo. Aristomeno Porras (Secretario); Rdos. Roberto Lazear, William J. Davis y Jorge Biddulph, vocales.

(2) Se autorizó al Sr. Presidente, para adelantar la publicación del libro "ORACION", obra del Teólogo Noruego Dr. O. Hallesby, cuyos manuscritos se hallan ya en Español.

(3) Se autorizó la publicación de este hecho en la prensa evangélica de Colombia.

Se levantó la reunión a las 6 y media P.M. con una oración dirigida por el Rdo. William J. Davis.

/s/ Arnfeld C. Morck — /s/ A. Porras P.

Arnfeld C. Morck
Presidente

A. Porras P.
Secretario

1953

THE "REBIRTH" OF A BOOK

Obviously our present use of the word "rebirth" is not exactly orthodox. But we are afraid that no one would read this little article if its title were "The Translation of a Book".

One of the greatest handicaps under which the missionary labors is the lack of good Christian literature in the language of the people he serves. Latin America has been no exception in this respect. In spite of a century, more or less, of Protestant work here, there is a deplorable lack of all types of evangelical literature in Spanish. If we narrow the field to that of Lutheran literature, the lack is still more keenly felt.

The future, however, looks considerably brighter with the creation of literature committees under the different synods and missions and with more effective cooperation among these committees. However, more full-time writers and translators are needed.

Few people who have not actually worked at it realize how much time and effort goes into the translation of a book. Here is an example of one, which, admittedly, has cost us more work and time than the average.

A number of years ago an urgent plea was expressed on our field in Colombia to have Hallesby's "Prayer" translated into Spanish. We were informed that it was already being translated on another field. So we patiently waited for its appearance. One day the manuscript came to our desk with a request for critical reading. With impatient eagerness of a child who for the first time takes a toy into use, we began devouring the first chapter only to be crushed by disappointment. The translation was slavishly literal and English construction stuck out stiffly at the elbows of nearly every sentence. One could weep over this tragedy: the effort, prayer and time that some consecrated soul had unselfishly poured into this work which seemed doomed to be "still-born".

Translation of the book was undertaken again, this time on our field, by a Colombian well versed in English and Spanish but whose rapid production did not show evidence of that "sixth sense" which a translator needs. His work was thoroughly revised with the help of several Colombian critics and carefully compared with the original Norwegian. Then the manuscript was read by writers and translators in other countries. It returned beautifully adorned with multi-colored corrections and suggested changes between the lines and in the margins.

These suggestions, in turn, were submitted to a process of selection which might be called the survival of the "fittest". However, they rarely presented conflicts. Rather, they were, respectively, further contributions to a smoother and more perfect translation. The final draft of the manuscript is being typed up and nearly ready to go to press.

In all, this Spanish version of "Prayer", which will bear the name "La Oración Cristiana", has been typed five times, "read back" as many times for fidelity in copying, and critically read for sense, good Spanish, doctrinal soundness and fidelity to the original by a dozen people, not to mention proof-reading and printing.

Is it worth it? We are convinced it is! The English version of this particular book has sped through more than forty editions in twenty-three years, bringing rich blessings to thousands of readers. It is our earnest prayer that the Spanish version will be as eagerly read and that it may also through the medium of that language help to "teach" many disciples to pray".

—Arnfeld C. Morck

CELMOSA LITERATURE REPORT, December, 1953
- as presented to Committee on preparations for literature conference at Río de Janeiro -

A. Works published:

1. "El Bautismo y la Conversión", Hallesby, tr. Rodríguez, Talleres Gráficos Mundo al Día, Bogotá, 1952; 80 pages, paper binding, 20¢, Spanish good, appearance attractive; selling well on nearly all Lutheran Spanish-language fields.

2. "Ventanillas", Klawitter, tr. Morck, Tipografía Unión, Medellín, 1951, 16 pages, 10¢, Spanish good, appearance very attractive, well received on Lutheran and non-Lutheran fields; comparatively high cost is due to hand work on colored celophane "windows" (English ed. sells for 15¢). Could be subsidized. It is useful in personal evangelism.

3. "Alabanzas", collection of 204 hymns and choruses with Order of Service for provisional use on Celmosa field. Contains a number of new hymns (some are translations from the Scandinavian and English). Talleres Gráficos Mundo al Día, Bogotá, 1952, paper binding, 25¢, appearance fair.

4. "La Plenitud del Espíritu Santo" (tract), C.K. Solberg; Tipografía Unión, Medellín, 1951, 4 pages, 40c per 100, appearance fair, selling well on nearly all Lutheran fields. It is the only Lutheran tract we have seen on the subject in Spanish.

5. "Cristo a la Puerta", tract, 4 pages, Tip. Unión, Medellín, 1953, 50¢ per 100, appearance attractive, useful in evangelism; recommended for use anywhere.

6. Youth Programs (mimeographed) for Easter, Pentecost, Mother's Day, Reformation, Stewardship, Christmas, etc. Prepared by Belva Nerlien and Everardo Correa; worth printing.

7. "Juegos Juveniles" (mimeographed), fifty group games compiled by Hildur Morck. Should be revised and enlarged before printing.

B. Works translated (MSS ready for critical reading):

1. "Prayer", by Hallesby, tr. from English version by Urdaneta-Correa; revised, comparing it with original Norwegian. English version has 176 pages. This work is unique on the subject and is recommended for use among all Christian denominations. The English version has run at least 40 editions.

2. "Ten Studies in Personal Evangelism", by Gornitzka, tr. Correa. English ed. has 71 pages. Useful for parish education, leadership training courses, Bible schools and even seminary study guide on the subject.

3. Explanation of Luther's Small Catechism by Sverdrup, tr. Ostrem. Question and answer method, following the historical five-part division of the Catechism.

4. "People Are Asking", by Milton, tr. Rojas. English edition has 162 pages. A helpful guide for Christian youth in problems of faith and life. Needs considerable adaptation in some parts to fit Latin American situations better.

B. Works translated (cont'd)

5. Material on "Pocket Testament League", prepared by Belva Nerlien.

6. More hymns.

C. Works still in preparation (translated in rough or partly translated):

1. "From Death unto Life", by Granlund, tr. by various; English edition has 72 pages. A study guide in Bible teachings which leads the student into the Bible itself for study on the basic doctrines of our church.

2. "Listening to God", grade 4 of Augsburg S.S. Series.

3. "The March of Faith", grade 6 of Augsburg S.S. Series.

4. "Ten Studies in Church History", by Bruce, tr. Correa. An excellent, concise treatment of the subject, appropriate for parish education and Bible school use.

5. Pamphlet on worship service.

6. Pamphlet - "How to Persuade and Win Roman Catholics" (Spanish title to be different).

7. "Filled with the Spirit", by Randolph. English edition has 64 pages. A concise, Scriptural and inspiring treatment of the Person and work of the Holy Spirit, suitable for parish education.

8. "The Better Life", by Miller (Commentary on Hebrews).

9. Outline of Epistle to the Romans, illustrated by Artist-Pastor F.W.Thomsen (cuts have been made of illustrations).

D. Works listed for translation:

1. "Under His Wings", by Hallesby (devotional).

2. A daily devotional book (to be selected).

3. A more extensive biography of Luther (There is a special gift fund for this project). Bainton's book is not being translated in Argentina as we had been led to believe.

4. A good Church History: Qualben's work is being translated by Prof. Keller of Concordia Seminary, Buenos Aires (a very acceptable history; it could perhaps be abridged in some places, such as in the treatment of the church in N.A., and a corresponding part written on Latin America).

5. "The Church of the Living Lord", by Lundeberg. A fine, scholarly commentary on Ephesians.

D. Works listed for translation (cont'd):

6. "The Gospels", by Ylvisaker (synopsis, harmony and commentary); excellent help for sermon preparation or teaching.

7. "Faith, Hope and Love", by Karl B. Ylvisaker (commentary on James, I Peter & I John).

8. "Bible Handbook", by H.H.Halley (I understand that this work is now being translated by Editorial Caribe, San José, Costa Rica.)

9. Egermeier's "Bible Story Book".

(Note: This list may suffer some changes in restudying our needs, but generally it is representative of needs on our field.)

E. Recommendations by Celmosa Annual Conference, January, 1953:

1. Encourage more extensive use of "Luz Cotidiana" and "Orientación", edited by Pastor Cabán.

2. Continue to strive for all-Lutheran cooperation in the following:

   a. Production of Spanish recordings, sound film and other audio-visual aids.
   b. Preparation of a common Lutheran hymnal with music edition.
   c. Children's and youth magazine, and other periodicals.

3. We recommend the calling of an all-Lutheran conference at which these and the many other matters pertaining to literature may be thoroughly discussed and promoted.

Enclosed is a copy of suggestions listed by Pastor Herminio Díaz and me. We do not consider it complete. It is extemporaneous rather than the result of a thorough survey.

Respectfully submitted,

Arnfeld C. Morck

Arnfeld C. Morck

Enclosure

1954.?

OFICINA DE LITERATURA DE LA E. L. C.
MEDELLIN

OBRAS TRADUCIDAS DEL INGLES.

En Prensa:

LA ORACION CRISTIANA — O. Hallesby — Trad.: Antonio Urdaneta

DIEZ ESTUDIOS SOBRE EVANGELISMO PERSONAL — Odd Gornitzka — Trad.: Everardo Correa

En Revisión: — Belva Nerlien.

LOS HECHOS DE LOS APOSTOLES — Samuel M. Miller — Trad.: Julio C. Orozco O.

BOSQUEJO DE ESTUDIOS SOBRE SAN MATEO Y SAN LUCAS — Samuel M. Miller — Trad.: Julio C. Orozco O.

ESTUDIOS EN LA PRIMERA EPISTOLA A LOS CORINTIOS — Odd Gornitzka — Trad.: Julio C. Orozco O.

— Olger Quanrud.

ESTUDIOS SOBRE LA EPISTOLA A LOS ROMANOS — H. G. Randolph — Trad.: J.C. Orozco O.

LA EPISTOLA DE SAN PABLO A LOS GALATAS — C. J. Sordergen— Trad.: J. C. Orozco O.

LA FE, LA ESPERANZA Y EL AMOR... ESTAS TRES — Carl B. Ylvisaker — Trad.: J. C. Orozco O.

Sin revisión:

LA EPISTOLA A LOS HEBREOS — Muy incierto sobre esto, porque la Introducción aparece en limpio y corregida por Orozco; no así lo demás.)

EL PENTATEUCO Y JOSUE — Samuel M. Miller — Trad.: Julio C. Orozco O.

LA GENTE NOS PREGUNTA — John P. Milton — Trad.: Luis Rojas.

Revisadas por Arnfeld C. Morck:

LA IGLESIA DEL SEÑOR VIVIENTE — K. C. Lundeberg — Trad.: Julio C. Orozco O.

DIEZ ESTUDIOS SOBRE HISTORIA DE LA IGLESIA — Gustav M. Bruce — Trad.: Everardo Correa y Julio C. Orozco O.

La Libertad del Espíritu Santo — Randolph — tr. Orozco

1954 ?

PREGUNTAS AL RDO. ARNFELD C. MORCK
(sobre escribir y traducir)

Notamos que Ud. ha introducido una nueva modalidad, dentro de las labores evangelisticas en Colombia: Se ha dedicado a la traducción y publicación de obras literarias (evangélicas) impresas en Colombia.

1. ?Por qué le interesa tanto la publicación de obras evangélicas en Español?

Por que considero la literatura cristiana evangélica un poderoso medio para la evangelización de los no creyentes y una necesidad para la instrucción de los creyentes en las enseñanzas bíblicas y en sus responsabilidades como cristianos.

?Cómo tuvo esa magnífica idea?

Al dar me cuenta de que existen relativamente pocas obras evangélicas en el español, en comparasión con las que existen en el inglés y el escandinavo, idiomas através de los cuales fuí instruído en el Evangelio desde la niñez.

2. ?Qué dificultades ha encontrado en la traducción y publicación de obras evangélicas en Colombia?

La mayor dificultad que hemos encontrado en la traducción de obras evangélicas radica en el hecho de que pocas personas son dotadas para traducir. No basta el dominio de más de un idioma; para traducir bien (decir la misma cosa en otro idioma sin perder la belleza literaria y la fuerza y estilo natural del original) se requiere un "sexto sentido". Los modismos, sutiles portadores de lo más intrínseco y natural de los idiomas, constituyen siempre una dificultad en la traducción. Son la parte más difícil de dominar en el aprendizaje del idioma no natural del traductor. A menudo encuentro en las traducciones de mis colaboradores colombianos frases un poco obscuras o que se alejan del sentido del original porque la sutileza de los modismos les ha engañado; y cuando me consultan es por lo general sobre algún modismo. Cuando yo traduzco del inglés o del escandinavo al español corremos el peligro de que la traducción, aunque sea gramaticalmente correcta y fiel al original, carezca de vida, color y la belleza natural del castellano. Mis colaboradores colombianos encuentran menos que corregir en mis escritos originales del castellano que en mis traducciones.

La más feliz solución del problema la hemos encontrado en una colaboración íntima y franca.

En cuanto a la publicación hemos encontrado menos dificultades. Pero siempre existe el problema del aumentado costo del papel. Además somos convencidos de que las publi-

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caciones evangélicas, sean libros, tratados o revistas, deben vestirse en un traje digno del gran evangelio que procuran presentar. Esto aumenta el costo de la publicación, cosa que el comprador a veces no sabe apreciar. Y si no hay eficaz y enérgica distribución quedan estos "mensajeros de Dios" inactivos en la bodega. El estante jamás lee los libros que ostenta.

3. ?Qué piensa Ud. de la literatura evangélica producida por escritores hispanoamericanos?

Me parece muy buena y, como es de esperar, es por lo general superior a la literatura española producida por escritores o traductores no hispanoamericanos. Existen muy buenos escritores y poetas dentro de las filas de la iglesia hispanoamericana. Pero es de lamentar, si no me equivoco, que hasta ahora han producido más traducciones que escritos originales. Aun en las revistas vemos una cantidad de traducciones, con la excepción de aquellas cuyos redactores tienen la ventaja de no saber el inglés.

Aunque siempre habrá necesidad de traducir, porque siempre habrá obras que merecen ser leídas en muchos idiomas, anhelamos ver pronto realmente grandes obras nacer en el seno de la iglesia hispanoamericana, obras que serán traducidas y globalmente leídas.

4. ?Qué ramo de la literatura le interesa más?

Realmente, no sé decirle que me interesa más. La necesidad me ha obligado hasta ahora a ocuparme más en obras doctrinales. Como usted sabe, Sr. Porras, la Iglesia Luterana es una iglesia histórica y confesional; es decir, que tenemos un sistema de doctrina bien definido y basado en la Palabra de Dios y lo vemos como nuestro deber instruir nuestros miembros en esta doctrina bíblica. Permítame decir aquí, ante la bien intencionada tendencia o deseo de unir en uno todas las agrupaciones evangélicas en Colombia, que esto no se logra sólo por abrazarnos y llamarnos hermanos (ya lo somos en Cristo), sino por un franco y profundo estudio de nuestras respectivas doctrinas a luz de las Sagradas Escrituras y la historia. El protestantismo que no traza su existencia al través de los siglos hasta Cristo y los apóstoles carece de fundamento. En Colombia corremos el peligro de que la tendencia interdenominacional llegue a ser otra denominación, como en efecto se ha hecho en otros paises, sin haber podido reunir el protestantismo bajo una sóla bandera confesional (doctrinal). La razón es por demás

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obvia: se ha querido descartar las confesiones históricas. La conformidad dentro de la iglesia de Cristo no es esencial, ni deseable, sino la unidad. Creemos que la unidad puede existir sin completo acuerdo en la interpretación de la Biblia y la dogmática, pero que no puede existir sin la franqueza, el amor y la mutua estimación.

Me interesa toda literatura cristiana que puede servir en la evangelización y que tiene por propósito la edificación de la Iglesia de Cristo, que instruye en la fe, que estimula y mueve a los creyentes para una acción misionera eficaz, y una vida espiritual robusta y sana.

5. ?Qué mensaje tiene Ud. para los escritores jóvenes (evangélicos) de Hispanoamerica?

?Qué mensaje puedo yo tener especialmente para los jóvenes escritores evangélicos? No soy escritor y mucho menos escritor de experiencia. Sólo diré como lector cristiano que llenen la pluma con la Palabra divina y que escriban! Dios dará la inspiración. Según escribe San Pablo en Efesios 5:18-20 y Colosenses 3:16,17 el ser llenos de la Palabra equivale al ser llenos del Espíritu. Los resultados son idénticos.

6. ?Qué obras ha publicado en español?

Muy pocas hasta ahora: Un tratado sobre "La Plenitud del Espíritu Santo"; otro titulado "Cristo a la Puerta"; un folleto ilustrando en colores el camino de la salvación que lleva el título "Ventanillas"; un libro por el Dr. O.Hallesby, teólogo noruego, que pone en claro la relación que existe entre la regeneración en el bautismo de niños y la conversión, titulado "El Bautismo y la Conversión" (tr. por Gustavo Rodríguez); una selección provisional de himnos con nuestro orden del culto (en esta obrita figuran varios himnos traducidos del escandinavo); "Juegos Juveniles" compilados y sacado en mimeógrafo; programas de Pascua, Pentecostés, Día de la Madre, Día de la Reforma, etc., (por Belva M. Nerlien).

?Qué otras piensa publicar?

Tenemos varias obras projectadas, algunas ya traducidas pero no sacadas en limpio, entre las cuales figura una versión del Catecismo Menor de Martín Lutero con explicación y pruebas bíblicas (tr. por Gerardo Ostrem); una obra singular sobre la oración, por el Dr. O. Hallesby (tr. por

Antonio Urdaneta); un compendio de la doctrina luterana, titulado "De Muerte a Vida", por C.O. Granlund; "Diez estudios en el Evangelismo Personal", por O. Gornitzka (tr. por Everardo Correa); "La Gente Nos Pregunta", por el Dr. J. Milton (tr. por Luís Rojas).

Además tenemos proyettada la traducción de unos comentarios sobre los cuatro Evangelios, Efesios, Los Epístolas de Santiago, San Juan, y San Pedro, una historia eclesiástica, y otras obras.

Entrevista por el Rdo. Aristomeno Porras
Medellín, Colombia

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

THE BIBLE IN COLOMBIA

By Jose Siciliani

(Mr. Siciliani is sub-agent of the United Bible Agencies in Colombia, South America.)

The year 1825 marked the foundation of the Bible Society of Colombia. Its founders were members of the Roman Catholic clergy and valiant laymen who together formed the board of directors. Its first president was Dr. Pedro Gual. Mr. James Thompson, agent of the British and Foreign Bible Society founded in London in 1804, served in advisory capacity. One can almost say that this Society died at birth because its accomplishments were negligible. Although it voted to print the Catholic version of the New Testament, there is no certainty that this was done.

EARLY MISSIONARIES

Nevertheless, all was not lost for God had begun to scatter the good seed and the harvest could be expected in due season. Men who had served with the British Legion in the battle for Colombian independence remained in the country; as Protestants they could not keep silence about their faith in Christ. Among them was General Fraser who gave real support to the Gospel cause; descendants of his continue to do likewise today. Within a short time, brave and enthusiastic missionaries came and continued sowing the good seed. Among them were Wilne and Penzotti, who traveled extensively and sold Bibles or Bible portions wherever they went; Dr. H. Pratt, to whom we owe the esteemed Modern Version of the Spanish Bible; and Mr. S. Smille, author of the well-known Manual of Introduction to the Study of the Sacred Scriptures. The Presbyterian Mission, which will celebrate its first centennial in 1956, has wielded a tremendous influence among several generations of young people, especially through its American schools in Barranquilla and Bogota. Many of their former students are an honor to the nation and to its homes today.

CATHOLIC BIBLE ASSOCIATION

In 1953, 128 years after the founding of the original Bible Society in Colombia, the Roman Catholic clergy was stirred with a new interest in the distribution of the Scriptures. In March of that year, Bogota's Catholics celebrated their first Bible Week. In conversation with me, a certain priest said, "If Protestants distribute the Bible, why can't we Roman Catholics do the same?"

The same month marked the founding of Catholic Bible Action, and rumor has it that a "Catholic Bible Association... such as exists in other countries" will be formed. The chief promoter of these activities is Father Florencio Alvarez Vasquez of the Society of Jesus, parish priest of the Church of La Perseverancia in Bogota. The program for Bible Week included a series of lectures by various members of the clergy and laymen and women on such subjects as: "What is the Bible?" "The Bible and the Rule of Faith," and "Literary Beauties of the Bible." Questioned by news reporters as to the reason for initiating a Bible Week, Father Alvarez replied, "It seemed to me it would be a good idea since Protestants make much of the fact that we Catholics do not know the Bible . . . " Asked if Bible reading is necessary for the Christian life, he answered, "The Church says that reading the Bible itself **is not necessary** (bold ours) for Christian living, since the Bible reaches us **through other channels** (bold ours): the catechism is a simple summary of the Bible; the Word of God, the passages from the Gospels and other Biblical books are made known through sermons, through the preaching of the priests, which **becomes the living Bible** (bold ours) ... And what is Catholic living other than the Bible in practice?"

It is clear then, that while there is a desire to give the Bible to the Catholic people, yet the opposite is true, since according to Father Alvarez the cathechism and the priests suffice as the living Bible. Are they not already sowing "on stony ground?" The results may be the same as they were back in 1825. Naturally Colombian Protestants are pleased that Roman Catholics may get to know God through the Catholic version of the Bible.

INDULGENCE FOR READING THE BIBLE

I was told that more than 300 Bibles and 5,000 copies of the Four Gospels were sold during Bible Week. No doubt, publicity through press and radio, announcements of the subjects to be treated and the offers of 300 days indulgence for each 15 minutes of Bible reading awakened much interest among Catholics who previously had not dared to read the Bible for fear of excommunication. Far from doing harm, the results were most favorable to us, since many bought not only the Catholic but also the Protestant version of the Bible so as to make comparisons. In our book store we sold 15 Nacar-Colunga Bibles and many of our own. Once more there must come the conviction that it is impossible to change God's purposes with respect to man—He wills their salvation and freedom, not submission to the will of men. Isaiah says in chapter 55: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord ... So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but

it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The contrast between prohibiting the Bible and giving it to the people is a tangible thing; where there is prohibition there is retrogression; where people are free to read it there is progress. Thus it has been in our beloved Colombia—those who have come to know the will of God through the searching of the Scriptures do not fill our taverns, prisons, hospitals, houses of vice, because Christ reigns in their hearts. Those places are left for those of a false faith. Malachi expressed it well in 3:18: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." May God continue to bless the seed sown in Colombia to the glory and honor of His Name.

RELIGIOUS Zeal

Colombia is a propitious place for the Gospel. The majority of its people are of a tolerant nature and an open spirit. There is, too, an extreme religious zeal which is capable of fighting to the death against anothe which runs counter to it, using whatever means may b at its disposal when the time is ripe. This religious char acter is deeply permeated with superstition which finds expression in idolatry, all for lack of knowledge of the basic teachings of Jesus, because their guides are also straying from the Way. When such persons come to a knowledge of the Truth, they become as firm in the true faith as they once were in their erroneous beliefs and practices.

The change in the political picture has been a retarding factor in the advance of the Bible in recent years. An assurance of rights and liberties for the people and by the people will make it possible for the Scriptures to reach to the farthest corners of the land. In view of the difficulties which evangelical work is still undergoing in Colombia, the fact that distribution of the Scriptures is possible at all must be considered a blessing of God upon this people. Placing our trust in Him, we believe that, in the not-too-far-distant future, closed doors will be opened anew for the great cause of Christ. God save Colombia!

NEWS AND NOTES

(Continued from page 2)

student from Trinity Seminary, Mr. Mortimer Nielsen was secured to work under Pastor Berthelsen in the Brooklyn field. . . The present church was completed in the summer of 1951 and dedication services were held on August 19th with the Rev. H. C. Jersild officiating.

Again in the summer of 1952, a senior student from Trinity Seminary was secured to work in the Brooklyn field, this time Robert N. Hansen. When Pastor Berthelsen resigned in 1953 to accept a call to Kingo Lutheran in Milwaukee, Pastor Robert N. Hansen was called jointly to the Brooklyn-Oregon parish.

In the summer of 1953, another senior student from Trinity Seminary came, Roland H. Hansen, to assist with the work. During that summer, a few of the members felt that the time might be at hand to become a separate parish and have our own pastor. . . A special meeting was called August 18, 1953, to vote on this matter with the added stipulation that substantial financial assistance would come from the Wisconsin District. The vote to become a separate parish was 'yes' by a large majority and in September, 1953, the request for increased aid from the Wisconsin District was granted.

Later, a letter of call was sent to Roland Hansen to become our pastor in June, 1954. . . On June 27, 1954, we had perhaps the greatest highlight of Clinton dedicated the parsonage on that day we again held festive services all day. Pastor Frank Nielsen of Clinton dedicated the parsonage in the afternoon and in the evening Rev. Adolph Petersen of Waupaca installed Pastor Roland Hansen.

And now as we celebrate our 5th Anniversary, we realize that Brooklyn Lutheran has gone forward by the grace of God until now we have a confirmed membership of 156 and 237 baptized members.

We have had many interesting highlights in our five-year history, highlights that have caused us to see the fulfillment of the need of a church in Brooklyn, and the increasing number of people who come to worship is a testimony of that.

Kankakee, Ill. The first wedding in our new church was a beautiful spring wedding on March 27th when Miss Elaine Jones was wed to Mr. Robert Clark. The couple left for the West Coast where Robert is stationed.

Weekly Lenten services were culminated with Holy Communion on Holy Thursday with 102 present; and 85 partook of Holy Communion. This is perhaps a record for this congregation.

163 persons attended church on Palm Sunday when a class of 6 young boys were confirmed and 30 others joined the congregation.

We present these figures so that our many friends throughout the Synod, and especially those in the Illinois District, might learn of the progress in this parish. The prayers and financial support of our many friends have been of invaluable assistance in furthering the Kingdom of God in Kankakee. All Glory be to God!

Sermon Manuscripts Invited. Sermon manuscripts about the Christian family are being solicited for a book to be published next year by Abingdon Press.

Two typewritten copies of each manuscript should be submitted to the editor, Rev. J. C. Wynn, 1105 Witherspoon Building, Philadelphia 7, Pa., by the deadline of August 10. Preachers are invited to enter sermons about marriage, parental responsibility, family religion, sex standards, etc. An honorarium of $25.00 will be paid for each sermon selected for publication by an editorial committee from the Joint Department of Family Life in the National Council of Churches. Sermons sent in become the property of the committee and will not be returned.

"Christian Children's Fund announces that there are a limited number of Korean children who can be adopted legally by responsible married couples. Inquiries should be sent to the Administrator, Refugee Relief Program, Department of State, Washington 25, D.C."

AUGUSTANA AND THE UNITED LUTHERAN CHURCH

On March 28, the United Lutheran Church invited the Augustana Lutheran Church to explore the possibility of merger. The leaders of Augustana have decided to recommend to its Convention in June that this

(Continued on page 13)

1955

HIMNARIO LUTERANO CON MUSICA

La proyectada preparación de un himnario luterano en castellana, con música, que tanto hace falta, se inició en una reunión efectuada en Columbus, Ohio (EEUU) del 19 al 24 de septiembre ppdo. Asistieron funcionarios y representatantes de varios sínodos luteranos que realizan obra en Hispano-america, tanto como personas versadas en la literatura y himnología cristianas.

La escasez de buenos himnos escritos en castellano y la inferioridad de muchas traducciones, en cuanto a su forma literaria tanto como a su contenido doctrinal, constituyen un problema. Una gran cantidad de las canciones religiosas que se usan corrientemente dentro del protestantismo latino-americano no sólo carecen de los elementos esenciales de la verdadera adoración sino que algunas también enseñan doctrinas erróneas. El gozo cristiano, en vez de expresarse en trivialidades, ha de ascender a lo sublime de la adoración por medio de himnos que sean dignos de ser así llamados. No obstante se incluirá en el himnario muchas de las canciones espirituales ya atesoradas en los corazones de los creyentes, a pesar de no ser ellas joyas literarias. En algunos casos se pueden evitar errores haciendo leves cambios y también ponerlas así en forma más cantable.

La reunión del comité inter-sinodal sobre literatura cristiana que se llevará a cabo en la misma ciudad, del 1 al 3 de diciembre, también ha de promover la preparación del proyectado himnario.

Otros proyectos del comité son: ~~Comentarios del comité son~~: comentarios bíblicos, un texto de historia eclesiástica, una revista que pueda servir a nuestras iglesias en toda la America Latina, obras devocionales, materiales para escuela dominical y reuniones de la juventud, y para los medios audio-visuales de enseñanza, etc.

Hymns of the Rev. Arnfeld C. Morck approved 8/27/56 for the new MCC. Revised from the text in "Alabanzas". The numbers below refer to the location in "Alabanzas".

36 ¡CRISTO VIVE! ¡CRISTO VIVE!

1

¡Cristo vive! ¡Cristo vive!
Goza y canta, oh corazón;
¡Cristo vive! ¡Cristo vive!
Del pecado da perdón.
¡Cristo vive! ¡Cristo vive!
Con poder resucitó.

2

¡Cristo vive! ¡Cristo vive!
Del pecado nos libró;
¡Cristo vive! Infierno y muerte
Por los suyos derrotó.
¡Cristo vive! ¡Cristo vive!
Con poder resucitó.

Antigua salutación de Pascua
Tr. Arnfeld C. Morck, 1952.

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47 PRECIOSA HERENCIA OTORGA DIOS

Preciosa herencia otorga Dios
Al hombre en la Palabra,
Y nuestro empeño debe ser
Al mundo proclamarla.
Nos guía en el vivir,
Sostiene en el morir.
Concédenos, Señor,
Leerla con amor,
Guardar sus enseñanzas.

Nikolai F. S. Grundtvig, 1817.
Tr. Arnfeld C. Morck, 1948

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44 FIRME EN LA ROCA ETERNA Y FIEL

1

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.

2

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.

3

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.

4

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.

5

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."

Nikolai F. S. Grundtvig, 1837.
Tr. Arnfeld C. Morck, 1948

Hymns of the Rev. Arnfeld C. Morck approved 8/27/56 for the new MCC. Revised from the text in "Alabanzas". The numbers below refer to the location in "Alabanzas".

2 ALTISIMO Y ETERNO CREADOR

1

Altísimo y Eterno Creador,
Loámoste por tu infinito amor.
La creación te adora sin cesar,
Oh Dios que reinas por la eternidad.
La creación te adora sin cesar,
Oh Dios, que reinas por la eternidad.

2

Digno eres Tú, Santísimo Señor,
De adoración y célico loor.
Cielos y tierra llenos siempre están
De tu poder, tu luz, tu majestad.
Cielos y tierra llenos siempre están
De tu poder, tu luz, tu majestad.

Te Deum del Siglo lV.
Tr. Arnfeld C. Morck, 1952.

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7 SEÑOR JESUS, LA LUZ DEL SOL SE FUE
The following is a translation of a Lyte stanza, to be added as the fourth in the MCC hymn. "Alza tu cruz..." becomes the fifth stanza.

4

No temo el mal si Tú conmigo vas;
Al enemigo Tú lo vencerás.
En medio de miseria y de dolor,
Señor Jesús, sé Tú mi Auxiliador.

Henry F. Lyte, 1847.
Tr. Arnfeld C. Morck, 1952.

A. C. Morck
July, 1959

SUGGESTED CHANGES, etc.
in Hymns of "Culto Cristiano"

A-2 CANTAD CON JUBILO. Suggest dropping Stanza 3. Sense is obscure. How will music be fitted to words? If 1/4-rests, they will come where there's no punctuation in some cases.

A-2 A MEDIA NOCHE. Two defects, in 2:2 and 2:6

A-4 LEVANTATE CON GOZO. Suggest using Heinrich Isaac melody as found in Lutheran Hymnary #287, The Hymnal (Augustana) 169, Hymnal for Church & Home 279, and also in several Reformed Hymnals. The Lutheran Hymnal (Mo.) #126, 1st and 3d measures differ from all other arrangements of this melody.

A-16 A NUESTRO PADRE DIOS - 1:3,7; 2:3,7; 3:3,7 - "Gloria, oh Señor"

B-1 MCC 84 TU PALABRA ES - Did we change first line? I prefer it as is even with defect.

C-1 "Adelante Peregrinos" - Suggest music "Pilgrim Song" (Latin Hymn) CON #82.

FIRME EN LA ROCA 1:7 - See my letter of Aug. 11, 1958. Is there an AMEN sung after this hymn, and after others?

C-4 MCC 110 - 3:3 No period after "pereza".

D-1 MCC 346 - 2:4 "Sus bondades cantaré"

D-2 OH, PADRE DE LA HUMANIDAD. Hymn list attributes music to Whittier. Words are by Whittier and music by Baker.

D-3 MCC 136. 1:4 - is short one syllable. "Luego al atardecer" would take care of it, but I am not too happy about "Luego".

"Bendito el buen Jesús" suggested by Cabán (see Arbaugh's letter of 7/28/58)

D-6 OH PADRE ETERNO 4:2. Miss Noh suggests "debil" instead of "flaco". I agree.

D-7 DE PURA GRACIA YO SOY SALVO. BB 158-B. I suggest "De sola gracia". "Pura" has a rather peculiar and in some cases trivial connotation in Colombia.

D-7 MCC 161. See Arbaugh's letter of 7/28/59, Paragraph No. 8.

D-8 MCC 164. 4:2 - "Cuando aguas profundas" instead of "Si aguas profundas". See my letter of July 17, 1958.

D-9 SALE A LA LUCHA EL SALVADOR. 4:4 - Suggest "las voces" instead of "sus v to avoid "sus" following "Jesús".

4:7,8 - Change to "Concede nos eterno Dios
Su ejemplo a imitar" (My letter 8/8/58, P.

D-12 ¡OH DIOS DE AMOR PERFECTO! Check 1:2,3.

F (Page 4-F) CRISTO A LOS NIÑOS QUIERE - See my letter of Aug. 11, 195

G ESTAD POR CRISTO FIRMES and LUCHAD, LUCHAD POR CRISTO - Why two tr same hymn?

¡OH, JOVENES CRISTIANOS! 1:2 - "Sed bravos en la lid"
1:6 - "De firme lealtad"
1:7 - "Al Todopoderoso"

Chorus sings a bit awkwardly. Stress falls on "de Ti en pos" and "Pará alcanzar".

- - - - - - - - - - - - -

SUGGESTED changes in TAL COMO SOY DE PECADOR as follows:

1. Tal como soy de pecador,
Sin merecer tu grande amor,
A tu llamado heme aquí:
Cordero Excelso, acudo a Ti.

2. Tal como soy buscando paz,
En mi aflicción y mal tenaz,
Combate rudo siento en mí:
Cordero Excelso, acudo a Ti.

3. Tal como soy con mi maldad,
Miseria, pena y ceguedad,
Salud y vista a recibir:
Cordero Excelso, acudo a Ti.

4. Tal como soy me acogerás,
Perdón y alivio me darás,
Pues tu promesa ya creí:
Cordero Excelso, acudo a Ti.

5. Tal como soy, tu compasión
Quitado ha toda oposición:
Ya tuyo solo, héme aquí (En Ti, Señor, Amparo ví)(BB)
Cordero Excelso, acudo a Ti.

- - - - - - - - - - - - -

CONSIDER the defects pointed out by Miss Frieda Koh.

- - - - - - - - - - - - - - -

Check Order of Service for Confirmation. Confirmand should be received as a communicant member. He is already a member.

The Order of Service for Ordination provides for the reading of the Epistle and the Gospel, only. Is it not quite generally customary to read several passages, as in the installation service?

Julio Orozco insists that the use of the word "catecúmenos" for baptized persons receiving instruction is incorrect. A "catecúmeno" is a person receiving instruction for baptism, and cannot be used to refer in general to the confirmation class as we do in English. The dictionary seems to support Orozco's position. He has probably written you about it. The term occurs several times in the CC manuscripts as applied to confirmands. He suggests "Confirmandos".

- - - - - - - - - - - - - -

The rubrics for the "Orden para el Entierro" rightly instruct to the effect that the service should be used only for such as die in the Christian faith. Should there not be some indication as to what should be done when this is not the case - for example, in the case of an avowed unbeliever? It is not always the Christian thing to refuse to serve the mourners in such cases. But the pastor can obviously not use the entire service as it is. Would it not be helpful to have a special order to use at the grave of those whom we fear have not died in the faith?

D-8 MCC 175. "Mi alma" in 1:3 is defective. I like the sense of the "Mi alma", but "el alma" would avoid confusion in singing.

D-11, MCC 214. 1:5 and 2:5 are seriously defective as they appear in the MCC. They could be corrected by changing the "aun" in both lines to "Aún". It seems to me the context permits it. In fact, I wonder if Mendoza didn't inted it to be "Aún".

D-11, MCC 212. 2:6 "Mi alma limpiará". Again it is the "Mi alma" combination which causes the trouble. Can we change it to "El alma", obviously sacrificing the more personal and beautiful expression, "Mi alma"?

E-4, MCC 240. 1:2, "De alegría y luz" is short one syllable. It can be corrected by rendering it "De regocijo y luz". 3:3 of the same hymn, "Hoy para Israel sediento", is one syllable long unless you sing "rael" as one syllab This can be corrected, "Hoy para los sedientos".

E-6, MCC 246. 4:2, "Oyó tu voz de amor", stress falls on "óyo". Why not use the present, "oye"?

F, MCC 280. 1:4, "Y su cabecita allí descansó" defective because "allí" elides with the last syllable of "cabecita". Can be corrected, "Do su cabecita real descansó". 2:1, "Durmiendo en paja el Niño está" is also short a syllable since the "el" should join with the last syllable of "paja". It could be corrected by putting "paja" in plural, but perhaps the cure is worse than the pain.

F, MCC 289. I find in my copy of MCC a suggestion by Julio Orozco to change 4:1, "También, niños, con los pastores orad", to "También, oh niñitos, con ellos orad."

F, MCC 304. The chorus is seriously defective. The "me" and the first syllable of "ama" are to be sung together with the result that you are short a syllable. A very popular version of this hymn renders the chorus:

"Sí, Cristo me ama,
Sí, Cristo me ama,
Sí, Cristo me ama,
La Biblia dice así.

This in my opinion is not a slavish translation of the English, "Yes, Jesus loves me", but a perfectly legitimate use of the emphatic "Sí" in Spanish.

* * * * Some more lame feet for which I have found no suggestion for improvement are
MCC 257, 1:5, Riqueza nuestra es;
MCC 262, 2:1, La vida entera sólo es; 2:2, Ligera sombra anté la luz;
MCC 340, 1:2 is short a syllable unless you sing "stáis" as two syllables.
1:6 - the stress falls on "sérvir". (See sug. under G, p 2)

I would like to reiterate my dissatisfaction with leaving the second stanza of MCC 16 with the defective feet as pointed out in the Minneapolis meeting of the sub-committee. I trust that due consideration was given to the version submitted by Orozco and me with my letter of July 19, 1957 (copy attached).

MCC 16 (Compare HVC 26) -

1. A media noche resonó
   Glorioso y sin igual
   Un canto angélico de amor,
   Sublime y divinal;
   Brillante luz resplandeció
   En densa obscuridad,
   Y a los pastores anunció (Y a los pastores se anunció)
   La voz angelical: (Profética verdad)

(Or leave 1st stanza as is)
MCC 16

2. "Alzad la vista y no temais,
   Pues he aquí os doy (Oh, hombres de temor)
   Noticias de gran gozo y paz, (Pues nuevas de gran gozo os doy)
   Que para todos son:
   Os ha nacido en la ciudad
   Del místico David,
   Un Salvador y Redentor
   Que es Cristo el Adalid."

3. Mensaje grato proclamó
   Celeste multitud,
   Que por los campos resonó
   Con gozo y gran virtud:
   "En las alturas gloria a Dios,
   Y al mundo salvación,
   Al hombre buena voluntad,
   Paz, gozo y bendición!"

ALTERNATES FOR 2ND STANZA:

*(que para todos es)
or
(que a todos han de ser:)

"Alzad la vista sin temor,
Mortales por doquier,
Pues nuevas de gran gozo os doy,
*Que es para todo ser:
Os ha nacido un Salvador
En pueblo de David,
De todo el mundo, Redentor,
Que es Cristo el Adalid."

"Alzad la vista y no temáis,
Pues he aquí os doy
Noticias de gran gozo y paz,
Que para todos son:
Os ha nacido hoy en Belén,
Del pueblo un Salvador,
El prometido Cristo El es, (es él)
Ungido del Señor."

- -

Suggested additional offering hymn:

1. Por tu celeste Don
   Te damos hoy, Señor,
   Con gratitud de corazón,
   Ofrendas de loor.

or

Por tu celeste Don
Te damos con amor,
Y gratitud de corazón,
Ofrendas de loor.

2. Al Mayordomo fiel
   Con bendición Tu colmas,
   Y él los diezmos trae aquí (If "diezmos" isn't "Christian", change
   Con gozo a tu altar. or leave out second stanza)

TUNE: SCHUMANN, LH 489, CON 404

11 de agosto de 1960

Estimado Don Pausanias:

Aquí hay un trabajito que no alcanzo terminar antes de irme. Tal vez Ud. lo haría. Me parece muy util para el uso de nuestros fieles, especialmente en los lugares donde trabajan los "Testigos", (que es ahora en casi todas partes).

Los ~~sies~~ seis puntos que aquí aparecen los he traducido de la Historia Eclesiástica por Qualben, (la que el Prof. Keller está traduciendo). Estos puntos corresponden en general a lo que en el adjunto tratado aparece bajo la "Deidad", "God-head" y "Jesucristo". Tal vez valdría la pena de tratar lo esencial de los puntos en la otra cara del tratado tambien.

Se podría sacarlo en mimiógrafo o mejor todavía, imprimirlo. En el fondo de la Misión para literatura hay dineros desponibles para tales trabajos, teniendo la aprobación de la Comisión de Literatura y la Mesa Directiva del Consejo.

Fraternalmente,

Amfeld

adj.

MANUSCRITOS TRADUCIDOS EN COLOMBIA (1960)

1.	Comentario sobre Efesios	-	Lundeberg	- Orozco
2.	Estudios en Santiago, I Pedro y I Juan; " "La fe, La Esperanza y el Amor...estos tres"	-	Ylvisaker	- Orozco
3.	Study Guide en el Pentateuco y Josué	-	LBI	- Orozco
4.	" " " Romanos	-	"	- "
5.	" " " I Corintios	-	"	- "
6.	" " " Gálatas	-	"	- "
7.	" " " Los Hechos	-	"	- "
8.	" " " Hebreos	-	"	- "
9.	" " " Mateo	-	"	- "
10.	" " " Lucas	-	"	- "

11. La Gente nos Pregunta, por el Dr. John P. Milton, Luther Seminary, St. Paul Minn; Trad. Luis Rojas.

12. La Plenitud del Espíritu Santo, por H. G. Randolph; Trad. Julio Orozco

13. Buenos Administradores de la Gracia de Dios - sobre la Mayordomía - basado en I Pedro, por Harold L. Olson.

14. Diez Estudios en la Historia Eclesiástica - Gustav Bruce - Everardo Correa

15. Otros.

(250)

RESUMEN DE LAS CREENCIAS DE LOS TESTIGOS DE JEHOVÁ A LUZ DE LA PALABRA DE DIOS

1. Todo gobierno civil organizado es la "Organización de Satán" (Rutherford)
La palabra de Dios dice:

2. La doctrina de la Santisima Trinidad es una "horrible blasfemia". "Doctrina de Satán". (Rutherford en "Reconciliación")
La palabra de Dios dice:

3. Jesus no fue engendrado del Padre desde la eternidad; fue nada más que la más alta "Creación de Dios".
La palabra de Dios dice:

4. Antes de nacer de Maria Jesus existia como el angel Miguel y cuando nació dejó su existencia espiritual y fue hecho nada más que un ser humano "un hombre perfecto, nada más y nada menos"
La palabra de Dios dice:

5. El cuerpo de Cristo no fue levantado del sepulcro. "El hombre Jesus ha de permanecer muerto para siempre." Pero de la nada Dios levantó un nuevo Cristo, un "ser Espiritual", que no es Dios ni hombre.
La palabra de Dios dice:

6. Cristo no es nuestro abogado (o intercesor) ante el Padre, y el adorar a Cristo es pura idolatría. (Rutherford en "Reconciliación).
La palabra de Dios dice:

INFORME SINTETICO DE LA ENCUESTA SOBRE LITERATURA EN ESPAÑOL
presentado por la Comisión Interina ante la Consulta sobre Literatura en español
Julio 8 - 10, Lima, Perú
1965

I. DATOS OBTENIDOS SOBRE LITERATURA

A. Comentarios Bíblicos y otras obras de referencia para el pastor y los obreros laicos

1. Comentarios bíblicos

	Obra	Autor	V.I.(*)	Comentarios
En español, de uso actual	San Marcos y San Pablo	Lenski	4	En general bueno, pero algo extenso y anticuado
	Comentario al Nuevo Testamento	Lenski	4	Excelente
	Comentario Bíblico	Abingdon	4	Es útil en partes
	Comentario al Nuevo Testamento	Luis Bonnet y Schroeder	3	Obra popular, bastante satisfactoria
	Comentario sobre la Epístola a los Gálatas	H. Karl Lenkersdorf	3	Excelente
	Diccionario Bíblico	Herder	2	Excelente
	Compendio Manual de la Biblia	Henry H. Halley	2	Tiene resúmenes arqueológicos
	Los Evangelios Explicados	Ryle	2	Bastante bueno para nuevos pastores u obreros
	Comentarios indicados en la sección española de "A Theological Book List", TEF, Oxford, Inglaterra, 1963 (Espacialmente el # 21)			
	Comentario sobre la Biblia	Jamieson, Fausset y Brown		Carece de reconocimiento de los logros de los estudios bíblicos de los últimos 50 años
	La espístola a los Gálatas	John A. Allan		Bastante buena
	El Evangelio según San Marcos	A.M. Hunter		Bastante bueno
	A Través de la Biblia	Myer Pealman		Comentario breve, con partes dudosas
	Comentario sobre el Evangelio de San Mateo	J.A. Broadus		

(* - veces indicado)

SAMPLE of 32 pages

LIMA AGREEMENT

Considering that:

I. - a) The Latin American Lutheran Conferences of Curitiba (1951), Petropolis (1954) and Buenos Aires (1959) have helped to create a clearer consciousness of the fellowship and cooperation among the Lutherans of Latin America.

b) In the IV Latin American Lutheran Congress of Lima (1965), with a representation of Latin American Churches never before achieved, we have found a marked emphasis on the development and intensification of this mutual understanding and cooperation among the different Lutheran groups in our continent.

c) This drawing together implies a mutual responsibility on the part of all Lutheran Churches of Latin America, so that their consciousness of a common vocation and responsibility before Jesus Christi might be deepened.

d) There is yet much to be done in areas such as the following:

1) To deepen the already existent Lutheran fellowship
2) To discover and promote practical and necessary ways of expressing the mutual Lutheran responsibility with respect to the various aspects of life and Christian witness of our Latin American churches.
3) To undertake and carry out all those tasks which should and can be carried out together.
4) To promote and carry out theological studies which, orientated by the Lutheran Confessions, might elucidate the present, actual situation in Latin America and make us aware of the same.

We the delegates of the IV Latin American Lutheran Congress, meeting in the city of Lima, Peru, from July 10-15, 1965, agree to create:

THE PROVISIONAL COORDINATING COMMITTEE OF THE LUTHERAN CHURCHES OF LATIN AMERICA.

The Committee shall be composed of seven members, with one of them serving as Ad-Hoc Coordinator.

II. The purposes of the Provisional Coordinating Committee are the following:

1) To invite all the Lutheran churches of Latin America to participate and cooperate in the formation of a LATIN AMERICAN LUTHERAN COUNCIL.

2) To prepare a draft of a constitution in close cooperation with the directive bodies of the Latin American Lutheran churches.

3) To draw up a financial plan which will assure a progressive contribution of the participating Lutheran church bodies.

4) To call a constituting convention of the LATIN AMERICAN LUTHERAN COUNCIL in 1966, if possible, at a date to be agreed upon by the churches which have previously expressed their desire to send an official delegate or observer.

Lima, Peru, July 14, 1965

1966

LATIN AMERICAN LUTHERANS MOVE AHEAD ON COOPERATIVE VENTURE

Meeting at the Facultad Luterana de Teología in José C. Paz, a Buenos Aires (Argentina) suburb, November 17-19, the "Sub Committee on Literature" moved forward toward the program outlined for it at the IV Latin American Lutheran Conference in Lima, Peru, July, 1965.

The Committee, composed of Pastors David Calvo (Argentina), Ernesto Weigandt (Guatemala) and Arnfeld C. Morck (Colombia), will be a department of the proposed Lutheran Council in Latin America, whose structuring committee was also created at the Lima Conference.

Meeting with Committee as advisers were Pastors Robert F. Gussick, chairman of the structuring committee; Guido Tornquist, Director of the LWF Latin America Commission, and Levon Spath, Secretary of LCUSA Division on Spanish Literature.

Most urgent among the Literature needs of Lutherans in Latin America is a graded Sunday School curriculum and an adequate text for catechetical instruction. To meet these needs, an editorial office is being set up in Guatemala City, with Ernesto Weigandt as editor in chief. Writers, translators, educators and artists in various parts of the continent will be contracted for work on these projects. Existing materials in English and European languages are under consideration for adaptation or as source material for the Spanish parish education courses.

A budget, to be submitted for approval by the participating churches and agencies, was drawn up. This budget, for 1967, and general plan of operation, were submitted for consideration of the Committee charged with structuring the Lutheran Council in Latin America, meeting also at the Lutheran Faculty in Buenos Aires, November 21-22.

--Arnfeld C. Morck

7 other pages available detailing their recommendations

Mar 3, 1966

MEMORANDUM

A: Los siete miembros del COMITE COORDINADOR PROVISIONAL DE LAS IGLESIAS LUTERANAS LATINOAMERICANAS;
DE: El Rdo. Roberto F. Gussick, coordinador ad-hoc;
ASUNTO: Informe y recomendaciones del sub-comité de literatura en español;
FECHA: 3 de marzo de 1966.

1. Conforme a la recomendación del IV. CONGRESO LUTERANO LATINOAMERICANO, celebrado en Lima, nuestro comité nombró a tres personas que integraran al sub-comité de literatura en español. Fueron los tres: el Rdo. David J. Calvo de la Iglesia Luterana Unida de Argentina (secretario ejecutivo), el Rdo. Arnfeld C. Morck de la Iglesia Evangélica Luterana - Sínodo de Colombia, y el Rdo. Ernesto Weigandt del Distrito Misional del Caribe del Sínodo de Misurí. (Véase el MEMORANDUM del 29 de julio de 1965).

2. Dicho sub-comité se celebró su primera reunión en México, D. F., del 7 al 9 de febrero próximo pasado, estando presentes como asesores el Rdo. Levon H. Spath, secretario ejecutivo de Publicaciones El Escudo de Nueva York, y el suscrito, en su capacidad de coordinador ad-hoc de nuestro comité.

3. El informe del sub-comité y sus recomendaciones están adjuntados, puesto que deben de recibir el apoyo del comité coordinador provisional antes de ser recomendados a las entidades luteranas interesadas.

4. Hay que notarse que estas recomendaciones se dirigen solamente a las entidades de habla española, puesto que las iglesias brasileñas tienen su propio programa de representando a las entidades de habla portuguesa, que sirviera de enlace con este subcomité en español.)

5. Para que se iniciara, lo más pronto posible, un programa concreto con fines definidos por la consulta de literatura, efectuada también en Lima, se propuso la formación de una Junta Editora que se estableciera a partir de enero de 1967 con sede en Guatemala. La decisión referente al lugar fue dictada por ciertas circunstancias del momento que, del punto de vista del sub-comité, ayudarían en ahorrar dinero y tiempo por existir ahora una oficina en Guatemala donde pudiera colocarse esta Junta Editora y por estar ya presente en este mismo lugar uno de los integrantes de la proyectada junta.

6. El presupuesto sugerido debe de pasarse por las entidades nombradas antes de concretarse y, por eso, el visto bueno de nuestro comité no implicará que exigimos el aporte indicado. Este presupuesto es nada más que una sugerencia del sub-comité.

7. Para que lleguen estas recomendaciones a las entidades indicadas, nuestro comité debe de aceptarlos en principio, es decir, recomendarlas a las entidades. Puesto que Publicaciones El Escudo celebrará su próxima reunión el 22 de marzo y la Comisión para América Latina de la Federación Luterana Mundial del 29 al 31 de marzo, precisa que el criterio de nuestro comité se reciba lo más pronto posible.

8. De consiguiente, SE RUEGA que tengan la bondad de expresar sus opiniones de inmediato para que estén en ésta antes del 15 de marzo. Otra vez, para su conveniencia, si no se recibe ninguna comunicación, se da por sentado que el voto está a favor de las recomendaciones del sub-comité de literatura en español.

Suyo en Cristo,

Roberto F. Gussick

F. E. L. PUBLICATIONS, LTD.
1543 West Olympic Boulevard · Los Angeles, California 90015
Phone: Area Code 213 · 386-4383

May 19, 1971

Mr. Arnfeld C. Morck
The American Lutheran Church
Colombia Evangelical Lutheran Mission
of South America
Apod. Aereo 511-33
Bogota 2, Colombia
South America

Dear Mr. Morck:

Please consider this letter as official permission to zerox copies of your Spanish language adaption of the song THEY'LL KNOW WE ARE CHRISTIANS by Peter Scholtes. This permission is granted to you without fee.

I would request, however, that the composer of the melody, Peter Scholtes, be given credit on all copies of the song and that the following copyright notice be also printed on each copy:

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We wish you all success in your work.

Yours,

James E. Schaefer
Director of Publications

JES/mlh

1977?

HIMNO ANTIFONAL PARA EL VIERNES SANTO
(Melodía: No. 96 de "El Himnario")
2ª tonada ALAB 40
(Hamburgo 8888, Lowel Mason, 1824)

(El pastor lee o canta las estrofas que contienen "Las Siete Palabras"; la congregación responde cantando las estrofas que tienen asterisco.)

Arnfeld C. Morck, 1913-1992

1. Venid al Gólgota, venid;
la voz del Salvador oíd
que desde aquella horrenda cruz
pregona vida, paz, salud.
Por sus verdugos él oró:
"Oh Padre, dáles el perdón;
no saben lo que hacen hoy,
cegada y torpe es su razón."

* 2. ¡Oh, intercede Tú por mí!
Fuí yo, fuí yo quien te herí
por mi pecado y rebelión:
Humilde implórote perdón.

3. Aquel ladrón contrito oyó
palabra de consuelo y amor:
"Verdad te digo, hoy estarás
conmigo en célico solaz."

* 4. Jesús, acuérdate de mí,
pues yo también soy reo y vil;
dame en la hora de expirar
entrada en tu celeste hogar.

5. El duelo de su madre vió
y tiernamente le habló:
"Mujer, tu hijo, helo ahí,"
y a Juan: "Tu Madre, héla aquí."

* 6. Al verme solo en lucha cruel
envíame un hermano fiel
que me consuele en el dolor
con los destellos de tu amor.

7. ¡Qué voz de angustia y de dolor!
¡Jamás se oyó igual clamor!
"¿Por qué, Dios mío, en esta lid,
me abandonaste tú así?"

* 8. Tú, por mi culpa y transgresión
sufriste amarga confusión;
y así jamás la sufriré,
mas por tu muerte viviré.

9. "Sed tengo," dijo el Salvador,
"Cual tiesto seco mi vigor,"
y diéronle vinagre y hiel
cumpliendo así Palabra fiel.

* 10. La copa amarga de mi mal
tan rebosante e infernal
bebiste tú allá por mí.
Saciada está mi sed en Ti.

11. ¡Con grande voz de vencedor
por cielo y tierra resonó
triunfal proclama de salud:
"Cumplido está," clamó Jesús.

* 12. En dos el velo se partió
y el hondo infierno retembló:
De par en par abriste tú
portal de salvación y luz.

13. "Padre, en tu mano entrego yo
mi espíritu," Jesús clamó.
Su noble rostro él inclinó
y por nosotros expiró.

* 14. Jesús, enséñame a vivir
y salvo al fin, en Ti morir,
la cruz, en pos de Ti llevar
y en tu presencia caminar.

* *

"El cual mismo llevó nuestros pecados en su cuerpo sobre el madero, para que nosotros siendo muertos a los pecados, vivamos a la justicia: por la herida del cual habéis sido sanados." I Pedro 2:24

Alfonso Corzo

Sociedad Bíblica Colombiana

La palabra de Dios abierta para todos

ALFONSO CORZO C.
Gerente

Bogota, Diciembre 22 de 1.988

Reverendo
ARNFELD C. MORCK
4708 - 46 Avenue
Camrose, Alberta
CANADA T4V 0E4

Muy estimado pastor Morck y familia:

Quisiera presentar disculpas por no haber respondido antes su carta de Septiembre 16 de 1.988, razón por la cual ahora les expreso gratitud por las dos cartas : la de Septiembre y el saludo de Navidad junto con las fotos.

El tiempo transcurre velozmente y cada día que pasa, la vida está más llena de cosas de diferente orden. Nuestra Sociedad Bíblica ha venido creciendo rápidamente en actividades, lo cual conlleva un crecimiento en personal, en espacios físicos y también en aspectos a solucionar. La producción total de Escrituras se ha intensificado; este año produjimos 245.000 biblias en Carvajal y en este momento estamos contratando la producción de 191.000 más en otra imprenta; estas son biblias para nuestro trabajo y también para exportar a otras Sociedades Bíblicas del Continente. Este y otros hechos hacen que ya tengamos practicamente tres departamentos bien definidos (Distribución, Producción, Contabilidad) que siguen creciendo.

Lo anterior explica por qué estoy lleno de cosas; sin embargo no justifica mi actitud de no enviar una carta a mis amigos.

Ciertamente creemos que Dios puso su mano en la salud de Marta; de otra manera hubiera sido algo muy difícil por las circunstancias peligrosas que rodeaban el caso. Ella, después de haber recibido tratamiento de radioterapia y de una segunda operación exploratoria, continúa con chequeos periódicos donde el oncólogo; pero gracias a Dios su salud sigue bien. Alfonsito terminó su tercer año de primaria y Danielito va a iniciar transición. Danielito fue sometido a una operación del corazón hace 2 años, pero está perfectamente bien.

Hemos compartido con ustedes también la situación de su enfermedad, pastor Morck, pero sabemos que Dios tiene sus propósitos aunque no los entendamos y, a veces, no querramos aceptar. Pedimos a El que les fortalezca y dé paciencia hasta el final.

...2

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Respecto al permiso para el uso del dibujo en el texto de Efesios, no veo ningún problema por lo que ya pasó. Estoy de acuerdo para que en futuras publicaciones pudiera anotarse la leyenda que usted sugiere en su carta. Los pastores Pavasars y Ariza no han hablado conmigo al respecto; pero si lo hacen, voy a confirmarles lo mismo.

Creo que ya es suficiente por ahora; me resta desearles lo mejor en Navidad y en el año que está por llegar. Reciban saludos de mis compaleros luteranos de trabajo (Luidina de Ariza, Flor Alba Piñeros, Sr. Gualdrón, Jorge Alvarez y Emiro Fernandez - de Socotá) y de mi familia.

Cordialmente,

SOCIEDAD BIBLICA COLOMBIANA

ALFONSO CORZO C.
- Gerente -

ACC-fpg.

año ?

OBRAS SUGERIDAS PARA SU PUBLICACION

Se mencionaron las siguientes obras para la catequización que han sido traducidas al español y que existen en forma de manuscrito o mimeografiadas.

1. LA IGLESIA ENSEÑA. por Ebbe Arvidson y Tage Bentzer.
2. CURSO CATEQUETICO. por el Rdo. R. Hoeferkamp.
3. CRECIENDO EN CRISTO. (Growing in Christ de C.P,H.)
4. ¿QUE DICE LA BIBLIA? (What does the Bible say?)
5. BOSQUEJO CATEQUISTICO. por Casper B. Nervig

También se sugirieron las siguientes obras en inglés para catequización, preparación de líderes laicos, etc. que pudieran traducirse al español:

1. EXPLANATION OF LUTHER'S SMALL CATECHISM. por Martin Marty.
2. ADVENTURES IN THE CHURCH. por William Backus y M. Rundick.
3. LET'S STUDY THEOLOGY. por Henry Reimann.
4. WHAT IN THE WORLD? por Collin Williams.
5. WHERE IN THE WORLD? por Colin Williams.
6. CREEDS OF THE BIBLE. por Fred Danker.

Obras sugeridas que pueden ser auspiciadas por Publicaciones El Escudo.

1. CREACION Y REDENCION. por Regin Prenter.
2. LA FE EN LA IGLESIA. por Regin Prenter.
3. CURSO PARA CATEQUISTAS. por Roberto Hoeferkamp
4. LET GOD BE GOD. de Watson.
5. THE DYNAMICS OF SANCTIFICATIONS. por Wm. Holmes.
6. Peake's Bible Commentary u otro comentario de la Biblia en un solo tomo y para un nivel de educación secundaria.
7. Un Manual de Evangelismo.
8. THE RIGHTEOUSNESS OF GOD. por Gordon Rupp.

Information Regarding the Attack on the Americans in Duitama, Boyacá, on May 23, 1943

The following information was obtained by Rev. C. Gerhard Ostrem upon visiting Mr. and Mrs. Olger Quanrud and interviewing them in Duitama on May 29 and 30. It is the report of an attack made on four American citizens, Mr. and Mrs. Olger Quanrud, Miss Helen Danielson and Miss Ella Elizabeth Heerde, who are Evangelical missionaries in Duitama, Boyacá.

Date and Time of the Attack

The attack took place on Sunday afternoon, May 23, 1943, during a procession celebrated by the Catholic Church. It was a few minutes before 3 P.M., the procession having left the Catholic church a short time earlier.

Missionaries' Whereabouts at the Time

The missionaries (all Americans) mentioned above, together with two Colombian children who were staying with them, and their servant, were all inside the house when the procession came along the street on which they live. Several of them, including Mr. Quanrud (who is the pastor there), were taking an afternoon rest at the time. When they heard the noise of the people approaching, they realized that something was coming, and got up. All doors to the street downstairs were already closed, and any doors or window-shutters opening onto the street on the second floor that might have been open were presently closed. The missionaries observed the gathering crowd for a few moments through the crevices and cracks in and between the shutters on the second floor.

The Stoning

They noticed that the people very soon began to throw stones, and when these fell against the shutters of the rooms in which they were, they resolved to go out onto the veranda or porch facing the patio in the interior of the house. It was necessary to close the doors between the rooms and the veranda, as the stones were coming in in great numbers, breaking the shutters and making deep cuts in the ceiling and walls wherever they struck.

Doors Barred and Padlocked

Mr. Quanrud went down to the first floor to bar the entrance door in the zaguán, and put padlocks on the other doors inside the house. After doing so he returned to the veranda on the second floor, where he remained with the others, awaiting whatever might happen.

Stoning Continued from Back Yard of Neighboring House

The throwing of stones continued for more than a half hour, having begun a few moments before three o'clock. After it had been going on for some time at the front of the house, someone in a back patio of a neighboring house began to throw stones at the missionaries. One stone struck the little boy, and another struck Mr. Quanrud, but he was able to dodge enough to avoid being seriously hurt. After more than a half hour the policemen who had arrived on the scene seemed to have gained some control of the situation; this appears to have been one of the reasons why the attackers did not enter farther into the house. The occupants of the house took refuge behind a wall which forms part of the veranda "railing".

Duration of the Attack

As stated above, the attack lasted over a half hour.

Entrance Forced into the House

The entrance into the chapel is by way of the main door to the building and the hall, thence into the patio and from there into the chapel-room. A forced entrance into the chapel was made, however, by way of the door-window which faces the street—a door which was always kept closed. This "door" was completely broken down, frame and all, leaving only the opening in the mud wall. Through that opening the mob had thrown the furniture from the chapel and broken it to pieces; these things have remained there on the street up to the present time. The books, including hymn books, Bibles, New Testaments, Scripture portions, tracts etc., were torn to pieces and thrown into the street. The light bulbs in the chapel were broken.

Breaking of the Door Leading into the Interior of the House

The door leading from the chapel-room into the patio was broken to pieces, leaving only a part of the frame standing. Fortunately the people apparently became frightened by the intervention of the police, as mentioned above, and hence did not enter farther into the house. Mr. Quanrud had put a padlock on that door, too, and possibly that may have had some effect. It seems apparent that the mob had wanted to enter farther so as to get at the missionaries.

Extent of the Damage

An exact statement as to the amount of damage done is not now available, but it is evident that the extent of the damage was considerable. An exact statement can be secured from Mr. Quanrud if desired.

There were eleven doors and window-doors broken; four or five of these were completely wrecked, and the others greatly damaged. Some of them are doors in the house of the landlord, who lives in the adjoining house.

The force of the stones made deep cuts in the walls and ceilings, causing extensive damage inside the building as well as to the walls along the street.

Size of the Stones

The stones ranged from the size of a hen's egg to rocks weighing several pounds. Scores of them were used; the exact number is not available, but it is evident that they were very numerous.

Indications of Premeditation

There is good evidence that this attack was not anything attempted on the spur of the moment. Indications are that it was planned and well organized prior to the commencement of the procession. This is shown by the following facts:

1. People do not have the custom of carrying a supply of rocks and stones with them while in a procession,—or do they?

2. There were not stones available for this attack in the street except such as had been brought by the participants; consequently the same persons who formed part of the procession had brought stones with them.

3. Nor do people make a practice of carrying hoes with them in processions. Witnesses to the attack have stated that hoes and other instruments were used in breaking into the house.

4. People have told the missionaries that the priest had spoken against them from his pulpit for a long time, and that he had referred strongly to their work on the previous Sunday.

5. Witnesses to the attack state that the priests were in the procession, and that one of them had indicated to the people in the crowd that they should do whatever they wished, in the name of the virgin. It appears that some of the bandmen tried to urge the priest to move on with the procession, but he remained in front of the house, at least for some time.

No Fault on the Part of the Americans

The Americans had done nothing, outside of their presence in the town and the usual calm evangelical work, to provoke or bring on the onslaught. Propaganda work had not been done; believers from other towns who had moved to Duitama had visited them and brought others with them, both for personal conversations and for the meetings which were held. No house-to-house visitation had been done. No literature contrary to the law of the land or against good moral teaching had been given to anyone.

Meetings

For approximately a year meetings had been conducted on Sunday evenings only, and that behind closed doors. Since the first part of May a Sunday School service had been held on Sunday mornings. The last few Sundays the entrance door by way of the hallway was left open for people to enter freely if they wished to do so. They would first enter the patio, and from there pass into the chapel-room. No door was ever left open from the chapel-room to the street.

The singing of hymns, the reading of Scripture passages, Bible study and meditations, and prayer have been the usual procedure at the services.

Recently a few Bible classes for women had been conducted by one of the lady missionaries on week-days.

Threat to American Lives

The ferocity with which this attack upon American citizens was carried out,—as evidenced by the shouts of the mob, the weapons used, and the violence of its action,—indicate clearly that it was the intention not only to destroy the house in which the missionaries live but to kill the missionaries. This intention was not fully carried out simply because of the intervention of the police and local authorities.

Second Floor also Stoned

As stated above, the bedrooms on the second floor were also attacked; for that reason the occupants could not remain in their rooms, but had to move to the veranda opening on the patio. The second floor ceilings were damaged by the stones.

Investigation

Departmental and municipal police officers have interviewed Mr. Quanrud and taken note of the damage done to the house, but the missionaries do not know how far these officers have carried their investigation. We hope that the necessary steps will be taken to provide adequate protection of life and property, to insure reimbursement of the expense of repairing the building and replacing furniture and equipment, and also to prevent the recurrence of such episodes, in Duitama and elsewhere in Colombia.

Pictures

Some pictures were taken following the attack; copies could be procured if the Embassy wishes to have them.

Declarations

The owner of the house has secured declarations from several witnesses, which he says are quite complete. Copies of these could probably be secured if desired.

This information is submitted subject to confirmation by Mr. Quanrud, since the report was compiled after leaving Duitama.

Respectfully submitted,

C. Gerhard Ostrem

Bogotá, Colombia
June 7, 1943

The Embassy of the United States of America
Bogotá

Gentlemen:

I came to Bogotá yesterday, and after having read the report prepared by Mr. C. Gerhard Ostrem regarding the "Attack on the Americans in Duitama on May 23" I, as one of the Americans referred to, wish to corroborate his statement, and to submit the following supplementary information:

Means used in the attack

1. A heavy hoe with broken handle was found in the chapel-room after the attack. This was removed by investigation officers as evidence.
2. About one hundred stones were counted inside the house after the attack.
3. A freshly dug hole in the street in front of the building seems to indicate that stones had been concealed there in preparation for the attack.
4. As the stones began to fly we heard the mob shout, "Afuera con los protestantes" and "Abra el portón."

Priests in the procession

Three priests were directing the procession, and were present at least at the beginning of the stoning. One of them seemed to be in charge of the school girls, and appeared to try to get them into single file. Mrs. Quanrud saw one of the priests stand with his arm raised and point to the image of the Virgin, as the stoning began. Nevertheless, I have been told that the following Sunday (May 30) the priest had from his pulpit claimed that he was in no way to blame for the attack.

Some days before the attack, the mother-in-law of our landlord told me that the priest had announced that Sunday May 23rd would be the day of the attack on the Protestants. At 9 A.M. on that Sunday, the landlord himself came to see me, and requested that I apply to the American Embassy in Bogotá for protection, both of our persons and of the property. He based this request on the verbal threats made by the priest from the pulpit against the missionaries, as well as against himself and family.

Police intervention

I saw only one policeman on the scene shortly after the attack had begun. He was blowing his whistle for help. The same policeman later told me that he was the only one present at the beginning of the attack.

I have been told that more than thirty people were arrested. The latest reports I have heard regarding them is that they have all been released, but that some are obliged to report to the authorities daily.

Manifestation by citizens of Duitama

More than one hundred of the citizens of Duitama have been to the house to manifest to us their profound regrets for the savage attacks upon us "made by the priest," as they termed it. Amongst them were many of the most prominent business people, who have said that "It was barbarism to do such things against people who are here for the betterment of the country."

We have not noticed any manifestations against us by the people in general of Duitama since the episode.

Protests

I enclose a written protest made by the landlord.

I also enclose an article copied from the newspaper "El Radical" of last week.

Respectfully submitted,

Olger Quanrud

REPUBLICA DE COLOMBIA – MINISTERIO DE GOBIERNO

POLICIA NACIONAL

OFICINA SECCION DE EXTRANJEROS.Secretaría.

NUMERO

PERMISO PARA TOMAR FOTOGRAFIAS
VALIDO POR SEIS (06) MESES. -

BOGOTA, octubre 30 de 1945.

EL SUSCRITO JEFE DE LA SECCION DE EXTRANJEROS DE LA POLICIA NACIONAL,

H A C E C O N S T A R :

Que se ha concedido permiso al señor CLARENCE GERHARD OSTREM de nacionalidad estadounidense, portador de la cédula de extranjería número 126 R.E., expedida en El Cocuy y refrendada en ésta Sección bajo número 9416 R.E., para tomar fotografias dentro del territorio de Colombia a excepción de los lugares expresamente prohibidos por el Gobierno Nacional, por el término de SEIS (6) MESES, contados a partir de la fecha. -

En tal virtud se ruega a las autoridades no obstaculizarlo y antes bién prestarle el apoyo que solicite. - - - - - - - - - - - - - - -

Expedido en Bogotá, a treinta (30) de octubre de mil novecientos cuarenta y cinco (1.945). -

P/ PEDRO SAURIZA CORREDOR.
JEFE DE LA SECCION DE EXTRANJEROS.-

POLICIA NACIONAL SECCION DE EXTRANJEROS Secretaría BOGOTA

DBG:RGP.

Oct 6, 1949
Bancroft Reifsnyder

Representatives of the Various
Protestant Missions in Colombia.

Dear Friends:

Having had several years experience dealing with our diplomatic representatives and the various Colombian Ministries involved in the legal aspects of our missionary problems, I feel constrained to make an observation based on that experience and on my intimate knowledge of the workings of the departments referred to.

It is my firm conviction that we foreigners engaged in religious work, being guests of this country, should not appeal to our diplomatic representatives in connection with the various types of persecution which we meet in the course of our missionary work.

When such an appeal is made, the Embassy sends, not a note, but a memorandum (in the diplomatic service there is a big difference between the two) to the Ministry of Foreign Affairs. The Foreign Office then refers the matter to the proper Government agency, be it the Ministry of the Interior ("Ministerio de Gobierno"), the Department of Justice, the Department of Education, or whatever. The proper department then takes up the matter, and it is settled or it is not settled, according to the judgment of that particular department. In other words, we may get what we want and we may not. And in the meantime, newspaper publicity is usually given to the incident, which publicity does not help our missionary work to any great extent and very often is harmful thereto. In addition, there is an underlying resentment against us for having appealed to Uncle Sam or John Bull, as the case may be. It seems too much like an appeal to the "Big Stick".

On the other hand, if the matter is taken directly to the Department of the Colombian Government most directly concerned with the question, whether the Ministry of the Interior, the Ministry of Justice, the Ministry of Education or some other department, the same results will be obtained as might have been obtained by an appeal to the Embassy. At the same time there is less chance of undesirable publicity, and we avoid the opprobrium attached to the appeal of a foreigner to his home government for intervention in the affairs of this country, where, I repeat, we are guests.

On one occasion I had successfully negotiated visas for a certain missionary couple desiring to enter Colombia. The day I went to the Foreign Office to obtain the authorization was the day that publicity had been given to the appeal to the U.S.Embassy for diplomatic intervention in the case of an attack on one of our Missions. The authorization was not forthcoming, and it took a lot of additional work and wire-pulling to finally get the visas. Every incident involving attacks on Protestant missionaries and mission property serves as a pretext for tightening up on entry permits.

I would urge, then, that in all cases of persecution, the matter be taken up directly with the Colombian authorities, working through Colombian friends if necessary. I repeat that just as much can be obtained that way as can be obtained by appealing to our diplomatic representatives, and a number of undesirable consequences can be avoided.

With all best wishes for you personally and in the glorious work the Lord permits us to have a part in during these momentous days in Colombia, fraught with wonderful opportunities, which lay upon His children a tremendous responsibility, I am,

Sincerely, Bancroft Reifsnyder

Apartado Nacional 35
Apartado Aéreo 3604, Bogotá. Oct. 6,'49. Bancroft Reifsnyder

Enclosed is a copy of this letter which you may care to send to your Home Base, to acquaint them with this point of view, and perhaps avoiding appeals to Washington from that end.

Oct. 11, 1949

Colombia

Conditions in Colombia have not improved politically. Some of our churches are still closed by order of the Catholic priests and bishops of the area and under action of the local or district police under their control. This action is in direct violation of the Constitution of Colombia which guarantees religious liberty to all people within the country. Representation by the natives in the areas concerned has been made directly to the national officials. It is hoped that in a short time these areas may be re-opened for the proclamation of the Gospel.

In Parpa, one of the mountain regions where many people have been interested in the Gospel, one young man who had been attending our chapel was murdered. His three brothers were attending a meeting at the time. Instead of scaring them away from their newly awakened faith, they were confirmed in it and took the final step to enter the Church. The Lord has many ways of gaining His victory through persecution.

Bogotá, Octubre 30 de 1949

25
130

CELMOSA
Tunja, Boyacá

Elena en Parpa procurará volver Tunja martes. Valborg llega lunes. Favor alguien quedarse con ella hasta llegue Elena. Hay campo donde Quanrud.

CELMOSA

José Walla, Carrera 13, 73-71
Tel. 94216

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TASA 36

ENLAZADA CON LA WESTERN UNION PARA LAS DESTINACIONES EN LOS ESTADOS UNIDOS MAS ALLA DE NUESTRAS OFICINAS

SIRVASE TRANSMITIR EL SIGUIENTE TELEGRAMA, DE CONFORMIDAD CON LAS CONDICIONES AL DORSO DEL FORMULARIO ORDINARIO A LAS CUALES CONSIENTO SOMETERME

Bogotá, October 31, 1949 926

MADAKINA
Minneapolis, Minnesota

Mendenhalls Torkelson Tunja, Ostrems La Aguada, Bergh Danielson bringing Heerde, all others here, all well.

Walla

FIRMA DEL REMITENTE Joseph Walla DOMICILIO Carrera 13, 73-71

ACM 10-CC CL 250M

The preceding are 3 of 7 cables of this kind.

La Aguada
9 November 1949

Dear folks in Bogotá

God's peace through whatever the tempest may be whatever wind that blows and wherever it comes from.

Thanks Joe & Olga for your letter I got this morning as I came thru Moreno. I am now at the air Port waiting for the plane which should bring the students.

We got your telegram Joe on Saturday and got to wondering if it meant that they would come today. Even tho we were not sure we decided to come to the port in case they should come. Due to the uncertainty of if only Luisina's mother, Don Servulo and an uncle of Bertha and I came.

We were unable to get word to the rest but shall see what way we might be able to arrange it.

As to going up now for us I don't know just what to say. We have been thinking about going down to spend some time in different places in the Plains. It took to raining again this last week so there's much water and mud which also means mosquitos etc. So we may stay in L.A. a while yet. Tho we shall study the matter.

I don't know what to suggest. As to what to decide about the stations — hard to say what might be best and wisest. First of all continued prayer and looking to

the Lord. I feel certain that we are all praying constantly for each other and for the other missionaries and Christians all thru the land.

For the present I suppose the way things are they will need to be until in December to then see or even if it should have to wait until January.

You folks up there likely will all be remaining where you are or between Bogota and Tunja.

I think it would be well if all the missionaries at least that now are in Bogota could have a get-together for consultation to see what steps would be wisest to take if any are to be taken. And thus to see if it would be considered wise to ask the opinion of the Consels Counsel (or how do you spell it?) of ~~the~~ our countries. Course their opinion might already be known to a certain respect as far as evangelicals are concerned but amongst the missionaries to consider it first.

Things have been quite in L. A. at least as far as we are concerned. The people have been leaving for out in the plains.

We shall write again soon as we can after I get home and we have considered things and tried to see what to decide. Perhaps I'oned send the family up to Bogota and I go out calling in the Plain. We have also talked about such.

Greetings and meeting you at the Throne.

Gerhard.

Bogotá
Nov. 10, 1949

Dr. Rolf Syrdal,
425 So. Fourth St.,
Minneapolis 15, Minnesota

Dear Dr. Syrdal:

Thank you for your letter of November 1st reporting on the action of the Board. We had been waiting to hear the outcome on the various matters but it seems that just at the present circumstances are such that we are not thinking in terms of new steps or planning for the future. What I mean is that the future looks very uncertain judging from present circumstances. Of course we haven't given up yet, but just now there isn't very much optimism among the evangelical workers.

The step which the government took last night, declaring a state of siege, is so recent we cannot judge yet what effect it may have. Supposedly it should calm the situation and prevent further violance. Sessions of congress, departmental legislatures and municipal councils have been suspended, censorship has been imposed on the press and radio, and the army and police are to collaborate im maintaining order. We do not know, but supposedly the presidential election will be postponed because of this.

As far as we know our missionaries are all safe and well. The Ostrems are still in La Aguada and we haven't heard from them since receiving a letter written the 1st. I have written two letters and sent two wires since then was written with no response. Of course communication is always uncertain and even more so now, so we haven't been too alarmed over it. We had discussed it here and were in agreement that we should encourage them to come in to Bogotá, which I did in the last letter and wire. The students from the plains left here on Tuesday the 8th and should have reached Moreno yesterday the 9th. We are expecting that they or Gerhard would send us some word on their arrival there, but as yet no word has come.

Miss Heerde is now here. After coming out of Parpa the 2nd she spent one week in Tunja with Miss Torkelson. We decided to close Institute last Sunday the 6th so Miss Nerlien then went to Tunja to replace her. She is of course in need of a rest, was having trouble with her teeth, and apparently police from the Socotá region who recognized her were watching her too closely for comfort when she went down town. It was without doubt the leading of the Lord that Jack Bergh and Helen Danielson went up to get her the week-end of the 30th. There was serious trouble in the community just after they came out. We appreciate your suggestion concerning her as I think it was needed to encourage the action, although of course we had talked about it.

Malde and Mendenhall had intended to go to Tunja to-day to see how things are there, and to decide about the advisability of Torkelson and Nerlien coming in also. Because of travel difficulties and tomorrow being a holiday they may have to wait until Monday.

Leaving our stations for any time at all always presents the problem of what to do with the houses and the belongings, as it is so difficult to get responsible people to take care of it.

Our original closing date for the Institute was the 27th of November, but because of the election on that date we changed it to the 17th. Then last week reports became more and more ominous so we agreed to close the 6th in order that the students who could travel might reach their homes as soon as possible. Most of them have now left, but a few are still here, those from the Cocuy and the Parpa regions. We hope that in a few days travel will be better so they can get to their homes.

We are not sure how to interpret one of the orders given last night referring to public gatherings, but in order to play safe we may suspend our services for awhile, until we know more about it.

I am asking you a favor again. Would you please send $50.00 of my next quarter's salary to Mr. Melvin Underdal at Shelby, Montana? I believe it was about six weeks ago that I sent you an order made out to SPIRATONE in New York for two special lenses for my camera, asking you to enclose $40.00 with it. I note that that amount was not drawn from my last check, so am just wondering if it reached you and was taken care of. When you write would you please let me know about this.

Thank you for your assurance of your remembering us in prayer in thses days especially. The times are uncertain and we are inclined to look too much at the outward conditions. We need to keep a balance between what we see with our physical eyes and that which our hopes had envisioned. The Lord alone knows what the future holds here, and may He have His way.

Greetings from our missionaries here.

Yours in Christ,

(/s/ Joe Walla)

P.S. Letter just arrived from Ostrems which was written from Moreno in the plains as he was meeting the students that arrived there yesterday. They are O.K. but have not yet decided to come up. He says things are quite normal down there, but of course they haven't been able to open the chapel and school yet.

Colombia

Nov. 15, 1949

The political condition has not improved recently. The national election is set for November 27. At that time the people will choose between two outstanding leaders, one a Liberal who is far on the right, and a clergy-dominated Conservative who is reported as being extreme in his views. If the former is elected, we expect that it will be easier for Protestant Missions to operate in the country. If the latter is elected, the present situation will most likely not improve.

Our missionaries from Tunja have written that anti-Liberal demonstrations have been severe there. Many Liberals have moved out of town. Protestants have also found it advisable to flee. Stoning of the mission property has happened frequently, and one night volleys of shot were fired into the building. According to latest report there was some easing of this situation.

Our missionary located in Parpa has made trips to Socota for mail and necessary supplies. On her last trip she was stopped by the police, some of the mail was confiscated, and she was given a warning not to return.

The work in the capital, Bogota, is progressing. Pastor Bergh in a letter of October 13 writes that about eighty families have been contacted, and that some of them are receptive to the Gospel.

Colombia

Nov. 22, '49

A letter received from Colombia, South America, informs us that the political situation is increasingly critical. With increasing violence, it may be possible that most of our missionaries will be leaving their stations for Bogota until after the general election that will be held on November 27. Repeated disturbances around our missionaries' homes have occurred. It has made them uneasy. The Rev. Gerhard Ostrem, acting superintendent of our mission, requests much prayer for our missionaries. He also writes about the general situation as follows:

"At the same time I wish to present before you again the petition to ask the Christians everywhere at home to be much in prayer for this land and its people. The situation is critical. You likely are following along with the developments and yet perhaps you do not get it all. The people suffer a lot. In many places all is destroyed and the people have had to leave, and not for the Gospel but for political reasons. I do not know how it will turn out with conditions from now until the forthcoming elections. We know you are praying with us about it. May God get to lead so that some result which will permit the carrying on of *His* work might be the outcome. Be it so, O Lord! And, oh, that the people will soon see their great need of Christ the living Savior and Lord."

Found this from an old Luth. Herald

Dec. 20, 1949

Mission News

R. A. Syrdal

Japan

Prospects for our mission work in Japan seem very favorable. The Rev. Olaf Hansen arrived in Tokyo on November 5 by Northwest Airlines and has been able to secure very fine property for a missionary residence. A small private hospital building completely western in construction has been purchased. With slight remodeling it will serve as three good-sized apartments. Housing is demanded by the government before missionaries can enter the country. Pastor Hansen went as a representative missionary and was granted extra permission on that basis.

Mrs. Olaf Hansen and children and the Misses Bernice Boyum and Lydia Hansen will be sailing from Seattle on the *SS China Mail* on January 10.

Colombia

The National Election in Colombia on November 27 ended a long period of tension for our missionaries. Pre-election tactics of the Conservatives usually took the form of rioting and intimidation of the people throughout the countryside. Attacks were leveled at political Liberals and at Protestants. Our missionaries were therefore forced to withdraw from most areas of our mission field and to take refuge in Bogota, the capital city of Colombia. Our missionaries had some rather harrowing experiences both at the mission stations and in their journeys to Bogota. We are thankful to God that He has brought them safely into that city where they will remain to watch the conditions before making final decision as to what the future may have in store for Evangelical missions in that country.

The following accounts received recently give some indication of the destruction caused by the rioters:

"Last Saturday I received a telegram from a friend saying that the rural community of Santa Ana, where we have a school and chapel and many believers, has been completely destroyed. We came from Chiscas with two duffle bags and two suitcases. All the rest of our earthly possessions are there, so we face the possibility of losing everything. We are thankful, however, that we were all able to come out safely. As far as the future of our work is concerned, only a direct intervention from God can make it possible to continue mission work in Colombia."

"Well, at last I guess it is so. We talked to a chauffeur last night who came from Cocuy. He told us they stoned the Evangelical home. A lady from there also reported the same. She also said she had talked to a policeman out there, and he said if Cocuy touched a policeman there wouldn't be a wall standing in the town. There are very few men left in town. They say some have left for the plains trying to escape that way. Last night we also talked with a fellow who used to live near Panqueba but who had to leave there some months ago. He told us of an incident here in Bogota last Sunday. Two ladies were talking as they came out of church; one said to the other, 'How do you like this dictatorship we have in this country now?' A plainclothes man stepped up to her and said, 'Lady, if you don't like it, come with me.' So he put them in jail. You would not know this country now if you came out."

"Albanacino's house, where the Institute was in Duitama, is destroyed and the house next to the Institute. All Liberals have had to leave as well as all from Tunja, and those who have not left Cocuy have had to recant. The situation is just unbelievable unless one is here to see it. Guns bristle all over the country. The Conservatives will win this coming Sunday. The American College is having trouble. Thy don't think they will be able to graduate their students this year as the government will not allow it."

A cable was received on November 30, three days after the election, stating: "Every one well, writing," signed Gerhard Ostrem, acting superintendent of our mission. We were happy to get this information. We had some concern for their safety.

A letter written on Sunday, November 27, the day of election, informs us that in Bogota the election was carried out without incident but that it was entirely one-sided, as was expected. Because of the pre-election riots the Liberals had withdrawn their candidate, so Laureano Gomez, an ardent Conservative, is in control for the next presidential term.

China

The situation around Hong Kong, where we have several missionaries, is continuing to be favorable. The Rev. Harold Martinson writes in a recent letter: "It is quiet here, and we are kept busy in our work. We hope it will continue so. It is almost a year now since we arrived."

Pastor Martinson is teaching at our theological

Colombia

Dec. 27, '49

Latest information received from Colombia was sent while the state of siege was still in force. Reports from outlying areas of our mission fields indicate a loss of property and life. In some areas churches have been destroyed and Christians have been forced either to recant or to flee for their lives.

A "Conservative" president has been elected for the country. His policies will not be known for some time, probably not until he takes office and has organized his government. Meanwhile our missionaries are staying on in Colombia watchfully awaiting the future. They are busy witnessing for Christ in Bogota. Some have indicated a desire to return to the field to encourage the Christians and to more closely study the situation. Pastor Quanrud writes: "We are waiting the time that we can make a trip back to our mission station to see just what is left. The latest reports are that our house has been stoned but that things are still intact."

Pastor Ostrem writes: "We have hopes that Maldes, Miss Heerde, and I shall be able to go back to our regions after a week or so. We shall study the situation as best we can before going."

Colombia

Information received from the Rev. Gerhard Ostrem in a letter from Bogota dated December 19 informs us that conditions throughout our mission field are deplorable. It is reliably reported that our chapel at Santa Ana had been burned by a mob and that the homes of some of the Protestants in that area were completely destroyed. Other sections of Colombia seem to have met some of the same difficulties so that the expectations for the future are rather gloomy.

While the missionaries are out of our regular mission field, they are concentrated in Bogota. They are considering the possibility of concentrating on working in areas of this city where no evangelistic work is being done at the present time.

Concerning our missionaries and their plans he writes as follows: "I plan to go down to the Plains for awhile, returning here in time for our Conference in January. I plan to leave on the noon train for Sogamoso to take the plane from there tomorrow. One of the boys from the Institute will go along, namely Oliverio Mora, who was with us there in the first part of this year. Quanruds are in Cali on vacation, Mendenhalls and Maldes, together with Helen Danielson and Joyce Bergh, are in Fusagasuga. The Wallas are in Cartagena. Belva Nerlien and Valborg Torkelson are in Tunja. Elizabeth Heerde is here in Bogota and will be staying in the Institute together with my family until Conference."

Letter from the Rev. Olger Quanrud, dated December 18, gives the following report: "Last week we saw in the *El Tiempo* that an inland town near Cocuy had been destroyed with 82 dead. The report said that the vereda was Conservative. We had our doubts as we know the veredas (inland towns) there. Today our fears were confirmed when we talked with Pastor Mueller who told us that the vereda was Carizal where we had our work."

He further reports that missionaries in Cali have reported several attacks in the neighborhood of that city wherein Protestants have been rather seriously injured. It is rather discouraging to hear the news about Carizal, as that is a place where we have seen considerable progress in our work. We have established a very fine Lutheran congregation in that inland point. The suffering of the Protestants under the present persecution has brought concern and sorrow to the hearts of all our missionaries and mission interested folks in this country.

Pastor Quanrud closes his letter in the following words: "As we look at the situation we cannot help but wonder why, but must leave it all with Him who knows best and hope and pray that it all will be done according to His will and His name be glorified through it all."

Jan 10, 50

Things were not so bright for the Christmas season in Colombia. The persecution of members of the Liberal Party and especially all Protestants was continuing at last reports. The following information is received from the Rev. Olger Quanrud:

"Last night when we arrived from Cali after being down to lower altitude for two weeks, we also found a telegram awaiting us, sent from El Cocuy, which told us that the house we lived in had been broken into and all our things destroyed. We also have that news from people who have arrived from there. December 12 and 13 were the days that the violence came to its height and is still keeping on, according to reports. There have been over 500 killed in Cocuy, and people that saw the massacre said that the situation there is unbelievable now, dead bodies left to rot or for the birds and animals to devour.

"Carizal has been completely destroyed and many are dead. We fear for the lives of our people there. The chapel was bombed. Many of those people have gone over the mountain top into the plains.

"While in Cali I talked with some of the missionaries from the Cumberland Presbyterian who told me that their country work was done for also around there."

In spite of this present situation something of the buoyancy of Christmas was shown in the courageous faith of the Christians who are facing the difficulties. Miss Elizabeth Heerde writes from Bogota as follows:

"Most of our dear Colombian believers are standing up like bricks under the present severe persecution. Latest news from Socota is that the Bishop from Tunja is going to Socota on the 28th of this month to oblige all our believers who had a civil marriage to be married in the Catholic Church and also compel them to have their children baptized in the Catholic Church. Oh, if God would only stay the hand of the evil one! The people are seeking

C O L O M B I A

Colombia more consistently and over a longer period than any other Latin American republic has made relatively democratic institutions work. From the beginning of the century down to the past two years they have worked in good economic years and bad, with a minimum of civil disorder and legal confusion.

But as 1949 drew toward a close, it looked as if an era might be ending. A minority party in control of the presidency, the Conservatives, has executed a political coup which lays Colombia under threat of years of rightist totalitarian dictatorship, if not of undeclared civil war.

For the United States the developments in Colombia have an immediate practical importance. If the rightist dictatorship maintains itself, the largest South American republic in the Caribbean security area, a country bordering the Panama Canal, will be indefinitely in the hands of a regime hostile to United States influence in inter-American affairs, if not unfriendly to the United States itself.

Colombia's two-party system.

Since the nineteenth century, Colombia has functioned politically through a two-party system in which the Conservatives and the Liberals correspond to the Republican and Democratic parties in the United States. Each party, that is to say, is divided between relatively reactionary and progressive wings. The reactionary Conservatives favor, in general terms, a strong-arm government which will keep Colombia's masses of city workers and rural peasants in their place, while the progressive Conservatives favor gradual economic and social reforms through government manipulation of labor unions and farmers' organizations.

The reactionary Liberals have a laissez-faire, state-rights philosophy akin in respects to that of the Dixiecrats and their sympathizers in the United States, while the party's larger progressive wing favors numerous welfare measures as a means of improving Colombia's social economy.

These differences are further embittered by religious issues. The right-wing Conservatives would like to see the Roman Catholic Church more closely associated with the government as an educational and disciplinary agent. The left-wing Liberals are strongly, in fact sometimes violently, anticlerical. Many of their leaders would be happy to disestablish the church as the official faith of the nation, if they felt they could do so without alienating the peasants and the women in their following.

After the Liberals won control of the government in 1930, these tensions within the party mounted with the responsibilities of the depression and the war years. In the 1946 election they split the party wide open on its presidential ticket. The right wing managed to hold on to the party machinery and nominate a wealthy physician of low political appeal, Gabriel Turbay, as the official candidate; the left wing ran a brilliant young Bogotá labor union lawyer named Jorge Eliécer Gaitán, on a strong welfare-state platform as an independent.

The split landed the Conservative candidate, Mariano Ospina Pérez, in the presidential palace by a modest plurality, but with a large Liberal majority against him in the Colombian Congress. And the poor showing made by Turbay, plus the excellent race by the left-wing independents, made it clear that Gaitán would be the party candidate in 1950. President Pérez began his administration with a cabinet of middle-of-the-road Conservatives, obviously with a view to making no unnecessary enemies either for his party or for himself.

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The Bogotá riots

Then suddenly and dramatically, while the Ninth International Conference of American States was in session in Bogotá in April, 1948, Gaitán was assassinated by a local slum character of doubtful sanity. The death of the gifted rabble-rouser was avenged by his followers in the most violent and destructive tumult in South American history—the celebrated Bogotá riots. Neither Colombian politics nor the once conciliatory Ospina Pérez administration has been the same since.

For in the wake of the Bogotá horror, the Conservative politicans around Pérez discovered certain strategies which they considered immensely to their practical advantage. A state of siege, the Colombian equivalent of martial law, was declared while the disorders were going on, and lasted until the following December. It proved a convenient device on several occasions for pushing the administration's political opposition around.

The government, without particularly going into the evidence, promptly underwrote the charge that the riots were Communist-plotted and Communist-directed. The charge stuck with frightened upper-class Liberals as well as with Conservatives, and with religious Colombians, who were horrified at seeing the Bogotá churches burning. So it was an easy step from this propaganda success to the campaign accusation that the Liberal Party itself, to which both Gaitán and his following technically belonged, was Communist-infiltrated and Communist-directed.

After the riots President Pérez tried at first to rally the country behind him by naming a coalition cabinet composed of Conservatives and right-wing, "anti-Gaitanista" Liberals. The charge of Communist ties was rarely used except against Gaitán's Liberal political lieutenants, and only press and radio defenders of Gaitán's memory and of the welfare program felt the bite of the state-of-siege censorship.

But by early 1949 the picture was rapidly changing. The coalition cabinet dissolved and the places of its Liberal members were taken over by notably right-wing Conservatives. Censorship disappeared at the end of the state of siege. But with Congressional elections coming up in June, the charge of Communist affiliations against the Liberals became a war cry of the Conservatives.

The terror begins

More significantly still, Pérez began replacing a large number of departmental (state) governors—appointed by the President in Colombia—with tough young Conservative extremists. As fast as they were appointed, the new governors shook up the provincial police departments, staffing them with hard-boiled local Conservative leaders and strong-arm men.

Liberals throughout the republic, whether local politicians or outspoken ordinary citizens, began running into all the known brands of police trouble—heavy fines and jail sentences for petty offenses, long waits for trial in jail when no charges could be proved, and police beatings for real or fancied resistance to officers.

On the eve of the June elections, mob violence began in numerous small towns and rural centers. When Liberal meetings were broken up or raided, and Liberal headquarters attacked or destroyed, the police were rarely on hand. If they came at all, it was usually just in time to arrest the Liberals on the scene who happened to be fighting back.

Obviously, the Conservatives were building up a terror machine to make Liberal Party activity or the casting of a Liberal vote dangerous to the individual. Its operations were not successful enough, however, to affect the June elections materially. The Liberals, in spite of the considerable shrinkage of their vote in ...

the districts where the terror had been most active, retained their majority in the lower house of the Colombian Congress.

But when the new Congress convened in the early autumn, its Liberal members realized that they had won only a preliminary skirmish. The terror machine of the Conservatives was organizing itself and growing daily. If it continued to develop and to function, it could steal the much more important 1950 presidential election for the Conservatives, simply by frightening the peasant and Indian voters and the underprivileged town and city workers away from the polls.

The Liberals counterattack

The Liberal majority in Congress, then, were faced with a vital question. How could they use their constitutional powers as the republic's legislative body to stop the terror from operating?

Expert constitutional lawyers promptly came up with an answer. Congress could legally enact that Colombia's next presidential election, normally held on the first Sunday in May, should take place during a period when Congress was in session. Then, if the terror machine seemed to be getting out of hand, the Liberal majority in Congress could do a good deal toward checking it by filing impeachment charges against President Pérez. In fact, the mere filing of an impeachment would suspend the President from his office until the trial was over, and put in his place an "interim President-designate" chosen by the Liberal majority.

The Liberal leaders thought the chance was worth taking, and advanced the date of the presidential election to November 27. The required constitutional session of Congress was to end on December 17. That would give the Liberals all the time that was necessary before election to wield the impeachment club, and three weeks afterward.

The change of the election date naturally stepped up the terror in the Colombian countryside, and the Liberals retaliated vigorously. Beginning in September, the small towns and rural regions of Colombia became a field of operations for armed bands that ranged the valleys at night, burning political headquarters, police stations, and the homes of rival political leaders, and assassinating political enemies. Death casualties mounted to hundreds a week.

The Conservatives heightened the tensions still further by naming the toughest of all their reactionary leaders, Laureano Gómez, editor of the Bogotá newspaper El Siglo, as their presidential candidate. Gómez, who had left Colombia during the Bogotá riots with the mobs yelling for his blood, came back last spring from a year's voluntary exile in Spain with plenty of old scores to settle with all Liberals except a few wealthy right-wingers in his social circle.

An outstanding pro-clerical politician, he made political hay in the campaign with charges that Darío Echandía, his Liberal opponent and former Colombian ambassador to the Vatican, is a tool of atheist Communism and of Good Neighbor influences from "heretic" United States which are little better.

Echandía Withdraws

The affront to the Liberals involved in the Gómez candidacy had little effect on the campaign, except to increase its partisan violence. But gradually in the contest of terrorisms the Conservatives drew ahead. By the beginning of November, it was clear that, with the support of the provincial police and governments, the Conservatives had muscled into control of the election boards which would do the vote-counting on November 27.

. . . 4

With this development, the elaborate Liberal program for controlling the election through the party majority in Congress essentially collapsed. Darío Echandía withdrew his candidacy on October 31 on the ground that the Conservative government could not guarantee free and orderly elections. On November 9 an official delegation from the Liberal majority waited on President Pérez with a notification that they proposed to start impeachment proceedings. The President replied with a state-of-siege proclamation tougher than the one at the time of the Bogotá riots.

All political discussion was banned from press, radio, and public platforms. Public meetings were forbidden--and so were further sessions of the Colombian Congress. The Liberal members, meeting in secret, issued a declaration that they would continue to meet and transact constitutional business regardless. But the statement was chiefly academic.

Rigid dictatorship

The army, as usual, obeyed the sitting government's commands to move into the principal cities of the republic and keep order. And in the provinces the terror continued on both sides. On November 27, under the most rigid dictatorship in her modern history, Colombia elected Gómez President. Technically the vote for him was all but unanimous; the Liberals strictly maintained their boycott of the polls.

Until Gómez's inauguration next August, and for nearly a year afterward, Colombia will find herself in a constitutional tangle almost beyond hope of unscrambling. ← It is difficult to see how the Conservatives can pull her out of it. The terms of the present Senate and Chamberof Deputies of the republic run constitutionally until late in 1951.

The normal course of the Conservatives, then, in order to hold on to office, will be to govern for almost two years by terror and decree law. What will remain of Colombia's promising democracy after so long a period of restraint and turbulence remains to be seen.

Apartado Aéreo 4980
Bogotá, Colombia
Jan. 31, 1950

The Joint Boards of the U.E.L.C. and the E.L.C.
425 South Fourth Street
Minneapolis, Minnesota

Dear Board Members:

The Celmosa Conference in session January 6-17, 1950, greet you in the name of our Lord and Saviour Jesus Christ.

"I will go before thee, and make the rough places smooth; I will break in pieces the doors of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that it is I, Jehovah, who call thee by thy name, even the God of Israel." Isaiah 45:2-3.

If it were not for the faithful and eternal promises of God there would be nothing to encourage us in our thinking of the future of evangelical work here in Colombia. During the past year we have had to withdraw from three of our stations -- La Aguada, El Cocuy and Chiscas. As a partial compensation, however, we have been permitted to begin station-work and re-establish the Institute here in Bogotá; and now as an emergency measure we plan to begin a theological course for the training of three or four of our promising young men. Our Lord knows the future and goes before us, and we can only ask for grace to trust and faithfully follow Him that His Church might be built and His Name glorified.

To you as members of the Board we express our appreciation and sincere gratitude. The knowledge of your intercession, your understanding and your helpful counsel has been a real source of encouragement. May the Lord richly bless your every effort not only for the work here in Colombia but also in each of our other foreign mission fields.

Sincerely yours in His service,

COLOMBIA EVANGELICAL LUTHERAN MISSION
OF SOUTH AMERICA.

J. L. Walla, Secretary

1)

El Carrizal Febrero 4 del 57

Señor Dr.

Haroldo Olson

Bogotá

Muy estimado amiguito:

Con el fin de saludarlo y desearle las ricas y abundantes bendiciones de Dios, todos los de la casa le mandamos esta carta.

Muchas gracias por las cartas que nos ha mandado, las cuales nos han sido de mucho consuelo y ayuda espiritual. Yo le había escrito una carta hace veinte días y la mandé con un señor pero el viernes me la entregó otra vez y me dijo que no había tenido tiempo de ir a la casa; así pasó con unas que le mandé a la Señorita Belva y a Vicenta. Le agradezco mucho la invitación que me hace por medio de su cartica a trabajar a Tunja, pues deja ver plenamente su cariño; pero que lástima que no puedo aceptar tal invitación por motivo de las siguientes razones: Tengo mucha lástima

de alegarme ahora de mis familiares y del grupito de creyentes que hay ~~cuando~~ cuando los enemigos desean que todos seamos desterrados. Es cierto, no podemos hacer culto de cada domingo pero es un consuelo y una bendición de Dios que cada que nos encontramos, por medio de la ayuda de Dios nos fortalecemos los unos a los otros y así cordon de tres dobleses mas dura. La salida que hizo la policía a aquí fue con el fin de matarnos y para que los demás tuvieran miedo y salieran del pueblo, lograron asesinar a Joaquito pero Dios no permitio que me asesinaran tambien, en cuando hicieron todo lo posible pero solamente la bala transpaso la pijama que tenía puesto, despues fueron a dispararme otra vez, pero mi madre se interpuso para defenderme. Cuando vi que habian matado a Joaquín, se me quitó por completo el miedo de morir y Dios me dió valor para hablarles de su amor cuando nos ultrajaban por el evangelio. Un policía por molestarme me brindó un cigarrillo y porque no se lo acepté me dijo — cierto que son santos — y le dije que no eramos santos de si mismo sino por Cristo pero que no eramos tan criminales como ellos que ignoraban el mandato de Cristo que dijo amaos los unos a los otros.

El 30 de Diciembre por la tarde se asomaron los policías a la reja de la carcel y me vieron sentado en la cama y me dijeron - allá está el curita, ahora si se lo trago la tierra ahí encerrado. Gracias a Dios que no fue así y les pudimos demostrar, el viernes ~~que~~ pasado, que yo estabamos ambos libres y contentos al llegar Fidel de Tumbas, Ernestina del Espino, y Polo y del Carrizal y encontranos el día de mercado en el Cocuy paseando por las calles sin ningun temor; fuimos objeto de curiosidad pero nada mal nos dijeron. Yo vi el viernes al policía que me tiró el balazo, que iba marchando por la acera opuesto a lo que yo llevaba, inmediatamente lo vi me dirigí a esa acera muy cerca de la espalda del tipo, ~~me~~ y encuando no hice ninguna demostración de ataque, volvio a mirar tan sorprendido como si alguien lo estuviero atacando por la espalda, en tanto que cambiaba de acera.

Ahora despues de todo, no me queda sino una pequeña sicatriz en la cabeza y que no me afecta nada y me siento bien de salud y tambien todos

mis familiares; lo que me hizo sentir dolor
fue la muerte de Joaquito pero reaccio
no al pensar que esa sería la voluntad de Dios
y que el murió a buena edad y sin mucho martirio
y en su vida ~~no~~ gozo de buena salud. Tengo un
recuerdo muy indeleble de él al servirme todos
los días de las cosas que el dijó y cuando voy a hacer
algún trabajo primero miro como él lo dijó para con
tinuar en la misma forma. He soñado muy amenudo
con Joaquín y el sueño mas interesante fue que yo había
abierto la puerta de su cuarto y quedé contemplando
las cosas (como siempre lo hago en realidad) que el
tenía en la piezo y al ver un folletico caido debajo
de su mesa me inclinó a alzarlo y mientras estó
alguien silbó muy pasito y me tocaron por la espalda
volví a mirar y era Joaquín que estaba recostado con
tra la puerta, se rió al verme sorprendido y me dijo
¿qué está haciendo? entonces me parecio que sola
mente era un sueño que me hacia pensar que lo habí
an matado y con admiración le pregunté ¿deveras
lo mataron? y el me dijo riendo, deveras pero yo nada
he perdido, y me siguió contando tantas cosas
que tienen similitud con la revelacion de S. Juan.

He podido sentir ahora que las verdades bíblicas son mas dulces que antes para mi. Estoy amañado enseñando hay muchos enemigos, pero los amigos que hay en esta tierra se aprecian mucho mas que antes y el trato es mas familiar; ahora he podido tratar íntimamente con personas que ~~antes~~ no me trataban, esto hace más amena mi vida y más interesante y he podido comprender que el que no trabaja no desecha y el que no sufre no goza.
Hemos pensado que si los poquitos creyentes permanecemos firmes aquí, llegara el dia de haber muchos y entonces nuestra estadia no será perdida si Dios así lo quiere.
Yo he deseado mucho verla a Ud. otra vez ¡Que bueno si pudiera venir! pero si no logramos vernos pronto, Dios nos guardara para podernos ver en el tiempo que El nos lo permita y mientras tanto espero que me escriba.
Me hace el favor de darle saludos a todos sus compañeros.

6)

Me despido dejado para Ud el versículo que dice: Gozaos y alegraos que vuestra merced es grande en los cielos.

Your friend

Oliverio Morales

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 Medellín.
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 Medellín 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 Medellín 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 Medellín, 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 idealogical 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 Medellín 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 ALLERTED

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 Medellín.

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 Medellín.

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 Medellín 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 ~~[illegible]~~ 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 Medellín.

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 Medellín answers "El Colombiano's" article the same afternoon (Nov. 8), as follows:

"We have just read an attack on certain educational establishments in which co-education exists; that is, both sexes receive their instruction together. It is alledged 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. There, long ago, we learned our first numbers and letters together with the girls of our generation who are today venerable mothers or women who without exception are an honor to society because of their virtues. Even now in this city, not to mention others in the nation, we see how a daily increasing number of girls attend the university, commercial schools, technical institutes, language schools, etc., together with the boys.

"Thus, if co-education is forbidden by law, then that law is violated in dozens of public and private educational establishments, and not only in the confessional ones* but also in such as conform to the principles of the Catholic Church, among which could be mentioned many well-known schools."

*Referring here to the Protestant schools

THE CONVENTION ON MISSIONS

between

POPE PIUS XII AND ROBERTO URDANETA-ARBELAEZ, ACTING PRESIDENT OF COLOMBIA

(Signed January 29, 1953)

The Convention on Missions is essentially a personal agreement between Dr. Urdaneta-Arbeláez and Pope Pius XII. The Colombian people were not consulted and, indeed, were ignorant of the negotiations until the signing of the Convention was announced by the Government. The Convention is to last for 25 years and was imposed upon the nation by the Conservative-Catholic Party during a State of Siege. It openly contradicts the liberty of religion and freedom of education established in the Colombian Constitution.

The Constitution specifies that:

> "The Government may celebrate with the Holy See, subject to subsequent approval by Congress, conventions for the regulation of the relations between the State and the Catholic Church on bases of reciprocal deference and mutual respect."
> (Constitution of Colombia, Art. 53, Par. 4)

Notwithstanding this clear constitutional requirement, the Roman Catholic Church, through its influence in the Government, has blocked every attempt to have the Convention submitted to Congress. Colombian Protestants consider the Convention to be null and void.

The English translation of the Convention herewith presented was made by the CEDEC Office of Information and Public Relations from the Vatican text found in Raccolta de Concordati su Materie Ecclesiastiche tra la Santa Sede e le Autoritá Civili (Vatican City: Tipografia Poliglotta Vaticana, 1954), II, pp. 79-83.

(Consists of 8 pages)

Distributed by:

James E. Goff, Secretary
Office of Information and Public Relations
Evangelical Confederation of Colombia (CEDEC)

Apartado Aéreo 158
Barranquilla, Colombia
South America

EVANGELICAL CONFEDERATION OF COLOMBIA

October 8, 1953

To Executive Secretaries or Field Superintendents of Evangelical Missions in Colombia.

Dear Brother:

You will find with this letter three enclosures which may be of value to you in the crisis presently facing our work in Colombia. They are as follows.

(1) Principal Provisions of the 1953 Treaty on Missions. Please note that with the exception of one sentence in Article 9, this is not a translation. It is a condensation in my own words of the articles which seem to me to be of special interest to us. As you are undoubtedly aware, this Treaty is not a Concordat. The Concordat which governs today was singed in 1887 and was modified in 1892. A further revision of 1942 was signed but never ratified, remaining, thus, ineffective, I believe.

(2) Circular Number 5106 of 1953. A translation of a certified copy which I obtained at the Ministry of Government. Note that this is not a Decree nor a Law. It is only a circular, expressing an opinion of the Secretary-General of the Ministry.

(3) Map of Colombia, showing boundaries of the Catholic Missions. Not indicated on the map is the Mission of San Andrés y Providencia. The boundaries are drawn from a map I received at the Nunciatura, with the title Division Ecclesiastica de Colombia, 1952. It contains the latest limits of the Missions. I have not traced the 4 Archdioceses, 18 Dioceses, and the one Prelatura Nullius, from which areas we are not excluded by the 1953 Treaty on Missions.

And now, a request. Please send the following information to Lazear and me as soon as possible. For that part only of your Mission's work which lies within Catholic Mission Territory, let us have:

a. A list of missionaries stationed in Roman Catholic Mission territory, with the location of each.
b. A list of organized congregations, with membership figures for each one.
c. A list of the schools of your Mission, with number of pupils in each.
d. A list of Mission property, with the value of each building and piece of land.
e. A list of Colombian ordained pastors, licentiates and Evangelists stationed in Catholic territory, with the location of each.

For what they are worth, I give you certain recommendations which Lazear and I drew up several weeks ago in the light of the January Treaty on Missions and the September 3rd Circular of Valderrama Ordóñez.

(1) If you have missionary work established within the boundaries of Catholic Mission territory, continue with it as long as possible.

(2) If civil or military authorities order the closing of your work in Catholic Mission territory, demand a written copy of the directive. Please send copies to Lazear and me.

(3) If an American citizen or British subject is ordered to stop his work or to leave Catholic Mission territory, notify the American or British Embassy, immediately, requesting the Ambassador to take steps to protect the Treaty rights of the missionary. The British Ambassador is the Hon. Reginald Keith Jopson. In the absence of an American Ambassador the Counsellor of Embassy, Mr. Willard Barber, is serving as Chargé d'Affaires.

(4) In the event work of your mission is closed, try first to resolve the difficulty in the Department concerned, before taking it to Bogotá.

(5) There is always the recourse of litigating the order to close your work. Since Valderrama's Circular is not a Decree or a Law, the attorney can take the order to the Consejo de Estado for an opinion. This is expensive, and some of you are opposed to that type of action on principle.

I personally believe the Hierarchy is in a position to force the government to stop all Protestant work in the Mission territories. In the meantime, I feel that our constituents and Mission Boards abroad should make their opinions felt in Washington, London, Canberra and Ottowa.

Again, let me urge you to inform Lazear and me of all developments in the Mission territories, and to send us the information I have requested in paragraph five. With the prayer that God may guide you and the workers of your Mission, I am,

Sincerely yours in Christ,

James E. Goff

James E. Goff, Secretary,
Office of Information.

Apartado aéreo 534
Ibagué, Tolima.

PRINCIPAL PROVISIONS OF THE 1953 TREATY ON MISSIONS

Title: "Convención Sobre Misiones Entre La Santa Sede y La República de Colombia".

Date: Signed January 29, 1953, by Antonio Samoré, Nuncio Apostólico, and Juan Uribe Holguín, Minister of Foreign Relations.

Art. 1. Catholic missionaries receive identification cards entitling them to preferential treatment from civil and military authorities as well as the best transportation facilities.

Art. 2. Catholic missions in Colombia are 18 in number: 11 vicariatos apostólicos and y prefecturas apostólicas.

Art. 3. The limits of the missions are defined in an appendix to this treaty. (The appendix does not exist. At the Nunciatura I was told that a map indicating the boundaries is the only definition in existence. See my enclosed copy of the map for limits of the Catholic mission territories. J.E.G.)

Art. 6. Colombia contributes 30,000 pesos annually for each of the 18 missions, and 360,000 pesos annually for extraordinary expenses the missions may have.

Art. 7. The government will help in the construction of orphanages, schools and health centers and other beneficial establishments in the mission territories. The national government will encourage departmental governments to increase their contributions to the missions; it will aid in the construction of Catholic seminaries in the mission territories; and it will establish scholarships for seminary students.

Art. 9. Included in the powers and rights over education entrusted to the Chief of each Mission are the following: "To inspect and watch to the effect that teaching in the educational centers of the respective mission, including private [schools], shall be oriented in conformity with articles 12, 13, and 14 of the Concordat now in effect".

Before a government official shall license a school to function in mission territory, he shall first ascertain the will of the Catholic mission Chief. The only exception to these provisions is in the case of a private school solely for the education of children of non-Catholic foreigners.

The government undertakes to include in its budget sufficient funds for the correct functioning of all schools in the Mission territories, including adequate salaries for the teachers.

Art. 10. Government officials will give special help and protection to Catholic missionaries so that they may carry on their work freely and without any obstacle.

Art. 11. Colombia will give to the missions, without charge, such lands as they may need for their work.

Art. 12. No one shall be named for a position in the civil government in mission territory who is not known to be friendly and sympathetic to the work of Catholic missions. A complaint by a mission Chief shall be grounds for dismissal of a government official in mission territory.

Art. 15. The representatives of each mission in Bogotá shall enjoy postal and telegraphic franking privileges.

Art. 16. This treaty shall have effect until 1978.

CIRCULAR NUMBER 5106 OF 1953

Bogotá Sept. 3, 1953

TO THE GOVERNORS, INTENDANTS, AND SPECIAL COMMISARIES:

Astherefrequently arrive at this Ministry, and surely to your own office, through various channels, complaints related to the actions and labors of pastors or missionaries of religions distinct from the Catholic Church, the following instructions are given in conformity with the prior judgment of the Ministry of Foreign Relations.

In accord with the disposition of various international pacts, foreigners resident in Colombia, who do not profess the Catholic religion, shall enjoy the most perfect and complete security of conscience, without being molested, troubled, or perturbed in the exercise of their religion, which may take place in houses or private chapels, or in places of worship designated for that purpose, with the proper decorum for the Divinity and respect for the laws, usages and customs of the country.

The previously indicated [provisions] are found set apart in the treaties celebrated by our Republic with the Netherlands, in 1829, with the United States of North America, in 1846, and with Great Britain, in 1866.

The Ministry of Foreign Relations has always considered that in the Mission territories of the country the presence of pastors or missionaries of religions distinct from the Catholic Church is not permitted.

This has been the practice established since the Agreement celebrated with the Holy See in December 27, 1902, which was replaced by the one of May 5, 1928, which was in turn [replaced] by the one of January 29, 1953; and ministers of such sects are advised of this when they solicit permission to enter Colombia.

Said Chancelry, in a communication of the 31st of the previous month, designated with the number 2467, as a consequence of the previously-mentioned treaties, advised the Ministry of Government "that it is not advisable to autherize the construction of a Protestant establishment in Chimichagua (Department of Magdalena), for the reason that it lies in mission territory".

As a consequence, the authorities of your jurisdiction should proceed in conformity with the instructions contained in the present circular.

I beg you acknowledge receipt.

Yours very truly.

(Signed) CARLOS VALDERRAMA ORDOÑEZ
Secretary-General.

[Note: My translation. J.E.G.]

Gerhard

Please return
Arn

Apartado Aéreo 1482
Medellín, Colombia
October 13, 1953

Mr. James E. Goff
Apartado Aéreo534
Ibagué, Colombia

Dear Mr. Goff:

Thanks for your circular of October 8th with enclosures. You are to be congratulated for the fine, painstaking work you have done, especially on the map. I am sure we have all been anxious to know just what is considered mission territory and what is not and your comments on the general situation are also very helpful.

May I ask a favor of you: Another copy of the mimeographed material to send to Dr. Syrdal, Executive Secretary of our Board, if you have an extra copy. Our Board meets in November and I should like them to have this material on hand.

I gather from your letter that you believe the president will back the Valderrama Ordoñez circular. Do you think there's anything to the opinion of some, that certain of the ministries have been taking matters somewhat into their own hands during the President's absence from the capital?

As to your questions regarding work in the mission territories, let me say that we have no organized work there now. We had a mission station with resident missionary and some twenty preaching places, with their respective groups of believers, in Casanare. Since the town, La Aguada, where the main station and only organized congregation was located, has been entirely wiped out, the members of the congregation have been scattered all over the area and some of them are refugees in the interior. We have no missionaries or national workers in mission territory now, and the only property is the land on which the chapel and parsonage stood; I am not able to give any reliable estimate on the value of the land. I shall ask Pastor Ostrem if he can give us this information.

Sincerely and gratefully yours,

Arnfeld C. Morck

cc: Robert W. Lazear

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

ENDURANCE UNDER PERSECUTION

By Mrs. Gerhard Ostrem, Colombia

"As the mountains are round about Jerusalem, so the Lord is round about his people" (Ps. 125:2).

Looking back I can see mountains, lofty and rugged, their sides covered with eucalyptus, pine and other trees. A trail winds down into the S. valley, which lies at an altitude of 10,000 feet above sea level.

In this valley at the foot of the mountains there was a home, a lovely country home. We often called it "little paradise." Although it was but a small bungalow, its walls were always freshly whitewashed, and flowers grew in abundance—hortencias, calendulas, daisies, carnations, sweet peas, and petunias of many colors. Every post of the corridor had a shelf which held a house plant always blooming. A spring could be found at the back of the house, supplying water for the household and for passers-by.

In this home lived a happy family—happy because God had been good to them. They had five healthy children and a home of their own with many conveniences not often found in country homes, as a nice brick stove with an oven instead of the commonly used "three stones" on the floor. But most of all, they were happy because Christ was the Head of the house. They were among the first to accept the Gospel in that area when Andrew and Alma Larson went there to open the work in 1939.

A young Christian family and grandmother. The man became a martyr for his faith during persecution.

A Forsaken Spot

Because he had become a Christian, Don M. often suffered severe persecution, even being beaten and kicked by his fanatic father. He only prayed that his father, too, might know and love his Lord and Savior.

What a joy it was to visit this home, where we always received a hearty welcome. The children, as well as their parents, loved to sing. In my mind I can still see Maruja, then a small child, pucker her brow and sing with all her might. Her favorite song was the chorus "Living He loved me, dying He saved me." They loved Daily Vacation Bible School and never missed a Sunday service.

That home is now a forsaken spot. Some of the walls are down, the roof damaged, and the doors and windows battered. There are no flowers to brighten and beautify. As has been so common these last years, their home was attacked and destroyed, leaving the family homeless.

More Persecution

Such was the fate of this family, so they decided to go away and start a new home. They crossed high mountains and deep valleys, and settled in an area where it seemed more peaceful. There they lived about eighteen months, cultivating corn, sugar cane and coffee; they were getting along nicely. But, how true as we read in Heb. 13:14, "Here we have no continuing city." When the coffee was ready to pick and the sugar cane ready to grind, persecution started in that area also, men coming in large numbers, killing, stealing, and mistreating as is so common.

This family stayed as long as they could, but one day they were obliged to go into town to a religious gathering. All went well, but as they passed a certain place while on their way home with other neighbors, three soldiers seized their sixteen-year-old daughter and forcefully took her with them away from the parents. The girl's father went to his daughter's rescue, but two soldiers took him, holding him as another placed a gun at his chest. Women and children screamed; some told the father to let the men have his girl and save himself. He was helpless in himself but he had a powerful Friend, and to Him he called aloud in his hour of need, "Please, God, have mercy on my daughter." Did God hear the cry of that poor father? Oh yes, He would not fail him. As the mountains are round about Jerusalem, so the Lord is round about His people. Just at that moment, an Army official came around the bend and, seeing what was going on, he put a stop to it and sent the family home. The girl was trembling and sick with fright, but they praised God in their hearts.

Penniless But Rich

The official advised them to leave the area, so the next morning the mother with the children and some of their

(Continued on page 10)

ENDURANCE UNDER PERSECUTION

(Continued from page 7)

neighbor girls left, taking with them a few kettles, dishes, some food, and the few blankets and clothes they could carry. These things did not remain theirs long, for soon they were taken away from them. "I was fortunate," the lady told me, "I feared our things might be taken from us, so I put an extra dress on so I at least had two saved."

The father stayed on a while longer, hoping to harvest some coffee; but he, too, was forced to flee. A few days later, the family was reunited near the S. valley, homeless and penniless, but rich in the Lord.

Starting Anew

We had the joy of having them in our home for a week this last December. How they enjoyed Christian fellowship again! They came to Bogota to find work. They do not think they will be able to remain where they are, and have no means with which to start over again. Their girls are always in danger and there is no school for their children. Maruja now wishes to enter our Bible Institute. Pray with us that this will be possible for her, as then she can again sing out without danger, "Living He loved me, dying He saved me; One day He is coming, Oh glorious day!"

We have praised God for the years when we had the privilege to go with the Gospel into the Boyaca field. We thank God for everyone who heard and accepted the Word of Life and was born again. We thank God for the way He has been round about His people in these times of trials and persecution, and for the testimony of these saved souls. How good it has been to hear them say, "It is true we have been persecuted, but God has not forsaken us."

—The Missionary

President Rojas Pinilla, in his inaugural address,
1954 August 7th, expresses himself on the religious question.
(Translated from "El Tiempo" and "El Colombiano")

"One of the problems of concern to the government, and to which it is seeking a friendly solution, is that of Protestant activity. Of course, there is religious liberty of worship in Colombia as guaranteed by the Constitution and which the government respects so that in our midst one may be born, live, be educated and die according to the rites of the religion he professes, no matter which it may be. Catholic unity has unquestionably been one of the most solid foundations of our nationality. If we add religious conflicts to the fierce struggle of the (political) parties, we will be contributing to the dissolution of the country. Fortunately, during the close of the 19th century and during the first decades of the present century, the most balanced leaders of both parties aimed to eliminate the religious factor from the party struggles, accepting the Catholic unity of the nation as an accomplished fact. The small minority which is not Catholic respects the collective sentiments for practical reasons. As is evident, not only from the history of the Reformation, but also from daily experience, the Protestant "propaganda" among the Latin peoples does not tend to increase the number of sincere and respectable Protestants but rather to the loss of all religious faith and to the inevitable embracing of Communism on the part of all those who have received teachings fundamentally contrary to essential Catholic dogmas. This propaganda is ordinarily carried on by means of funds collected in the United States, something that affects the excellent Colombo-American relations and the good neighbor policy. It is not a friendly gesture to choose our country for this missionary work when these funds could be used to greater advantage in the United States, where there are at least three times as many pagans as in Colombia, or in the heathen countries of Asia, Africa or Oceania. It is humiliating to us as an organized nation, solidly constituted on the foundations of Christian culture, that we should be taken, from the religious point of view, as no man's land.

"In our America, nationalism and Catholicism are synonymous. The missionary came with the discoverer and preceded the "conquistador" and the colonizer. At the time of the conquest, the clergy took the lead in maintaining the right; in the colony it was the bearer of culture. The Independence and the Republic are born among us with manifestations of unanimous adhesion to the Catholic religion, and the cross of Christ accompanies the sword at Carabobo, Boyacá, Junín and Ayacucho. Our greatest statesmen have invariably proclaimed their adhesion to or their respect for the Catholic religion. To preserve that tradition, maintain the religious unity and avoid the creation of religious conflicts in the country, is the task of the responsible leaders of both parties, and especially of the government. We are Catholic as other peoples are Buddhist or Mohammedan. Protestant propaganda is not in accord with the interests of a nation such as Colombia, solidly organized and constituted on the foundations of Christian culture, and which appreciates to its full value the good neighbor policy and sees in these proselyting campaigns the greatest danger to our national union and to American solidarity in its fight against international Communism. It is proven that in Colombia these campaigns are craftily being taken advantage of by the enemies of Christian civilization in order to hurl into their grasp the ignorant and unwary peasants, who upon losing their religious beliefs yield themselves defenseless to the service of international creeds."

Medellín, 15 de agosto de 1.954

Excelentísimo Sr.
Teniente General
Gustavo Rojas Pinilla
Presidente de la República
Bogotá.

Excelentísimo Señor:

Creo yo que una de las más grandes conquistas de los regímenes democráticos de gobierno es la de que los gobernados se puedan dirigir libremente a sus gobernantes para alabar las acciones de éstos, o bien para discrepar de ellos cuando el caso así pareciere aconsejarlo. Este principio está amparado en la hasta ahora vigente Constitución de la República, y en uso de tal derecho de ciudadanía con el debido respeto dirijo esta carta abierta a su Excelencia.

En su discurso en el acto de posesión ante la Asamblea Nacional Constituyente para el cargo de Presidente de la República y en el cual su Excelencia, como es de rigor, expuso los guiones por los cuales se regirán sus actos de gobierno, encuentro muy claramente expresado el pensamiento de su Excelencia en cuanto a "uno de los problemas que preocupan al gobierno, y para el cual busca una solución amistosa". Este problema, en palabras de su Excelencia, es la propaganda protestante en nuestro país. Al decir su Excelencia que se busca una "solución amistosa" para él, hace pensar que el gobierno considera este llamado problema como de casi exclusiva competencia de la Cancillería de la nación, como si en realidad se tratara mayormente de gentes extranjeras que viviendo en Colombia profesan ideas y practican cultos unas y otros distintos a los de la Iglesia Católica Romana. Sin dejar de reconocer el hecho de que parte de los componentes de las honorables colonias de extranjeros que entre nosotros viven se halla en el caso en cuestión, es algo y mucho más que esto, pues se trata de un hecho colombiano. Más de 100.000 compatriotas de su Excelencia, amantes de Colombia y de sus glorias como los que más pudieran serlo, profesamos con todo el ardor de nuestros corazones las doctrinas cristianas tal como ellas aparecen en los Santos Evangelios, razón por la cual se nos conoce por el nombre de Cristianos Evangélicos. Hoy "la propaganda protestante" se halla casi totalmente en manos de gentes colombianas, pues es esencial a nuestro credo religioso el que cada uno que llegue a ser miembro de una de nuestras congregaciones se constituya en propagandista activo del Evangelio de Jesucristo. Está bien entonces que se busque la solución propuesta por su Excelencia, sin que se pierda de vista que hay un mayor interés vital en ello para los protestantes cristianos que para los miembros de la misma fe y que son extranjeros en Colombia.

Dice además su Excelencia que "felizmente a fines del siglo XIX y en las primeras décadas del presente, los conductores más equilibrados de ambos partidos se propusieron eliminar el factor religioso de las contiendas partidistas, aceptando como un hecho cumplido la unidad católica de la nación". Sin mayores explicaciones sobre el particular la cita que su Excelencia hace de este hecho histórico podría dejar la impresión de que en Colombia hubo alguna vez pugna armada por motivos de discrepancia

ideológica entre católicos romanos y gentes de otros credos religiosos. Si la historia dice verdad, lo que ha sucedido a través de los años entre liberales y conservadores en cuanto toca al asunto religioso ha sido apenas motivado por un deseo de parte de los unos para que el clero católico romano no tercie en la contienda política a favor de los otros. Ha sido y es apenas una lucha o pugna de carácter interno entre los fieles de una misma Iglesia.

Lo que su Excelencia llama "propaganda protestante", que no es otra cosa que la labor misionera de nuestra Iglesia, es apostolado esencial a su programa y no podría dejarlo de lado sin ser infiel al mandato de su Señor, Cristo Jesús. Conviene que a este respecto se tenga una amplia visión del panorama mundial. El argumento que se da de la casi unanimidad católica romana de nuestra patria y que impone que no se hagan "campañas proselitistas" por parte de ningún otro credo religioso, se invalida en buena parte desde cuando la misma Iglesia Católica Romana sostiene y fomenta actividades misioneras en países de tan amplia cultura cristiana evangélica como son, entre muchos otros, los países escandinavos. Así por ejemplo, Suecia, país de cerca de siete millones de habitantes, escasos cinco mil católicos romanos tienen todo el apoyo foráneo de su Iglesia para su labor proselitista, sin que el gobierno ni el pueblo suecos traten en lo más mínimo de cohartar esta libertad, que todos allí y en el resto del mundo saben que ella se halla garantizada en la solemne Declaración de los Derechos Humanos.

Ya que de estos ejemplos he tratado, no se escapará a la buena información de su Excelencia cuáles hayan sido y siguen siendo los resultados de la libre propaganda religiosa en la gran mayoría de los países cultos del mundo. Si fuera verdad que la unidad religiosa es cosa esencial para el desarrollo progresivo de una nación, cómo podría explicarse entonces que aquellos países que no la tienen vayan hoy a la vanguardia de la civilización, y que precisamente alcanzaron esta posición cimera cuando en ellas se impuso el principio de la más amplia libertad de cultos? Acaso la cultura de tales pueblos no se ha debido en buena proporción al libre juego de las ideas, entre las cuales las de orden religioso ocupan un preponderante lugar? El que la propaganda protestante ponga en peligro la unidad nacional y la solidaridad americana es darle al problema, Excelentísimo Señor, un carácter de conjura internacional, necesariamente protegida o sostenida por gobiernos interesados en atentar contra tales unidad nacional y solidaridad americana. Si así fuera, los protestantes cristianos de Colombia quisiéramos que se nos informara sobre el particular para dar nuestro más enfático repudio a estos intentos criminales. Hay algo que se pueda aducir como una prueba de que esto está sucediendo en la forma en que su Excelencia parece dejarlo establecido?

Por último, y para no fatigar la atención de su Excelencia, quiero apenas hacer breve referencia a lo de estar "comprobado que en Colombia están siendo aprovechadas ("las campañas proselitistas" protestantes) arteramente por los enemigos de la civilización cristiana, para arrojar en sus brazos a campesinos ingenuos e ignorantes que, al perder sus creencias religiosas (el subrayado es mío), se entregan indefensos al servicio de los credos (políticos?) internacionales". Existe un amplio campo en estas afirmaciones de su Excelencia para una dilucidación de posiciones, cosa que nos interesa en sumo grado a todos los ciudadanos de Colombia. En la lucha contra el comunismo ateo, la Iglesia Evangélica Universal tiene bien definida su actitud. Entre Cristo y Marx, los protestantes cristianos hemos hecho desde antiguo nuestra escogencia. Por ello se explica bien a

las claras que la verdadera democracia, que ha crecido a la sombra de la Cruz, tenga sus mejores paladines entre aquellos conglomerados humanos en donde predomina la fe y el espíritu de los Reformadores. Es también un hecho bien notorio y diciente que la mayor y más decisiva infiltración del comunismo ha tenido lugar en tierras en donde el "totalitarismo" religioso ha abonado el campo para el "totalitarismo" marxista. Empezando por la misma Rusia, en donde la Iglesia Ortodoxa Griega siempre se mostró intransigente con la propaganda de otros credos religiosos, siguiendo con Italia, en donde existe el mayor partido comunista fuera de "la cortina de hierro", pasando por España, donde este partido ha sido acallado pero en ninguna manera sofocado, y sólo para aducir estos conspicuos ejemplos, se presenta un contraste notable con los países protestantes cercanos a Rusia, donde esta doctrina política cuenta con el unánime rechazo de las gentes, así se malquisten en forma peligrosa con sus poderosos vecinos moscovitas. No es un mero decir de Jesucristo cuando para los creyentes suyos de todos los siglos y de todos los pueblos les anunció: "Si perseveráreis en mi doctrina, seréis verdaderamente discípulos míos. Y conoceréis la verdad, y la verdad os hará libres" (San Juan, IX, 31-32). Esta verdad que liberta al hombre, y que no es otra cosa que el Sacrificio del Hijo de Dios en el Gólgota, sostiene la lucha milenaria del bien contra el poder de las tinieblas. Tenemos que confesar que hermanos nuestros han logrado ser engañados por el espejismo del comunismo marxista; pero se puede decir que en proporción han sido ellos más que los venidos a tal partido de otros credos religiosos? Sinceramente creo y sostengo que no, pues la realidad visible es muy otra, aun en el suelo de nuestra misma patria.

Al dirigirme a su Excelencia por medio de esta lineas no me estoy tomando la personería de ningún cuerpo o Iglesia Protestante. Como ya lo dije al principio, Excelentísimo Señor, lo hago en mi simple carácter de ciudadano colombiano; pero tengo la impresión de que en estos conceptos que me he apresurado a poner respetuosamente a la digna consideración del primer Magistrado de la república me acompaña la gran mayoría de mis hermanos en la fe cristiana.

Con mis sentimientos de mi mayor consideración y respeto, soy de su Excelencia servidor y compatriota,

(Fdo.) Julio C. Orozco O.

UNIVERSIDAD PEDAGOGICA DE COLOMBIA

T U N J A

RECTORIA

OFICIO NUMERO 667

TUNJA, Diciembre 21 de 1.955

SEÑOR
GUSTAVO RODRIGUEZ
BOGOTA.-

Atentamente me refiero a su solicitud verbal y me permito manifestarle que su solicitud de matrícula para ingresar a la Universidad Pedagógica, es negativa por cuanto la Institución está orientada por la Filosofía de la Iglesia Católica que es la de la Nación.

Me suscribo muy atento y seguro servidor,

RAFAEL GUTIERREZ AGUILERA
RECTOR

UNIVERSIDAD PEDAGOGICA DE COLOMBIA
RECTOR
TUNJA

vtb.-

Confederación Evangélica de Colombia
(CEDEC)

Presidente
Rdo. Francisco Ordóñez
Apdo. Nal. 13
Apdo. Aéreo 516
Armenia, Caldas

Secretario Ejecutivo
Rdo. Juan A. Dyck
Istmina, Chocó

Tesorero
Rdo. Roberto Arrubla
Apdo. Nal. 16
Palmira, Valle

Representante Legal
Dr. Gabriel Muñoz Uribe
Cra. 7, Nº 14-35, Of. 301
Tel. 24-421
Bogotá

Bogotá, Enero 3 de 1956

Señor
MINISTRO DE GOBIERNO
E. S. D.

Acatado señor Ministro:

Con pesar nos vemos en la penosa necesidad de llevar a su conocimiento los siguientes hechos, que constituyen actos de persecución injustificada contra la Congregación Evangelica de Socotá.

A)- En el mes de agosto de 1955 fue sellada la casa destinada a los cultos Cristianos Evangelicos de Socotá, con violacion de las circulares 310-R. y 1785 emanadas de su ministerio, ya que dicha casa habia sido previamente denunciada con arreglo a tales circulares.

b)- El 31 de Diciembre, en momentos en que un nucleo de evangelicos se proponian entrar en oración para alabar a Dios, sorpresivamente fueron tomados por la policia y conducidos a la carcel, sin que de los detenidos se tenga noticia en la actualidad. Entre los detenidos figuran personas de irreprochable rectitud ciudadana como Ariel Bello, Hilma Bello y todos los que fueron conducidos, a quienes la única causa para que se les persiga es ser Cristianos Evangelicos, en uso de un derecho que le consagra a los ciudadanos colombianos la Constitucion Nacional y las propias recientes circulares emanadas de su Despacho.

c)-Como estos hechos estan completamente colocados fuera de las prdenaciones,reglamentaciones e instrucciones dados por su despa- y de cuyo acatamiento queremos ser los primeros en sujetarnos.

Consecuencialmente, y ante la gravedad que esta injusticia encarna de encarcelar sin causa a unos ciudadanos honestos, y por el hecho de que la casa destinada a los cultos continua sellada, le suplicamos se digne ordenar lo concerniente al Alcalde de aquella población se ajuste a sus instrucciones y a las disposiciones vigentes sobre libertad de cultos.

No nos dirigimos al señor Secretario de Gobierno de Boyacá porc dicho funcionario ha declarado que "el acabará con esa vagabunderia protestante" y en consecuencia no aspiramos a obtener justicia de su parte. Porque creemos en las seguridades del Gobierno Nacional, acudimos a Ud. como nacionales y extranjeros, en demanda de garantias

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minimas para el ejercicio de nuestros cultos a Dios con arreglo a nuestra conciencia.

Suplicamos encarecidamente al señor Ministro de Gobierno tomar las rápidas y oportunas medidas para que las autoridades de Socotá ajusten su actividad a las normas y disposiciones de Ud. a las cuales nos hemos acojido siempre.

Esperamos su pronta y oportuna intervencion y nos es grato suscribirnos comox sus atentos servidores,

MISION EVANGELICA LUTERANA DE COLOMBIA

ARNFELD C MORCK

GERALD OSTREMX.

CONFEDERACION EVANGELICA DE COLOMBIA

Gabriel Muñoz Uribe

Representante legal.

Bogotá, D.E. Enero 9 de 1.956

Señor
MINISTRO DE GOBIERNO
E. S. D.

Ref: Cristiano-Evangelicos detenidos en Socotá (Boy.)

Desde cuando tuvimos la oportunidad de llevar a su conocimiento los hechos de persecucion de que se ha hecho objeto a la Congregacion Evangelica (Luterana) de Socotá y que culminaron con la detención de nueve personas que responden a los siguientes nombres: IRMA BELLO, NELVINA LEAL, ARIEL BELLO, ASDRALDO PORRAS, N.RAFALLA, ABELARDO TORRES, JOSE AGUSTIN PARADA y CARLOS E BELLO.

Como aun no se ha dado solucion a tan grave problema venimos ante Ud. nuevamente solicitandole ahincadamente su intervención.

Segun noticias no plenamente confirmadas, parece que las bases de acusación son las de "tener licores de contrabando" y segun se afirma tambien de "efectuar reuniones politicas". Las solas acusaciones citadas son por si misma la prueba mas evidente de la persecucion de que se hace victima a los Evangelicos en aquel Municipio. Es conocido del Ministerio, por ser un testimonio publico que los Cristianos Evangelicos abominan de todo vicio y en especial atacan el vicio del alcohol. Carecen por tanto de imaginación los que han formulado semejante acusacion de todo punto de vista falso. Lo que se dice de reuniones politicas, es evidente que entre Cristianos Evangelicos no se hace distinción de credo politico alguno, pues sus reuniones en culto se dirigen solamente a alabar y adorar a Dios.

En tales circunstancias, y por los supuestos delitos o infracciones, los nueve detenidos han sido multados cada uno con la suma de Ciento diez pesos ($110.oo), es decir, que el plan de recaudos es para reunir una multa de mil pesos entre los nueve detenidos. Hasta en la forma de la imposición de la multa se hace notorio el fin meramente persecutorio contra ciudadanos honestos, de magnifico testimonio social y moral.

Rogamos por tanto a su despacho intervenir prontamente para que esta anomalia sea corregida y se desfijen los sellos puestos en la casa de habitación de Pedro Fernandez Velandia, quien igualmente firma la presente peticion.

Del señor Ministro con todo respeto,

Gabriel Muñoz Uribe
Representante legal

REPUBLICA DE COLOMBIA
MINISTERIO DE EDUCACION NACIONAL

SECRETARIA GENERAL SG/ 12454

Bogotá, D. E., 27 MAR. 1958

Señorita Doña
TRELLA HALL
La Ciudad

En relación con la consulta verbal de usted sobre la manera de hacer efectiva la Resolución Número 526 de 1956, tengo el gusto de manifestarle lo siguiente:

La calidad de católicos o nó de los estudiantes matriculados en establecimientos drigidos por personas o entidades no católicas, se definirá por la declaración que hagan los padres en el momento de asentar la respectiva matrícula. El libro de matrícula es, por tanto, el documento que sirve de base para cumplir la Resolución Número 526 de 1956, reformatoria de la Número 2851 de 1955.

Con toda consideración soy de usted atento y seguro servidor,

Julio César García
JULIO CESAR GARCIA
Secretario General, Encargado

JCG/adec

Abril 1956

SEÑOR
GOBERNADOR
E. S. D.

Muy distinguido señor:

Respetuosamente queremos poner en su conocimiento que el día martes 17 del presente mes el Reverendo Pausanias Wilches, pastor de la Iglesia de El Redentor en Bogotá, de la Misión Evangélica Luterana en Colombia, fué puesto preso en casa del Sr. Arquimedes Bello, en la vereda de San Pedro, Municipio de Socotá, donde se hallaba con el fin de cumplir una comisión de orden interno de la Congregación Evangélica de dicho lugar. El Sr. Ariel Bello también fué puesto preso el mismo día con el pastor Wilches. El día jueves 19, el Sr. Oliverio Mora, Pastor Licenciado de la Congregación de Tunja, se dirigió al pueblo en las horas de la mañana para hablar con el Sr. Alcalde y saber por qué había ordenado encarcelar a los Sres. Wilches y Bello, e inmediatamente también fué puesto preso. En todo esto no hay otro motivo sino el de que por razones de conciencia profesan la Religión Cristiana Evangélica y no la Católica Romana. Como estamos seguros de que Ud. no tolera los abusos ni las arbitrariedades antes mencionadas, en forma respetuosa solicitamos se sirva ordenar las investigaciones del caso y poner fin a hechos que traen vergüenza a un país cuya Constitución habla de libertad de conciencia. No es esta la primera vez que se cometen atropellos violentos en esos lugares: el 1º de enero de este año se hizo un encarcelamiento en masa de los evangélicos que se encontraban celebrando sus actividades religiosas de Año Nuevo en la vereda de Parpa. Un a vez más solicitamos su sabia intervención al respecto.

Somos del Sr. Gobernador,

Juan N. Montoya
C.C. # 4092173 de Bogotá

Belva M. Nerlien
C.R. # 7880 de Tunja

Arnfeld C. Morck
C.R. # A-8687 de Bogotá

Tunja, Abril 20 de 1956

Abril de 1956

PRISIONES CELEBRES EN CRISTO.

Fil. 1:13,14.

Con estas palabras se expresa el apóstol Pablo, frente a los largos años de prisión por causa de Cristo.

Los judíos que hiceron poner preso al apóstol , creyeron dar un paso en firme en cuanto a impedir la extensión del Evangelio. Pero, he aquí , que el prisionero se goza por el éxito de sus prisiones; habiendo llegado el Evangelio por conducto de él, hasta la misma guardia pretoriana.

Los encargados de reprimir por la fuerza el avance del cristianismo, llegan a la fe en el Crucificado por el mensaje de un prisionero; a quien las cadenas no habían hecho callar. Así fue, como muchos del ejército imperial, vinieron a engrosar las filas del crucificado galileo.

Este era uno de los éxitos de las prisónes de Pablo; pues el Evngelio llegó a ser conocido por toda la guardia pretoriana.

El otro éxito de las prisiones de Pablo estaba, en que "muchos de los hermanos en el Señor, tomaron ánimo" para "hablar la palabra sin temor". En tanto que el gran apóstol a los gentiles, veía reducir su campo de acción a causa de sus prisiones, otros hermanos tomaron su lugar de combate, para "hablar sin temor la palabra" de Dios.¡Feliz, aquel siervo, que sabe que su puesto de combate ha sido ocupado por otros valientes soldados que están decididos a llevar adelante el mensaje del Evangelio de Cristo! Y presisamente era por esto que decía, "y en esto me regocijo, sí, y seguiré regocijándome".

La tercera cosa por la cual San Pablo se regocija, es en esta: "que ya por fin habéis hecho revivir vuestro cuidado acerca de mí" Fil .4:10.

¡¿ No era esto motivo de gozo para el apóstol al ver cómo aquella iglesia, hizo llegar hasta él por "conducto de Epafrodito" su dádiva de amor?

Esta era una manifestación de que su trabajo en el Señor , no había sido vano. Las ofrendas se multiplican, hasta costear el largo viaje que Epafrodito tendría que hacer desde Filipos hasta la lejana Roma, a donde llegaría con un"refrigerio de amor" de parte de esta iglesia,al prisionero apóstol .

En mi caso, no podría decir que exactamente aconteció lo mismo que al apóstol Pablo. Pero sí, hay algo en común; y es el de haber sido "prisionero de Cristo Jesús" y "en esto me gozo y holgaré", como lo decía el apóstol Pablo.

Era el 17 de abril del presente año, cuando alumbrados por los pálidos rayos de una luna que se ocultaba ya en el lejano horizonte de las montañas colombianas; cuando nos encaminábamos en medio de varios agentes de policía, hacia la cárcel de la población.

¿ Cuál el crimen, se preguntará alguno, para proceder de esa manera a altas horas de la noche?

El crimen era el mismo por el cual se acusó a Pedro y los otros apóstoles en Jerusalén , cuando los magistrados les dijeron: "He aquí, habeís llenado a Jerusalén con vuestra doctrina" Hech.5:28.

Sí, por la "doctrina" de Cristo, por su Evangelio era la causa por la cual fuimos llevados para ocupar por ocho días, un calabozo inmundo y mal-oliente.

A pesar de lo poco agradable del lugar, el Señor tuvo para nosotros grandes bendiciones.

El gozo de anucnciar el Evangelio a personas con quienes de otra manera no hubiéramos tenido contacto. Muy especialmente a quienes estaban encargados de nuestra custodia. Así que, como en el caso de Pablo, nuestras"prisiones eran bien conocidas".

No podemos decir que estos agentes hayan aceptado el Evangelio, pero a ellos llegó la palabra de gracia en Cristo Jesús; y conforme a la promesa, esperamos que no volverá vacía.

... 2

Como en el caso de Pablo y Silas, nosotros también cantábamos himnos al Señor. Himnos que no sólo eran concuelo para nosotros , sino que llevaban a quienes nos oían el mensaje de Cristo; mensaje que llevábamos en nuestros corazones.

Fue también motivo de gozo para nosotros al ver que el "cuidado" de algunos hermanos de esas regiones, revivió para con nosotros , al llevarnos todos los días los alimentos necesarios; aunque para esto tenían que recorrer todos los días, varios kiómetros a pie. El Epafrodito en nuestro caso, era la señora Alicia de Bello, quien voluntariamente y con sacrificio nos atendió aquellos días de prisión.

No podemos menos, que dar gracias d Dios por esta experiencia en nuestra vida cristiana, y por las muchas bendiciones con las cuales nos colmó durante esos días.
El triunfo aparante del enemigo al lograr prohibir la celebración de nuestros cultos y cerrar nuestras escuelas; esperamos que el Señor los convierta , en una bendición para su Iglesia, porque "todas las cosas ayudan a bien , a los que aman a Dios" Rom.8:28.

P. Wilches

P. Wilches .

COPIA

Socotá, Mayo 8, 1956

Señor Don Oliverio Mora
Tunja

Estimado amigo y hermano en Cristo:

Reciba mi cariñoso saludo porque le deseo se encuentre bien, disfrutando del amparo y bendición que sólo nos es concedido por Jesucristo Nuestro Glorioso Salvador.

Llegué bien, gracias a Dios. Salí de ésa a las 7 a.m. y llegué a Duitama bien, donde tomé bus a las 10 a.m. llegando al pueblo (Socotá) a las 2 de la tarde. Entregué la carta o nota del Señor Secretario a Don Carlos para que él la diera al Alcalde. Pero él al recibirla se enfureció y mandó lo echaran a la cárcel sin darle ninguna esperanza, quedando sólo la del Todopoderoso Dios. Ya él le tenía decretados $80.00 de multa sin decirle la causa de tal.

Continúan amenazándonos; Dios sabe todas las cosas: es por su causa y por eso no temerémos aunque tengamos que sufrir en este mundo; si somos fieles hasta el fin Dios nos dará la corona de la vida eterna en la mansión que Cristo compró con su sangre y que está preparando como fiel amigo de los que creen en El.

Tristeza me da es saber lo que el Señor Cura dije en su predicación el domingo, "Día del Señor". Pues él en vez de hablar al ser humano de amor les habla de venganza, destrucción y odio contra nosotros, criaturas e hijos de Dios. Parece que ellos piensan perseguirnos; pero están haciendo lo que Cristo dijera a Saulo (llamado posteriormente Pablo) cuando iba a perseguir a los cristianos: "Dura cosa te es dar coces contra el aguijón", y (~~quien le dijo~~) cuando él le dijo: "Quién eres, Señor?", Jesús le respondió: "Yo soy Jesús a quien tú persigues". Esto mismo están haciendo aquellos que pretenden y quieren ser nuestros enemigos, pero que nosotros no los tenemos como tales, sino antes les amamos como Cristo nos lo enseñó a orar por ellos y pedirle que les bendiga y les conceda la luz de su Santo Espíritu para que vean su error, y vengan al Señor como debemos ir, con corazónes contritos y humillados, depositando nuestro pecado, para que El nos perdone. "Porque si confesamos nuestros pecados El es fiel y justo para que nos perdone nuestros pecados y nos limpie de toda maldad." I de Juan 1:9. "Porque la sangre de Jesucristo su Hijo nos limpia de todo pecado."

Esto le escribo como informe de lo ocurrido, para que le comunique al Señor Gobernador o al Señor Secretario del pernicioso procedimiento del Señor Alcalde.

Espero me escribas pronto contándome otros resultados.

Me hace el favor de saludar a la Srta. Belva y Rosa.

Reciba junto con su mamá mi deseo por su bienestar y bendición en ésa.

Sinceramente,

Ariel Bello (firma)

(Por falta de plata no fuí yo mismo.)

15 de Mayo/56

Señor Gobernado
Tunja
En Su Despacho

Nuestro muy distinguido señor:

Solicitamos ante Ud., Señor Gobernador, se cambie el alcalde de Socotá, por no poder estar de acuerdo en muchos puntos en el desempeño de sus funciones; no que exigamos esto por capricho personal sino porque queremos que el alcalde de nuestro pueblo se ciña más a los reglamentos de la ley. Ha habido mucho desacuerdo y desorden en el pueblo por causa de su mala administración. Nuestros reclamos ante Ud. son simplemente de orden social en vistar del bienestar que necesita el pueblo.

Buscando por medio de la presente carta la solución sin enumerar todos los motivos que nos obligan a tomar esta medida, pedimos se nos garantice la debida administración que el Gobierno, sin lugar a duda, ofrece para toda la nación y esperamos que por intermedio de la autoridad del Señor Gobernador sea resuelto este problema.

Socotá, 15 de Mayo de 1956 Somos de Ud., S.S.S.

Note 3: Had all intentions of sending these with Ostrems but couldn't find them at the moment.

Note 2: O.M. also wrote a longer and much more violent memorial which Rosa Maria signed (she alone) demanding removal of Alcalde. I didn't exactly like that, but maybe we'll come through unscathed. I wasn't here when it was done. I haven't a copy of it.

Note 1: Some people in Socotá (Cath.) had asked the boys to help them get this alcalde out. They would sign a memorial. O.M. sent this to them to sign.

Oliverio Mora ←

from Belva Nerlien

Socotá Junio 21/57

Rev. Sr. Work

"Amad a Jehová todos vosotros sus santos: Mas fieles guarda Jehová, y paga abundantemente al que obra con sobrabia. Esforzaos todos vosotros los que esperais en Jehová, y tome vuestro corazon aliento" (Salmo 31: 23 y 24)

Sr Work, como aquí no hay Iglesia organizada, ni tampoco nos podemos reunir muchos en una sola parte, hemos resuelto contestar su carta del modo siguiente; referente al envío de delegados que en la suya nos dice, nos resulta de todos modos difícil enviarlo; pues los que quedamos por aquí resistiendo la tormenta, no hay ninguno capacitado para ese fin.

En cuanto a que se nos enviara un visitante, no es posible tampoco todavía pues el pastor o visitante expondría su vida y a la casa o casas a las cuales visitara arreciaría contra ellas la persecución, pues por aquí cada sábado suben a una vereda à rezar el rosario, a sabiendas de que no se reunen dos familias en una sola casa para celebrar un culto.

Quedamos como sus Attos Servidores en Cristo

Isabelina P. de Leal, José A. Ayala Deigenitriz de Ayala

Abelardo Torres Rafael Leal Sibilina P de Torre

Fidelina A. de Camacho

Bogotá, Colombia
11 de septiembre, 1957

Sr. Teniente Carlos Humberto Díaz D.
Alcalde de El Cocuy

Respetado Señor:

Me permito dirigirme a Ud. en la forma más atenta con el fin de manifestarle que no tuvimos ninguna intención de servir como trampolín político en sentido perjudicial al señor Alcalde, hecho que ha podido averiguar ya por conversación con las Srtas. Elizabeth Heerde y Valborg Torkelson.

Por lo contrario, agradecemos altamente la protección que la Alcaldía ha dado a nuestras labores evangelísticas y educativas en el municipio de El Cocuy, labores que a veces han sido desacreditadas pero que, como bien sabe el señor Alcalde, son llevadas a cabo con motivos netamente cristianos y sin miramiento alguno a intereses personales.

Del señor Alcalde, Atto. y S.S.

Arnfeld C. Torck
Director

P.D. Adjunto copia de la rectificación enviada a El Tiempo.

11 sep. 1957

RECTIFICACION

Misión Evangélica Desmiente Supuesto Denuncio de Sucesos en El Cocuy

En su edición del siete del mes en curso, página sexta, tercera columna, apareció en este diario una información sobre sucesos en El Cocuy en la cual se afirma inexactamente:

"La Misión Evangélica en Bogotá, por medio de la Embajada Americana, pondrá el correspondiente denuncio ante el Ministerio de Gobierno y ante la Junta Militar".

La Misión Evangélica Luterana en Colombia, una entidad totalmente apolítica, afirma que no ha presentado, ni presentará, denuncio del mencionado caso por no ver en él ninguna discriminación religiosa, ni agresión intencional.

La Misión, que sí, en muchas ocasiones se ha visto obligada a intervenir en favor de víctimas de atropellos anti-evangélicos en algunos otros municipios, no tiene en la actualidad queja alguna contra las autoridades del El Cocuy.

1957

"THEY STOLE MY WATCH AND MY NEW HAT"

By Arnfeld C. Morck

"What's wrong? Can I help you?" asked a friendly voice at his side as Evangelist Bello turned to see a refined and cultured-looking fellow prisoner. Bello had spent an unpleasant night trying to catch some sleep on the floor of the Tunja state prison. It was colder but cleaner than the jail at Socotá where he had been held more than a week for visiting the Evangelicals of his home community.

"They stole my watch and my new hat", said Bello, then added thoughtfully, "but they probably need them worse than I do...May God forgive them."

"What makes you talk like that?" asked his new friend, "You are different from most of the fellows who get locked up here. You see, you can't be here one night before they steal your personal belongings."

Bello told his story.

"So you are Evangelical", said the prisoner. "Do you happen to know a Pastor Mora? He comes here a lot to talk to the prisoners. We are good friends."

"Of course I know him. He is our Lutheran pastor here in Tunja."

Bello was released after a few days and later his friend was transferred to a penitentiary on the outskirts of Bogotá. Here he became acquainted with Pastor Pausanias Wilches and members of his Bogotá congregation who make regular visits to the prison. This unusual prisoner, whose story may perhaps be told later, joyously confesses his faith in Christ and points out how he was attracted by the Christian attitude of Evangelist Bello toward those who had robbed him, and how he came to know Christ through Pastor Mora's personal presentation of the Gospel during visits at the Tunja prison.

Señor Ministro de Gobierno

E.S.D.

Febrero 1958
(sacado en papel sellado)

Señor Ministro:

Los firmantes del presente memorial, ciudadanos colombianos, mayores de edad y vecinos del municipio de Socotá, Boyacá, respetuosamente nos dirigimos a Ud. para poner en conocimiento los siguientes hechos:

1. En la vereda de Parpa, municipio de Socotá, Boyacá, existe desde hace más de treinta años una congregación de cristianos evangélicos los que desde un prinàipio construimos nuestra propia capilla para adorar a Dios conforme a los dictados de nuestra conciencia y en conformidad con los Leyes.

2. Desde el año de 1949 se desató contra nosotros una persecución a instigación del cura párroco y de las autoridades civiles de la población. Como consecuencia de esta fuerte persecución el 9 de marzo de 1950 la mencionada capilla y la casa pastoral fueron saqueadas y totalmente destruídas.

3. Una escuela de enseñanza primaria funcionó sin interrupción por más de 25 años hasta que en el año de 1950 se hizo imposible llevar adelante esta labor educativa por la fuerte persecución, así como por haber sido destruído el local de su funcionamiento.

4. En 1954 se reanudaron labores educativas las que fueron terminante prohibidas en agosto de 1955 por el entonces Alcalde de aquella población.

5. Por el mismo año 1954 empezamos la construcción de una nueva capilla, trabajos que fueron obstaculizados por el mismo Alcalde a principios del año de 1956, con el encarcelamiento de su constructor, el Sr. Carlos Leal.

6. Pastores y miembros de esta congregación han sido encarcelados y multados, vejados y calumniados durante esta "epoca de terror" desatada contra nosotros por las autoridades tanto civiles como eclesiásticos de este municipio.

7. Las muchas quejas que hemos elevado a las autoridades superiores en años pasados han sido inútiles, ya que ninguna acción justiciera se ha tomado a favor de los perseguidos evangélicos de esta población.

Tales actos de violación de la Constitución y las Leyes sólo se podía llevar a cabo bajo un gobierno dictatorial que conculcó y atropelló

los derechos de sus ciudadanos en sus fueros íntimos.

Librados ya de tal clase de gobierno por los acontecimientos del diez de mayo del pasado año, y conociendo las buenas intenciones del actual Gobierno de restituir un gobierno democrático que garantizará, sin distingos políticos ni religiosos, la vida y honra de sus ciudadanos, hemos tenido a bien elevar a la consideración del señor Ministro este memorial a fin de que se ordene y garantice el funcionamiento de la escuela que tanta falta está haciendo y se nos deje terminar con toda libertad la construcción de la nueva capilla a fin de adorar en ella libremente a nuestro Dios de acuerdo a los dictados de nuestra conciencia y dentro de lo establecido por la Constitución y Leyes de nuestra patria a las cuales estamos obligados a obedecer y acatar como cristianos.

Siendo que Socotá no está en "Territorio Misional" para que se apliquen en él Leyes concordatorios, pedimos del señor Ministro se digne acatar nuestra petición y tomar las medidas conducentes a garantizar el uso de los derechos civiles a los cuales tenemos derecho como ciudadanos colombianos.

Somos del Señor Ministro,

Socotá Febrero de 1958

15. Sept., 1959

CONCEPTOS SOBRE EL CONGRESO EVANGELICO CELEBRADO EN CALI

(from the "Relator", Cali)

"Ajustándose a la más estricta ética informativa, RELATOR reproduce textualmente los conceptos del Padre Benoit, director-locutor de un programa radial católico-romano en esta ciudad, y la opinión del señor presidente Lleras Camargo, en relación con el reciente Congreso Latinoamericano sobre Comunicaciones Evangélicas de Literatura y Radio, cuyos detalles informó ampliamente este periódico.

"DEL PBRO. BENOIT

'...El congreso protestante que se está llevando a cabo aquí en Cali, está compuesto por gentes domésticas de la más baja ignorancia... Son protestantes que, junto con el comunismo, nos están queriendo ganar para ellos... Ya no somos católicos, no somos democráticos, pues el protestantismo y el comunismo nos han ganado para ellos... Ya estamos dominados....

'Pobre Colombia, pobre Cali...pobre gobierno...

'Colombia ha sido invadida por dos potencias extranjeras que nos han hecho perder la nacionalidad y la fe católica: el comunismo y el protestantismo.

'Debemos saber que el protestantismo es corruptor y fomentador de la más vil inmoralidad, pues desintegra los hogares cristianos, fomenta el divorcio, etc., etc..

(Párroco Luís Enrique Benoit. Frases pronunciadas en su programa "La Voz del Evangelio" en la Emisora RCO de Cali, los días 15 y 16 de los corrientes).

"DEL PRESIDENTE LLERAS

'Vía Marconi. CL SB 5 Bogotá 66 Sept. 18/59 2031.
Astrúbal Ríos.

'Comité de Resoluciones, Congreso Latinoamericano Communicaciones Evangélicas.—Cali

'Tengo el gusto de informar a usted que su comunicación del diez y seis de septiembre fué llevada oportunamente al conocimiento del señor presidente de la república, quien encárgame agradecerla en su nombre y trasmitir a ustedes sus votos más cordiales por el éxito de las deliberaciones del congreso. Atentamente,

Alberto González Fernández, secretario general presidencia.
NP CFMO CL SR5."

R E L I G I O U S N E W S S E R V I C E

DOMESTIC SERVICE -12- MONDAY, MAY 4, 1959

(See: CHURCH & STATE, Dec. 1961, Vol. 14 No. 11 "Foreign Aid in Colombia Promotes Clerical Power")

RADIO PRIEST SPURS
COLOMBIAN SCHOOLING

By Religious News Service (5-4-59)

UNITED NATIONS, N.Y. (RNS) -- In Colombia, South America, where some 5½ million out of a population of 13 million can neither read nor write, an enthusiastic priest is using the airways to wage a successful battle against ignorance, poverty, disease, alcoholism and crime.

Initiated in 1947 with a homemade transmitter, the school by radio program of Msgr. Jose Joaquin Salcedo has grown into a hemispheric movement praised and applauded throughout the world, and now has thousands of radiophonic schools in operation under the name of Cultural Popular Action.

This grass roots movement for mass education was described here by Msgr. Salcedo at a press conference called by the United Nations Scientific and Cultural Organization. Invited by the State Department to visit the United States, the prelate recalled that when he came to his first parish in Colombia, the remote mountain hamlet of Sutatenza, 12 years ago, he found the people not merely unable to read and write but living under the most squalid conditions.

At that time, the village was a pueblo with about 40 inhabitants, but the parish which it served counted more than 8,000 souls. To reach his widely scattered parishioners Father Salcedo set up a little broadcasting station.

Aided by three seminary students, he constructed a single radio transmitter. In 1948 there were only three radio receiving sets around which the people could listen to for those first lessons in reading and writing. Today there are three 200-foot radio towers in Sutatenza carrying Father Salcedo's instructional programs to some 40,000 classes scattered in thousands of remote villages in the Colombian Andes.

And Sutatenza itself is now a modern town that enjoys all the up-to-date conveniences, including paved roads, theatre, aqueduct, schools, hospitals, and radio and telephone communications.

While enjoying the patronage of the Catholic Church, the Cultural Popular Action movement is non-sectarian, non-political and non-profit making.

There is no better way for the United States to give practical aid, Father Salcedo pointed out, than by helping people through education to solve their own problems. The free world, he said, should "invest time and money not merely for the material advancement but for the spiritual and cultural progress of peoples in underdeveloped lands."

... 2

Church & State
December, 1961
Vol. 14. No. 11.

P. 2
See: Religious News Service
Mon. May 4, 1959

Foreign Aid in Colombia Promotes Clerical Power

News that Peace Corpsmen in rural Colombia are to be billeted with Roman Catholic priests appears to supply the final clincher as to the fundamentally sectarian nature of the operation in that country. The corpsmen will obviously be under the sponsorship and tutelage of the village priest. It is in the rural areas of Colombia where priest-incited mobs have frequently destroyed Protestant churches and driven Protestant missionaries from the community. The Evangelical Confederation of Colombia lists 116 known dead as a result of the anti-Protestant persecution there. Protestant observers in Colombia assert that this act of official deference to the village priest will undoubtedly be regarded as placing the stamp of United States approval upon his anti-Protestant behavior. They feel that their lot will become increasingly difficult as a result.

Msrg. José Joaquín Salcedo Director, Accion Cultural Popular, Bogotá, Colombia

One of the tasks assigned to Peace Corpsmen is the building of schools whose teaching program will be controlled by the Roman Catholic Church. Some of the schools are reported to be in areas where more than 200 Protestant schools have been closed in recent years as a result of a concordat between the Vatican and the Colombian government.

Actually, the clerical partnership promoted by the Peace Corps is only one phase of the effort to use U. S. funds and commodities to promote Roman Catholic aims south of the border. Eagerly grasping for foreign aid funds is a priest, Father José Joaquín Salcedo, who has pretty well sold his cause to the State Department.

How To Beat The Protestants

Fr. Salcedo is the founder of "Radio Sutatenza" which has mushroomed into a large operation with a skyscraper building in Bogota and a hand in many different activities. "Radio Sutatenza" poses as an anti-illiteracy program for Colombia and solicits funds in the States through the American Foundation for Cultural Popular Action. In truth, however, "Radio Sutatenza" is the hierarchy's answer to the famous Protestant station, "The Voice of the Andes" which has had a wide audience in Colombia. The Protestant station receives no government subsidies of any kind.

Fr. Salcedo's "anti-illiteracy" campaign is regarded as a fake by informed Colombians. He is so lacking in the trust of Colombian leaders that when American officials in ICA (International Cooperation Administration) sought to funnel funds from surplus commodities sales to him, Colombian officials themselves stopped the deal. Among Colombian Protestants Fr. Salcedo is known as a bigot who does not hesitate to indulge in anti-Protestant activity which he is very anxious for the U. S. foreign aid program to subsidize. When former Ambassador Cabot was falsely accused of favoring Protestants because he objected to their being harassed and beaten, Fr. Salcedo broadcast attacks on the American official.

Aid For Salcedo

This man and his Roman Catholic broadcasting program are now a prize project of the ICA. The agency's director for Latin America, John W. "Johnny" Johnston and its director in Bogota, Charles P. "Chuck" Fossum, have gone all-out to get foreign aid funds for Salcedo's anti-Protestant program. The priest is very anxious to get the money as he is deeply in debt. Aside from enhancing the already far too powerful Roman Catholic clericalism in Colombia, it is hard to see what Directors Johnston and Fossum expected to accomplish with U.S. subsidies to Fr. Salcedo.

Another clerical boondoggle is to be observed in the flow of U. S. surplus via Roman Catholic agencies. Dorothy Kilgallen, herself a Roman Catholic, reports from an eyewitness observer that U.S. surplus flour and wheat does not seem to be reaching the needy in Latin America. The marking on the surplus bags was too much for Dorothy. It read: "DONATED BY THE PEOPLE OF THE UNITED STATES UNDER THE KENNEDY CATHOLIC AID PROGRAM." She reports that while the needy obviously are not getting it, nobody seems to know where the stuff is actually going.

One observer captioned the problems of Latin American aid neatly: "Too many tarantulas in the bananas."

Dear Brother Moore!
Greetings! What do you think about this question? Herman would appreciate your point of view. Sincerely G. Pomeroy

N.Y.
1/Dec 1961

ism usually has nothing but pity and scorn for the unenlightened Bible-reading Christian. Herod and Pilate can still be counted on to agree on one issue. But we are led to ask the question: were the Gospel, which is the power of God unto salvation, faithfully preached, would there be this new diaspora of our day? As Christians we are not so much concerned which particular church the people choose to attend as we are that the churches of our land be found holding forth faithfully the Word of life.

There is a curious likableness about the American religionist and his determination to coexist with anyone and everyone, whether he worships in a church, shrine, mosque, tent, store front, temple, synagogue, joss house, high place, or lodge meeting. But the modern tendency of putting faith on a subjective basis (e.g., "What is true and good for one need not be true and good for another"; "Your religion is real only if it is real to you"; "The important thing is that what I believe comforts me"; and so forth) has called in question the objectivity and reality of God himself.

We have arrived not just in the post-Christian era where Christ is rejected while his ethics remain; we have reached the "post-modern" era where even the morality is gone. Who are the new "spiritual" leaders now beckoning America? They are marijuana-smoking beatniks, blob artists, composers of offbeat anthems, and pantheists from the East. What is the revised version of the Mosaic code we are now asked to adopt? Acceptance of cheating, lying, corruption, and laziness as normal behavior; contempt for law itself; indifference to immorality and even to sex deviation. And what are the sanctions for such behavior?—anything under the name of "religion" that does not interfere with our selfish drives.

Popularizers of social studies freely admit that a connection exists between the increasingly invertebrate state of American character and the flight from the historic Christian faith. The task of the Church is to show that "religion" itself is no solution; that the road to hell is paved with religious fetishes.

In the days ahead, according to observers, Christian faith and other religions will be confronting each other in unprecedented ways. We welcome all such encounters. After centuries of "holy" warfare, an era of religious understanding and brotherhood is long overdue. Together the theistic religions should be speaking unequivocally to the hedonistic naturalism and the militant atheism of our time. But we have no reason to stop evangelizing. The Great Commission has never been revoked, nor has the Father's purpose altered. It is still true that nothing less than spiritual awakening and a fresh obedience to God in Christ will save America and the nations. END

WORLD VISION IN COLOMBIA:

Protestant Mission in a Catholic Stronghold

Gathering 350 pastors and workers from Colombia, Venezuela and Ecuador, an epochal World Vision conference May 9-13 prodded evangelical forces to a deeper sense of their spiritual task in a time of unrest in Latin America. In the newly completed auditorium of the Interamerican Mission Seminary campus in Medellín (second in size to Colombia's capital city in Bogotá), delegates heard Dr. Bob Pierce, Dr. Paul Rees, Dr. Kyung Chik Han of Korea, and Editor Carl F. H. Henry of CHRISTIANITY TODAY press the burning relevance of the Gospel to the plight of modern man and contemporary culture.

Colombia has been a center of Romanist repression, and not infrequently of persecution, of Protestant missionary effort.

Chafing under press reports of Romanist intolerance, spokesmen for the U. S. Catholic church, steadily expanding a drive for political power, have commented ambivalently. Some have waved aside the accounts as "mere propaganda"; others have deplored the tendency of Protestants to identify Romanism with "Spanish Christianity" (without themselves repudiating it); others have spoken of religious liberty as a proper expectation by non-Romanists.

Evangelical workers in Latin America have steadily sharpened their evangelistic focus, aware that Roman strategy changes frequently. Colombia today has the fastest growing evangelical population in the world. In Medellín the 350 delegates included 30 from Western Venezuela and 30 from Ecuador; the others were from Colombia (50 missionaries, 240 nationals). This was more than four times the number of full-time Protestant workers ever gathered in assembly in Colombia. Roman Catholic persecution has purified the Church and stimulated growth. Baptized church members increased 51 per cent during the five worst years of persecution, and the Protestant community now numbers about one per cent of the population. A survey of evangelical work in Colombia by the Evangelical Confederation and the National Pastors' Conference now shows 192 organized Protestant Spanish-speaking churches, 401 congregations with regular services, 119 Protestant-sponsored schools, 22 hospitals, dispensaries or clinics, and 13 seminaries or Bible institutes. But there is still only one worker for every 24,000 inhabitants.

World Vision arrangements were implemented by the Rev. Robert W. Lazear, Jr., of Bogotá, executive secretary of the Evangelical Confederation, and the Rev. Bert Biddulph, rector of the Interamerican Seminary in Medellín. Following the conference, the seminary dedicated its new building—a gift of World Vision—and carried on another week with study courses. The background, education and intellectual level of Colombian pastors are extremely varied, from rural worker to city pastor. Cultural background too is varied, with diverse mixtures of Spanish, Indian and Negro

blood. Almost all denominations active in Colombia were represented, Southern Baptists largely remaining aloof.

Larger in size than Texas and California combined, Colombia has 13,500,000 inhabitants, mostly Spanish-speaking. The nation has maintained a high cultural level, mostly Spanish in orientation, its colonial foundations having been laid by Dominican, Franciscan and Jesuit priests. Secondary schools are still largely private, the majority being maintained by Roman Catholic religious orders. The Constitution of 1886 confers civil rights and social guarantees upon all residents of Colombia, including the right of peaceful assembly, freedom of conscience, and the liberty of all "cults" (provided they do not contravene Christian morality or the laws). Religious teaching in all educational institutions was made compulsory by a concordat signed with the Vatican in 1887.

No direct pressures were put upon the conference. Medellín province is the center of Colombian Catholicism, supplying two-thirds of the nation's priests. A news report in *El Tiempo* said that Protestants were meeting to discuss the Holy Father's invitation to them to return to the church of Rome. The final night a priest dedicated an image of the Virgin directly in front of the second Interamerican Church and fanatics then stoned the church.

In Nutibara Hotel, the World Vision team heard a documented report on Roman Catholic persecution and intolerance in Colombia. In the past 12 years, 116 Protestants were killed, 66 Protestant churches or chapels were destroyed by dynamite or fire, and 200 Protestant schools have been closed. Since 1948 there have been several thousand cases of persecution. A summary of 2000 statements signed by victims and eyewitnesses shows that Roman Catholic priests participated directly in 30 per cent of these cases. Believers have been beaten, made to move by threats against their lives, deprived of civil rights (civil marriage opportunities particularly), ejected from hospitals when in need of care, denied burial permits for deceased loved ones, their homes arbitrarily searched, their children discriminated against in schools, their church services interrupted by priests and police, and their cause publicly condemned by civil officials as well as priests using loud speakers stationed at Catholic churches.

A poll of the evangelical workers at the conference yielded its own sordid story of Romanist intolerance and persecution aimed at their pastoral activities. Sixty-two pastors have been imprisoned, 26 shot at, for preaching the Gospel. Twenty-three members of their congregations have been martyred. Many reported that churches they had served were set afire or dynamited. The Christian and Missionary Alliance Bible Institute in Armenia, Caldas, will soon graduate as pastor-evangelist a lad who is the only survivor of an evangelical family of seven whose lives were brutally stamped out.

The strategic situation has improved somewhat with the election of President Alberto Lleras, a compromise candidate serving until 1962. Lleras' personal sympathies are with the liberal party (which is mildly anticlerical, favors a disestablished church, decentralized government, popular education). The conservative party has the support of the Roman church, and favors centralized government, an established church, and the great landed interests. But as the head of a coalition government, Lleras' personal power is limited, and his championing of civil rights does not come to full expression.

After 50 years of conservative power, the liberals won in 1930 and during the next 15 years Protestantism moved ahead. In 1946 the conservatives won. From 1948-58 Colombia was in a state of siege. Persecution of Protestants coincides with this period of conservative political control. In 1950 harassed Protestants formed the Evangelical Confederation, uniting 16 denominations and missions, which then regularly issued press information when the government ignored many memorials and it was evident that police in many places were working with the clergy to suppress Protestantism. These persecutions left orphans, suffering, and hardship, but they united the Protestants.

A turn for the better is seen in the recent advocacy by the Bishop's Council of a "soft policy" toward Colombian Protestants. Some spokesmen are championing an "ecumenical" attitude, urging prayer that the "separated brethren" will return to the fold. Some 35 Indian territory churches, shut down by Catholic demand, have been reopened. The "stick and stone" era seems to have come to a halt.

Yet the basic causes of persecution remain, so that the peace is an uncertain one. These basic causes are the Concordat of 1887 (Colombia is the only country in continental South America bound by such a concordat), and the mission treaty of 1953 (a personal agreement between an acting president and the Vatican, never approved by the Colombian Congress) which gives Catholics exclusive rights to evangelize vast areas. Quasi-legal means of repression are used. In the past four months a dozen visas have been refused Protestant missionaries and teachers by a Jesuit-trained immigration officer. Most of these are staff replacements. At the peak of Protestant effort there were 300 missionaries in Colombia; the number is now down to 200. Meanwhile, Colombian priests freely get visas in great numbers for many activities in the United States.

Colombia is more Roman Catholic than the other 20 Latin American countries. There is one priest for every 3,750 of the Catholic population. The Jesuits were the apparent intellectual authors of the persecution of Protestants in what seemed a thoroughly prepared and fomented assault. Their articles in the press charged that Protestants are bringing in communism, or unwittingly serving it (by destroying religious and national unity); that Protestants favor a loose morality, are advance agents of U. S. imperialism, and are allied with revolutionaries; that Protestantism is an exotic movement which uses foreign funds to buy converts. They even proposed annual observance of an anti-Protestant day. Their main premise was that Protestantism is a heresy that must be stamped out.

More recently both Catholic and secular writers have questioned the spiritual (in contrast with political) strength of Romanism in Colombia. One leading Romanist estimates that 25 per cent of the population is "practicing Catholic."

En route to Colombia, the World Vision team held a five-day conference on Barbados, where 325 workers from 29 denominations gathered from 20 nearby islands. The program was implemented by the ministers of Barbados, one of the tiniest but most populated of the islands of the British West Indies. In an area of isolated islands, with scattered missions and many independent and non-cooperating churches (130 denominations are listed), the sessions served as a reminder of the unity of evangelical purpose as well as an encouragement to workers in lonely outposts. Many workers seemed largely uninformed and unconcerned about the destiny of the Christian movement elsewhere in the world, but they seized their opportunity before the conference closed to present an offering to Dr. Han for the Christian churches in Korea. Delegates represented Methodist, Pentecostal and holiness groups in strength, these being most active in this missionary theater. C.F.H.H.

The Evangelical Confederation of Colombia

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HOW THE ROMAN CATHOLIC CHURCH CONTROLS PUBLIC SCHOOLS IN COLOMBIA (PART I)

(Consists of 30 pages)

By

James E. Goff

Secretary, Office of Information and Public Relations

December 4, 1962

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Oct 2, 1963

200,000 Killed in Colombia In 14 Years of 'La Violencia'

2 OKT. 1963

Robbery Has Replaced Early Political Goal of Terrorists

(Sidney Lens is a writer, lecturer, traveler and Chicago labor leader.)

BY SIDNEY LENS

Written for Daily News Foreign Service

BOGOTA, Colombia—Latin America is a cauldron of civil war and bloody revolution. But probably nothing compares in intensity, duration and sheer murderousness with the "violencia" in Colombia theese last 14 years.

The number of those killed is set by three leading sociologists at 200,000 — in a population of only 15,000,000. Though the terror has abated in recent years, it still exacts an annual toll of 3,000.

A few weeks ago one terrorist band led by a man named Desquite murdered 42 helpless persons in the State of Caldas. This merited international headlines, but lesser mass murders are seldom reported. They are accepted as part of the Colombian way of life. No one, either in or out of government, believes they will end in the near future.

THERE ARE AT least 50 groups of guerrillas roaming the mountainsides of the States of Tolima, Caldas, Valle and Santander. According to Dr. Orlando Fals Borda of the National University, the motives of these men are a confused mixture of vengeance, banditry and politics.

In recent years robbery has become more pronounced than the other motives, but Dr. Fals believes that, given ideological leadership, the guerrillas can again be turned to revolutionary doctrines, perhaps "Fidelismo."

Sometimes the guerrillas extort protection money from large landowners. Sometimes they steal a few cows. Sometimes they murder out of revenge. The army has been unable to extirpate these groups, first because of the terrain, second because they have gained so much experience in irregular fighting, and third because they still command a considerable amount of peasant support.

"LA VIOLENCIA" began in 1947 during the presidency of Mariano Ospina Perez, a conservative. Ospina was a minority president, elected only because the major Liberal Party was split.

Some of his extremist followers decided to consolidate his power by conducting terrorist raids against Liberals in the hinterlands.

This campaign might have fizzled out had not the leader of the radical wing of the Liberals Jorge Eliecer Gaitan, been assassinated in the center of Bogota in 1948. What followed was a shapeless and blind violence that combined frustration and hate but was unable to find political consistency.

FIRST BLOW was struck by the Liberals, who demolished, burned and looted a good part of the downtown area of Bogota. The Communists, who had supported Gaitan's rival in the previous election, joined in the fray both in Bogota and in the countryside.

The violence became a seesaw battle between the two major parties, Liberals and Conservatives, with the initiative falling to the latter and the army, which it controlled.

AFTER DICTATOR Gustavo Rojas Pinilla was overthrown in 1957, Liberal leader Alberto Lleras Camargo tried to stem the violence by forming a united front with the Conservatives. Lleras and the two major Conservative leaders Mariana Ospina Perez and Laureano Gomez agreed to a 50-50 sharing of power as a means of stemming the violence.

When Lleras became president under this national front formula he offered amnesty and financial aid to those guerrilla groups who would lay down their arms. Some did and la violencia decreased. It did not come to an end however.

What has happened is that many of the sons of the original guerrillas are now full-grown men. They've been hiding in the mountains to escape either Liberal or Conservative vengeance on their fathers — since they were 5 or 7. They've been given no educat[illegible] have known no stabilit[illegible]

IF CONDITIONS [illegible] old homesteads were [illegible] tious they might be will[illegible] return to their fathers' f[illegible] But a typical coffee grow[illegible] Colombia, with 10 acres [illegible] land, does well if he e[illegible] $200 to $300 a year.

Despite government bla[illegible] dishments, therefore, the new generation of guerrillas prefers to fight on in the mountains. Many are nothing more than bandits. Most have long since forgotten why the fighting began.

But, the killing continues — 50, 60, 80 a week — and one day soon, if economic conditions in Colombia continue to deteriorate, it may again take on political hues.

A. C. Morck
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Bogotá 2, Colombia
February 3, 1964

PROTESTANTS AND ROMAN CATHOLICS WORSHIP TOGETHER IN COLOMBIA

Bogotá, Colombia

From time to time we have reported on the progress of the interconfessional "dialogue" in Colombia. An informal and unofficial meeting of Protestant leaders, held in Bogotá, January 6, 1964, came up with the following unofficial recommendations in respect to the "Roman thaw", suggested by Dr. James E. Goff:

"(1) Theological 'dialogues', including joint study of the Scriptures, in order to seek the will of God for our life in common, the structure of the Church, and to understand more clearly the matters that separate us.

"(2) Cooperation in matters of mutual concern in the realm of social action on the civic level; in working for world peace, for social justice, the resettlement of refugees, against juvenile delinquency, raising the standards of life and conduct, and increasing our consciousness of responsibility to our neighbor, as Jesus taught us.

"(3) Open discussions on problems arising from differences in the concept of marriage, family planning and religious liberty."

The enclosed is a translation of the coverage given by El Tiempo (Colombia's leading daily) of a recent meeting of Protestants and Roman Catholics. This enthusiastic coverage by El Tiempo's reporter stands in sharp contrast with occasional reports from the hinterland, such as the recent harrassment and stoning of Protestants in the municipality of Sotaquirá, by direct instigation of the local priest.

. . . 2

Translated from EL TIEMPO, January 27, 1964:

PROTESTANTS AND CATHOLICS PRAY TOGETHER FOR FIRST TIME

BOGOTA. In the Catholic School of Fátima more than 1,000 persons came together last Saturday to attend a joint religious service presided over by the parish priest, Manuel Estévez, and the Evangelical pastor, Guillermo Acosta.

Four hundred years of religious wars are beginning to calm down. In Rome the Ecumenical Council marked the first official step of the Catholic Church toward terminating four centuries of disputes and misunderstandings with other Christian confessions. The reconciling spirit of Joan XXIII spread like a drop of oil over every heart and filtered into every house, every chapel, every country, every Christia Four hundred years of strife between brothers, four hundred years full of burnings, martyrdoms, confronting armies, excommunications, mass deportations and irreconcilabl hatred separating children from parents and pitting brothers against brothers, are coming to an end.

The hour of reconciliation has struck in Colombia also. For the first time in the history of this country, a religious service was observed last Saturday, January 25, in which both a Catholic priest and a protestant pastor officiated. The parish priest of Fátima, Father Manuel Estévez, and the Evangelical pastor, Guillermo Acosta, presided over this highly significant religious service with a crowd of over 1,000 Christians present.

The Fátima parish, in one of the suburbs far to the south of our capital, is inhabited by working-class people, honest citizens, mostly Catholic men and women who easily fall prey to anti-protestant fanaticism. But on Saturday things took a different turn, thanks to Fr. Manuel Estévez's great vision, open heart and deeply Christian spirit.

"Shall we drive out the Protestants?"

Just a few weeks ago some fanatical Catholics of the Fátima suburb complained to their parish priest that "there are some brazen Protestants in this sector who publicly propagate their errors and try to convert people; shall we drive them out, father?" Father Manuel Estévez, nearly losing his patience with these fanatical and straight-laced parishioners, retorted: "Drive them out? That's out of the question! I am going to see them right now and also their pastor. I want to tell you something: The Protestants are also our brothers and they are Christians. Oh, that we would imitate some of their ways!"

And from that day there has come about a growing understanding between priest and pastor, an understanding that brought about the above-mentioned service.

The Church of Gethsemane

Mr. Hector Parra, co-pastor of the Gethsemane Evangelical Church, is an

affable person who speaks with pious reverence and brotherliness in the tone of his voice and who radiates joy as he discusses the religious service about to take place.

"Our life at times has been difficult because we have encountered misunderstandings and violence. Just a few days ago in Marinilla... or in Fusa, a few weeks ago, or in the Santander suburb... there have been problems and bitterness. Therefore, we are happy now with the initiative taken by Father Manuel Estévez for this beautiful reconciliation and for the Catholic hierarchy's approval of it."

The co-pastor speaks quietly of the difficulties which he and his "brethren" have suffered. There isn't a trace of animosity in his words. He understands that ignorance, rather than malice, is to blame, and is interested only in the fraternal relations between Christians which father Manuel Estévez is promoting in Colombia.

"Evangelicals believe in the divinity of Christ, in the Gospel, in the Bible, in the Trinity, in baptism, in one indissoluble marriage, and in communion with the use of both elements. We are separated from the Catholics only by the confession, the existence of purgatory - in which we do not believe - and in the authority of the Pope. Do you realize that there is much more that unites us than that separates us? Our iniquities have created divisions between us."

It is impressive to listen to the text from Isaiah read by a Protestant pastor addressing a multitude of Catholics while a Catholic priest adds his stentorian "Amen" to acknowledge his agreement with the biblical words.

What astonishing thing is happening in this large auditorium of a Catholic school in which a thousand people, ten Catholic nuns, two Protestant choirs, five priests, two pastors and two Protestant musical ensambles playing popular, sacred music, sing together to the one and same God?

While father Manuel Estévez prays, the Protestants listen with concentration, with a strange concentration that causes them to close their eyes and hear only the words of the Catholic priest. And afterwards, the Evangelical pastor, Guillermo Acosta (who plays the accordion in the ensamble used only to serve the Lord), prays. Then, while he speaks, his voice vibrant with tension and misticism, the Catholic priest prays also, and a Catholic nun whispers in the ear of another: "How beautifull he speaks! How this must please our Lord!"

For over two hours these Christians, together with their ministers, met to forget "the iniquities that have created divisions between us," and asked God that love might again reign among those who are brethren.

May this exemplary act of father Manuel Estévez find a favorable echo throughout the country!

THE END

Religious Aspects and Implications of La Violencia in Colombia

An Essay for

Dr. Johnson

Hist. 392

Fred Morck

ID: 81 75 83

March 18/83

University of Alberta
EDMONTON, AB
CANADA

Your introduction could be rewritten

Crucifixions, hangings, sadistic techniqes of torture, dismemberment and killing. Estimated 200,000 murdered and 600,00 injured between 1946 and 1966. Particularly intense civil strife in the years immediately following the April 9, 1948 assassination of Liberal populist Jorge Eliécer Gaitán. Unparalleled ferocity in modern times.[1] "Colombia, over the decades of its history, sowed a fertile field of hidalguía, intolerance, economic and social rigidity, religious strife, bureaucratic preference and privilege, mercantilism, the mediterranean ethic and the 'new feudalism' of paternalistic industrialization, and it reaped la violencia."[2]

from it stems

While striking I don't think this quote helps set tone of your essay.

Numerous accounts, analyses, and attempted explanations of La Violencia have appeared but according to Catherine LeGrand[3] only recently have the studies tried to relate the events to larger political structures, a most significant advance in this direction being Paul Oquist's Violence, Conflict and Politics in Colombia. Oquist employs an historical, structural analysis. Included in his thorough work is a summary and critique of the previous positions presented which emphasize one or more causes: political, socioeconomic, institutional, psychological, cultural and racial. Varying degrees of merit are assigned these explanations but Oquist sees one of the likely causes of the weaknesses in the literature to be the "common presupposition that underlies most of the interpretations: that the violence was a unitary phenomenon susceptible to a single set of explanations for the entirety of the Republic of Colombia."[4]

La Violencia was however a diverse phenomenon, prompting Oquist to use a structural regionalization approach as part of his study:

How would you apply this to the chart?

> In different areas of Colombia, different types of contradictions, some intraclass and others interclass, developed into conflicts with a high potential for violence. The following are some of the most important of the myriad types of conflicts: partisan-guerilla civil wars; traditional rivalries between villages with vendetta mentalities over the entire gambit of conflicts endemic to agrarian societies; conflicts over the control of local power structures; land tenure conflicts; the coerced abandonment or sale of agricultural parcels; conflicts over the appropriation of the coffee crop and other forms of banditry; and revenge violence stemming from all the foregoing.[5]

After examining the historical precedents for severe violence in Colombia and discussing the origins of La Violencia including modernizing changes and the increasing influence of the state in Colombian society, Oquist tackles the question of why these diverse conflicts almost simultaneously erupted. His basic hypothesis:

> A partial collapse of the state occured as a result of intense partisan conflicts. The political elite was divided to such an extent that state authority was deflated. This took place at the national, regional, and local levels. It is this partial collapse of the state that explains the nearly simultaneous evolution of numerous conflicts into violence. This dovetailing of various physically coercive struggles is what explains the intensity of La Violencia. The duration is in part attributable to the difficulty of reasserting state authority in some areas.[6]

But does this satisfy you?

Reassertion of the state occured as the traditional partisan conflicts decreased in importance and the interclass conflicts became more important. The threatened elite initially supported the 1953 military coup of Rojas Pinilla and then worked to overcome the partisan hatreds that had led to the partial collapse of the state. Exclusivistic and hegemonic Liberal versus Conservative politics were replaced by the 1958 hegemony of both Liberal and Conservatives alternating state control. This Frente Nacional was successful in quickly reducing traditional party violence, not so other, including interclass conflict (1954-1966). The state was reinstated violently in rebellious areas reducing but not completely eliminating violence which in some forms continues today.[7]

rephrase

Of the many threads intertwined in La Violencia, this paper attempts to examine the religious one. In Colombia, a nation almost completely Roman Catholic, at least nominally, religion has played a vital role. The role, particularly in political conflict, played by the Church historically will be noted. Is that all you will do with it? Examples of Church involvement and division during La Violencia itself will be dealt with. vague Finally, religious implications growing out of the violence experiance will be discussed.

full name first time mentioned.

Violence is nothing new, recent, or unusual in Colombian history. Bailey refers to previous "outbursts of politico-religious hatred", citing as an example an especially bloody civil war in 1867 which raged for eleven months "with the Conservatives whipping up the religious fears of the peasantry to create an atmosphere of holy war against the Liberal government."[8] In discussing the long series of savage civil wars, fought largely along party lines, Levine and Wilde assert that the Colombian Church "has long been an important factor in this continuing partisan conflict, both as an actor in its own right and as the embodiment of symbols and ideas motivating impassioned defense or determined attack."[9] According to Henderson, who illustrated the longstanding alignment of the Conservatives with Catholic orthodoxy, when the Liberal government deported the Jesuits in 1849, "the die was cast: religion was to be the dynamic in Colombian party hatred."[10]

not all were savage - some rather lowkey.

Stressing both the tenaciously powerful hold of the Church in Colombia and the political dominance of the Conservatives, Dix admits it an overstatement "to say that the Conservative party was nothing more than the political vehicle of the Church. Yet the Church did very closely identify the defense and aggrandizement of its interests and doctrines with the Conservative party."[11] Most priests have been identified with the Conservative label. Furthermore there has been traditional identification of the Liberal label with anti-clericalism and of the Conservative label with pro-clericalism.[12] Fluharty, however, emphasizing the fact that virtually all Colombians are Catholic, downplays the differnces between the parties on the basis of alleged disagreement over the Church's place in society.[13] Payne agrees that most Liberals were not ideologically anti-Catholic. Finding little ideological differnce between the parties, he nevertheless asserts differences on strategic matters particularly the issue of the influence of the Church in government.

when?

Liberals were anti-clerical largely because the clergy was interfering with Liberal office holding opportunities.[14] This is not the only explanation. Issue of ideology is also important

Whether ideologically motivated or not, political strategy included inculcating party legitimacy that was traditional and loyalty that took on quasi-religious overtones. Weinert, in discussing this quotes Alfonso López Michelsen's denial of the previous existence of purely political parties. Rather, they were "religious sects, closed churches into which one was born and died without real convictions, in the same way as one inherits a religious creed which . . . must be defended ardently unto death."[15] Moreover, in the long history of involving the peasantry in the political process both parties "attempted to instill in this peasant mass a fanatic loyalty to the party, so its votes could be counted upon in elections and its bodies in time of civil strife. In this contest the Conservatives also made use of their ties to the Catholic Church to create in their rural followers a confusion between party and religion, leading to a messianistic-millenarian element in their activities."[16]

If the impression of a monolithic or perfectly united Church, or of a lack of factions within the two main parties for that matter, has thus far been created, it needs dispelling. In studying the traditional Colombian Church, Wilde shows how it was a more disorganized and dependent institution than usually imagined. Decentralized, it had no real national organizational unity or bureaucracy. Genuine hierarchical authority was lacking; the Archbishop of Bogota's directives were often disregarded. The Church, as well as the parties, were often divided over what its relation to the state should be.[17]

Nevertheless, the partisan element of the Church usually gained the upper hand in its collaboration with pro-clerical Conservatives. The 1886 Constitution and 1887 Concordat with the Vatican attempted to formally institutionalize the Church into society. Obtaining this kind of government protection encouraged a vulnerable dependency, and when "after 1930 modernization threatened traditional

Colombian society and politics, it also threatened the Church."[18] Modernization included secular labor unions supported by a Liberal administration which had regained power in 1930 after a long absence and reinstated its political exclusivistic hegemony somewhat vengefully in the next 16 years. New government structures such as the Coffee Growers' Federation emerged in response to new economic needs. Education and welfare were being secualrized. These modernizing changes[19] "threatened the very structure and self-conception of the traditional Church. Its whole institutional identity was based on its public character, on its identification with the structure and norms of Colombian society."[20]

The Church's legal and political props were also being challenged in this era of transitional crises. An uncharacteristic unity was displayed by Church leaders in their stand against the "atheistic" reforms of the Constitution by the Liberals in 1936. Traditional resources such as pastoral letters and sermons were used in an attempt to mobilize public opinion against the Liberals.[21] When the Liberals proposed a new Concordat in 1942 acceptable to Rome, reaction was split, says Wilde, along oft repeated lines of the nineteenth century. Moderates, led by the Archbishop of Bogotá and the Papal Nuncio, willing to support reform and tolerate some secularizing for the sake of peace, aligned themselves against various bishops and Conservative party leaders, notably Laureano Gómez who would come to play a highly intolerant role in La Violencia. Despite the initial split, the threat was met successfully by achieving an Episcopal consensus to unanimously ask the Pope not to ratify the Concordat. When he complied the government let the matter drop.[22] But temporary respite would soon be replaced by a crisis severely more traumatic than the legislative and symbolic.

Should note what the Concordat involved

Whether willingly or not, the Colombian Church became embroiled in La Violencia. Examples abound of its politically partisan involvement. Commenting on the political sitiuation of the 1940's, Dailey states that "whether from

conviction tradition, or expediancy, Conservatives and Liberals still identified themselves as defenders or opponents of the Church's position in the Colombian State."[23] With the election of a minority Conservative president in 1946, initial spark of Violencia, the most visible immediate response within the Church "was to identify the cause of religion wholly with the Conservative party, and condemn the Liberals as atheist and communist. This position which predominated in the early years of massive violence, was openly political in the narrow sense."[24] For many Colombians the Liberal party represented "an attack on the traditional sacred order. Liberal identification with secular forces of urbanization and industrialization in the 1930's placed the party squarely on the side of modernization. Its latent anticlericalism reinforced this identification, especially when attacks on churches took place in several sections of the country following Gaitán's assasiantion in 1948."[25] These attacks, including the burning of the Archbishop's palace during the Bogotazo, dramatically underlined the previously mentioned threats to the Church. Many bishops explicitly forbade their flocks to vote for Liberal candidates in the 1949 Congressional elections. The return of Conservatives to power was seen by many in apocalyptic terms as opportunity to conquer all errors and enemies of the Church.[26]

Others "within the church in the late 1940's (initially a distinct minority) opposed taking sides in the political battle."[27] According to Levine and Wilde they were led by Bogotá's Archbishop Ismael Perdomo, and included Luis Concha Córdoba, later to become archbishop under the Frente Nacional.[28] Overlooking a letter, prior to the 1949 elections, issued by Perdomo opposing liberalism[29] Levine and Wilde cite his pastoral call for unity and love and the forbidding of clerical support of one party over another, or even mention of party in sermons.[30] He urged priests to act as mediators. Some priests courageously maintained their nuetrality but most bishops and clerics did not

support the archbishop. Though the Episcopal Conference as a whole was gradually driven essentially to his view, very few initially saw as he did the need for consensus between the parties as the only chance to contain La Violencia. The protective dependence offered by a Conservative government, though unconstitutionally in power in 1949 was preferable to the majority within the Church to the anarchy and Communism that seemed the alternative.[31]

Champion, for many, of a threatened system and a threatened Church was Laureano Gómez. Coming into office with much talk about his "Christian concept of government" he soon had the opportunity under the old patronato to be consulted on a replacement for Archbishop Perdomo who died in 1950. Crisanto Luque, Bishop of Tunja, one of the most anti-Liberal of the prelates, was the choice.[32] Gómez's Conservatives enjoyed the open support of the Church.[33] Liberalism was equated with Communism in politicals documents and consistently used religious themes, not least in presidential speeches:

> When they erased the name of God from the preamble of the Constitution, when they adulterated the wise principles which reigned over the concordance of the spiritual and civil power, when the youth in the University and secondary schools was submitted to unmasked instruction in naturalism and atheism, there emerged a process of disfiguration of our national soul and destruction of our noble Christian and free country, giving us instead a structure which forced the people to pass over red paths of revolution.[34]

Heavy reliance on such symbols as the Church, family, and Hispanic heritage found a powerful resonance. The Conservative party stood for the traditional sacred order and La Violencia became a kind of holy war defending this order against those who were undermining it.[35]

For the most part a rural phenomenon, La Violencia often witnessed partisan clerics rallying peasants in internecine conflict. Often Liberal peasants were identified with secular modernization, Conservatives with the traditional sacred order. Liberals were attacked as heretics and enemies of the Church. Father Guzmán, who stresses the need to distinguish between

fanaticism and faith, between "Catholicism" and true Christianity, mentions the murder of priests particularly in Communist influenced districts and partisan participation of churchmen especially in Conservative dominated areas.[36] With reference to rural areas where state control collapsed and violent conflict ran its course, Oquist notes parish priest competition for control of municipal power structures and points to pistol-packing priests "who directly led their own cliques in battles against opposing groups after inspiring Sunday masses. Others did not participate directly in the violence but rather employed agents to represent them in the more violent aspects of the political struggles."[37] Examples are easily found of bishops who "condoned and even encouraged the direct partisan involvement of parish priests during the worst years of the Violencia: mobilizing their flocks against the Liberals, swearing out 'safe conduct' passes for certified Conservatives, handing out Conservative ballots in parish offices, and the like."[38] Dix states that "whether as partisan itself, or instrument of partisanship, the Church's involvement in politics tended to nullify its potential role as pacifier in the years when Colombia cried out for someone to save the nation from the mounting wave of political violence."[39]

What is this documentation for this?

Was it even possible?

Of the Roman Catholic Church's involvement in La Violencia one of the most controversial examples, both in and outside of Colombia, especially during the period itself, was the alleged persecution of a small minority group: Protestants, both foreign and Colombian. Though few in number, Protestant missionaries, especially from the United States, had been arriving at an increasing rate while the Liberals had been in power, 1930-46. By 1953 and 51% growth from 1948, there was an estimated Colombian Protestant constituency of 100,000.[40] Explanations of the violence against this growing minority can be divided into three groups: political, religious and politico-religious.

clarity

The political explanation grows largely out of the Catholic arguments posited by Father Eduardo Ospina's 1954 refutation of Protestant claims of persecution translated and circulated in English as The Protestant Denominations in Colombia. Persecution of Protestants is denied. Whatever violence suffered by individual Protestants was the result of proximity to or involvement in the political struggles of the times. Existing legal restrictions on Protestant activities are necessary due to the social disorders and religious losses caused by vigorous Protestant proselytizing activities.[41] Catholic arguments question the veracity of Protestant allegations and emphasize that the Protestants traditionally supported the Liberal party and thus incurred political rather than religious opposition. Furthermore, any anti-Protestant sentiment resulted from growing nationalism which equated Protestantism with Yankeeism.[42]

How accounted for?

Protestants counter with a mostly religious explanation. Justifying the need for an evangelical witness in a nominally religious country, charges of proselityzing are denied.[43] So also those of anti-Catholicism though the majority of Protestants in Colombia were and are denominationally non-historical,[44] groups which to this day often seem intolerant. Protestants argue that ultimate responsibility for their difficulties lies with the Colombian Catholic Church allegedly taking advantage of the Conservative return to power to mount a concerted government-church effort to limit and possibly eliminate growing Colombian Protestantism.[45] Being a Protestant and a Liberal was doubly damning. Myriad examples of discrimination and violence including descriptions of the deaths of 125 "Protestant martyrs" are discussed by James Goff. Though a Presbyterian missionary and involved party, his research is seen by Sister Dailey as convincingly and authoritatively establishing "above all the persecution's existence", not through definition and argument, but "by means of the sheer bulk of the cases presented."[46] Critical of the

Clarify?

mutual stereotyping, overstatement, and lack of ecumenism on both sides, Dailey laments the years of anti-Protestant rhetoric, the support of restrictive laws, the refusal by the hierarchy (even if unoficially involved) to vigorously condemn persecution, and the "irresponsible and reprehensible action on the part of some clergy", concluding that "the Church bears the responsibility, at least indirectly, for many of the religious abuses of the time."[47]

Political and social analysts seem to opt for a poltico-religious explanation. They see the persecution, says Dailey, "in its early stages as mainly an offshoot of the nation's civil strife."[48] Gómez's religious interpretation of inter-party divisions is considered important fuel to the fire. And "because most Protestants were also Liberals . . . the line between religious persecution and political violence becomes difficult to draw."[49] Guzmán's conclusions echo Germán Arciniegas' assessment of the situation as "the diabolical confounding of religion with politics."[50] In the context of what in many ways was a nominal, 16th century Church largely unaffected by the Reformation[51] Fluharty asserts that "in essence, it was the Crusades, the Inquisition, and the Castilian Reconquest from the pagan Moors, all over again in miniature."[52] John D. Martz considers the persecution of Protestants in two phases: 1) the violent persecution of the Gómez era, 2) the discriminatory persecution of the Rojas era and after.[53] Protestants rallied in a concerted way to give publicity to their cause both in Colombia and especially in the United States with the intent of bringing the weight of world opinion to bear on the Colombian government.[54] The deep hostility of the Church against foreign sponsored missions, states Wilde, should be understood in terms of the threat to the Church's traditional territorial and cultural identification with Colombia as a "Catholic Country".[55]

Application of Oquist's structural regionalization analysis provides a helpful insight in terms of what Dailey sees as the core of the Church's

problem in regard to persecution of Protestants: the rural clergy. Pistol-packing or not, often poorly trained, nationalistic, and narroly hateful of heretical sons of the Reformation, these rural leaders frequently felt their social position challenged by the presence of the foreign missionalry and evangelization program. and not surprisingly turned upon this perceived enemy in the heat of civil strife.[56] In light of partial state collpse, the division within the Church, and the politico-religious confusion it seems unlikely, even if the hierarchy had made a concerted call for non-violence against Protestants that the toll would have been much different.

Less direct examples of Church involvement in La Violencia can be noted. Liberal police who joined and encouraged rioting in the Bogotazo sparked a purging of Liberals from the force. Their replacements were called Chulavita police, a name derived by Liberals from the locality representative of arch-Conservative minifundio areas of Boyacá where absolute loyalty to party and Church are stronly held values, and from which massive police recruitment took place. Liberals,and Protestants feared the police who were zealous in a holy crusade against the infidel.[57] Beyond the formal deployment of personnel in La Violencia, varied and numerous bandit gangs and death squads exhibited "the mística, or a kind of spiritual and ritualistic morale. The trappings included tatooing of the cross for the Conservadores . . . ."[58]

Oquist discusses the possibility posed by Dix and Williamson of sexual frustration resulting from the Church's emphasis on monogamy as a factor in violence.[59] No treatment is made of this idea in Virginia Gutierrez's study of the Colombian family although there is a correlation between areas of Catholic marriage (as opposed to common law) and the Andino, Antioqueño and Santandereano cultural groupings she discusses.[60] Parts of these areas were afflicted with relatively high levels of violent conflict, but the many other potential explanations, and what Oquist considers to be an unsound

Basis? circular argument

presupposition that monogamous people are more violent than others, likely leaves the Church's role in this dimension somewhat distant.

Politically partisan, politico-religious, and societal involvements in La Violencia by the Church have been demonstrated. The Church not only acted in, but was also affected by La Violencia. A gradual shift, at least in the hierarchy, to Archbishop Perdomo's position mentioned earlier, is discernible. Granted, the Church accepted benefits from the Gómez regime -- "a harrying of Protestants and a new Treaty of Missions in 1953 . . . . But it showed increasingly a certain wariness about the old regalist."[61] The growing distrust of Gómez's personalist and absolutist style was climaxed in the Church's recognition of his overthrow by Rojas whose gestures of aid for the peasants as well as anti-Protestant measures (What were they?) won some clerical support. Other concrete advantages such as support for Church education encouraged intial endorsement of Rojas thereby allowing assertion of Church autonomy from the Conservatives.[62]

The shift away from partisan politics can be traced to short-run strategies in 1949 and the early 1950's appealing for peace: symbolic gestures, processions and peace crusades. But the violence continued unaffected.[63] Moving closer to the Perdomo postion, the bishops issued a pastoral call in 1953. the actions in the preceding time of most serious crisis for the country were deemed not in keeping with Catholicism or Christianity. It was a call to more than lip service, an appeal for return to the basic tenets of the faith.[64] Taking a stand against the Gómez desire to use the Church as a tool of political faction, the Church disassociated itself from partisan politics and emphasized its ecclesiastical authority at the Episcopal Conference in 1954.[65] Eventually an undercurrent of opposition within the Church swelled causing the Church to play a visible role in the 1957 toppling of Rojas.

Appalled by the regime's corruption, violence and populism, and despite

how exactly?

Rojas' protestations of fealty and deference, the Church felt threatened by his style of rule without the accustomed institutions and traditions:

> In some sense Church elites expressed their solidarity with their social peers, with the traditional ruling elites. That identification now, finally, went beyond the old cleavages within the oligarchical elite. They endorsed the shared leadership of both parties and threw in the lot of their institution with them, in their attempt to reassert their collective hegemony and to mend up insofar as they could, the rent fabric of traditional society.[66]

Levine and Wilde, summarizing the resolution, with the replacement of Rojas, of the longterm division within the Church over partisan identification and participation:

> The breakdown of the old political system after 1948, the imposition of military rule in 1953, and above all the devastating dialectic of of the Violencia itself had the effect of resolving this historical debate in favor of the more moderate, less interventionist position. A clear consensus developed intthe hierearchy that the church must stay out of party politics. The bishops also came to see the Violencia not as the product of one party alone, but rather as the outcome of "hereditary hatred" between groups in the nation -- hatreds which church involvement might often reinforce.[67]

Blessings were bestowed on the bipartisan Frente Nacional through which there was political salvation.

A major religious implication thus grew out of La Violencia in conjunction with other social implications. These included, besides the horrifying death toll, social dislocation, economic loss and migration to cities[68] where the high rate of contemporary crime is partly a residual effect of La Violencia.[69] A freeing of rural folk from emotional dependence upon local leaders and from obligatory allegiance to traditional parties has been observed. Some argue that a positive "new rural consciousness" is evident among campesinos whose land invasions have sparked modest agrarian reforms.[70] But above all, declares Henderson, "the violencia shamed Colombians and made them appraise themselves in a new light."[71] Guzmán and colleagues' comprehensive 1962 treatment, La Violencia en Colombia, caused a furor that contributed to this national self-appraisal.

? a new paragraph does not make it explicit.

Of the various effects on the Church, "the Violence implied the most fundamental kind of failure."[72] "Algo falló", admits Guzmán and then lists many soul searching questions regarding the Church's education system, training of priests and other possible failures. It is, he says, worth reflecting deeply on why the pastoral letters were unable to contain the "bloodletting of seditious Christians in fierce conflicts."[73] The failure of the traditional Church to stop the violence considerably weakened its position in society.[74] Can this be documented? What evidence do Wilde + Lipman present to show weakened position?

Futhermore, La Violencia showed the Church that "Colombia was not, as it had complacently assumed for so long, <u>ún pueblo culto y cristiano</u> ("a civilized and Christian people"). Taking a fresh look at its own society, the hierarchy now saw a mission territory. Having renounced the strategy of partisan political action, it now turned to strengthening its own structures."[75] Confronting the new reality of "mushrooming cities, intransigent labor unions, an anarchical country side, and a tottering political system . . .",[76] the Church adapted its structures to include new dioces, hierarchy consolidation and expanded social outreach such as Jesuit-inspired trade unions.[77]

This more autonomous, socially responsible, and modernizing Church, however, was far from being truly unified. The collective national structure now institutionalized as the Episcopal Conference was not really challenging the primacy of the individual, regional dioces,[78] and in Wilde's estimation the Church at the end of the 1950's had not yet found a secure new identity. It lacked "the institutional capacity and confidence for any bold innovation in its relation with Colombian society."[79]

Yet a <u>new age</u> with potential both for hope and regeneration as well as for new conflict was dawning. The call for renewal and global ecumenism growing out of Vatican II (1962-65) helped defuse the Catholic-Protestant

hostility in Colombia. Protestant churches, many of which had shifted to urban centers as a result of the more intense rural persecution, continued to grow, but now in a context of increasing mutual toleration if not cooperation.[80] The 1968 General Conference of Latin American Bishops meeting with Pope Paul VI in Medellin frankly admitted the great nominalism necessitating reevangelization and reconversion to the faith, as well as committing the Church to "cooperate with other Christian confessions . . . ."[81] The prayer of most Colombians, both Protestant and Catholic, was that violence would never again be kindled.

Nevertheless, in the setting of a changing Catholic Church, the issues of politics of politics and violence were dramatically reopened in the 1960's by Father Camilo Torres and those of similar persuasion. Applying a broad concept of politics, Torres faulted the Church, though no longer a partisan supporter, for still supporting the allegedly unjust regime and institutionalized violence of the system.[82] Claiming that a new peasant hierarchy was challenging the traditional structures as a result of La Violencia, he argued that the seminal social revolution could not be consummated, nor genuine change likely occur in Colombia, without resorting to violent means.[83] Guzmán dedicates a chapter to the question of Christianity and violence. Emphasizing Christ's redemption as integral to the whole person, not only spiritual, but also material, economic, political and social, he points to Torres as "Synthesis and Paradigm" of Church renewal, and ends the chapter with extensive quoting of Camilo's last recorded statement which reads, "¡Liberacion o muerte!".[84] Killed as a guerilla in 1966, Torres is for many, especially those subscribing to "liberation theology", a martyr.

Building on the progressive encyclicals of Pope John XXIII, and the Vatican II emphasis on being the "Church of the Poor", the Medellin Conference is often seen as having condoned the use of violence for social change.[85] The Bishops

certainly challenge political leaders to eradicate injustice. Admitting that in the "face of institutionalized violence" it is not surprising to find the "temptation to violence" they nevertheless condemn violence as breeding violence, and as "neither Christian nor evangelical", thus echoing a statement in the Pope's address, "Not in hate, not in violence is the strength of our charity."[86]

A significant implication of La Violencia is the fact that the majority (based on interviews by Levine and Wilde in the mid 1970's) of Colombian Church bishops rejects the liberation theology stand:

> Many bishops have vivid memories of the Violencia, and fear that renewed clerical action in politics (indeed, almost any large-scale activism) will lead to massive bloodshed again . . . . While many Catholic radicals now consider violence as a legitimate and potentially effective means of revolutionary social transformation, those with some experience of Colombian society and politics are understandably skeptical on this score. Few other nations can offer so stark and example of such massive violence and bloodshed producing so little social transformation and revolutionalry change. Church leaders feel that in most cases violence mainly harms the poor and weak, permanent stock troops for competing upper-class cliques.[87]

Fratricidal conflict pitting peasant against peasant is seen as stupidly futile.

Between the positions of previous partisan politics and the broad interpretation of politics which espouses radical opposition and violence, the bishops of Colombia are involved in leading the Church in a pastoral thrust which deeply involves them in "the setting of agendas for decision in public life."[88] Amid sporadic but continuing violence and bloodshed, a contemporary example of prophetic prompting of responsible lay leadership is Cardinal López Trujillo's begging of FARC guerillas to accept amnesty and reincorporate themselves into civilian life, and his imploring of the government to create the conditions of social justice "which are the sole guarantee of human development."[89] The pervasive Catholic charismatic movement is potentially a source of stability and reconciliation for the

Church's difficult mediation task and mission of healing.[90] But as Pope John Paul II's recent visit to Central America poignantly illustrated, the hardening of political positions, the increasing violence towards radical and even moderate clerics, the intensifying criticisms of the Church from many sides and the widening splits within Latin American Catholicism itself make the balancing act very precarious. A major danger many of the Colombian bishops see before them is that "the general transcendental goals of the Church may be lost in pursuit of short-term political alliances and programs."[91]

Having had a long history of partisan poltical involvement the traditional Catholic Church in Colombia, though at times divided, responded in large part hostily to such perceived threats as societal modernization, Liberal secularism and Protestant missions. Both actor and acted upon in the terrible trauma of La Violencia, the Church emerged less partisan, more autonomous, and deeply conscious of a need for renewal. Striving to adapt to new realities in a spirit of ecumenism and greater identification with the oppressed it continues to struggle, still divided, with how best to accomplish its mission to society. La Violencia classically illustrates what Mario Moreno, "Cantinflas", wryly considers to be the tragically common confusion of Christ's commandment of "amaos los unos a los otros" for "armaos los unos a los otros". The difference is only that of an "r" but it is the difference between "love one another" and "arm one another".

ENDNOTES

[1]Bailey, Norman A. "La Violencia in Colombia", Journal of Interamerican Studies, IX (Oct. 1967), 562.

[2]Bailey, 574.

[3]LeGrand, Catherine C. "Perspectives for the Historical Study of Rural Politics and the Colombian Case: An Overview", Latin American Research Review, XII (Spring 1977), 27,28.

[4]Oquist, Paul. Violence, Conflict, and Politics in Colombia. New York: Academia Press Inc., 1980, 149.

[5]Oquist, 17.

[6]Oquist, 150.

[7]Oquist, 19.

[8]Bailey, 564-65.

[9]Levine, Daniel H. and Wilde, Alexander W. "The Catholic Church, 'Politics', and Violence: The Colombian Case", The Review of Politics, XXXIX (April 1977), 228.

[10]Henderson, James D. Origins of the Violence in Colombia. Texas Christian University, Ph.D., 1972, 64.

[11]Dix, Robert H. Colombia: The Political Dimensions of Change, New Haven and London: Yale University Press, 1967, 307.

[12]Payne, James L. Patterns of Conflict in Colombia. New Haven and London: Yale University Press, 1968, 82.

[13]Fluharty, Vernon L. Dance of the Millions. Pittsburgh: University of Pittsburgh Press, 1957, 48,49,228.

[14]Payne, 82,86.

[15]López Michelsen, Alfonso, Los Eligidos, Mexico: Editorial Guarania, 1953, 313, as quoted in Weinert, Richard S. "Violence in Pre-Modern Societies: Rural Colombia", The American Political Science Review, LX (June 1966), 344.

[16]Bailey, 572.

[17]Wilde, Alexander W. A Traditional Church and Politics: Colombia. Columbia University, Ph.D., 1972, 194.

[18]Wilde, 194-96.

[19]Wilde, 201-03.

[20]Wilde, 209.

[21]Wilde, 212, 213.

[22]Wilde, 217-20.

[23]Dailey, Suzanne. "Religious Aspects of Colombia's La Violencia: Explanations and Implications", Journal of Church and State, XL (Autumn 1973), 386.

[24]Levine and Wilde, 229.

[25]Weinert, 345.

[26]Wilde, 225.

[27]Levine and Wilde, 229.

[28]Levine and Wilde, 229.

[29]Oquist, 172-73.

[30]Levine and Wilde, 229-30.

[31]Wilde, 244-45.

[32]Wilde, 245.

[33]Oquist, 126.

[34]Gómez, Laureano. From speech published in El Siglo (Bogotá), 8 August 1950 as quoted in Weinert, 342.

[35]Weinert, 342,345.

[36]Guzmán Campos, Germán. La Violencia en Colombia: Parte Descriptiva. Cali: Ediciones Progreso, 1968, 378.

[37]Oquist, 219-20.

[38]Levine and Wilde, 229.

[39]Dix, 310-11.

[40]Goff, James E. The Persecution of Protestant Christians in Colombia, 1948-1958. Cuernavaca: Sondeos, 1968, 2/21-23.

[41]Dailey, Suzanne. United States Reactions to the Persecution of Protestants in Colombia During the 1950s. St. Louis University, Ph.D., 1971, 243.

[42]Millet, Richard. "The Protestant Role in Twentieth Century Latin American Church-State Relations", Journal of Church and State, XL (Autumn 1973), 370. Dailey, "Aspects", 398. Dailey, Reactions, 255-56.

[43]Goff, 2/27-28.

[44]Goff, 2/29, 2/24. Dailey, Reactions, 94.

[45]Dailey, "Aspects", 397.

[46]Dailey, Reactions, 230-31.

[47]Dailey, Reactions, 95, 73. Dailey, "Aspects", 403.

[48]Dailey, Reactions, 269.

[49]Dix, 309.

[50]Guzmán, 380. Arciniegas, Germán. The State of Latin America. Translated by Harriet de Onis. London: Cassel and Company, 1953, 182 as quoted in Dailey, Reactions, 72.

[51]Dailey, Reactions, 89-91.

[52]Fluharty, 120.

[53]Martz, John D. Colombia: A Contemporary Polticical Survey. Chapel Hill: University of North Carolina Press, 1962 as quoted in Dailey, Reactions, 263.

[54]Millet, 371. Dailey's dissertation deals with the controversial uproar generated in the U.S. press during the 1950s.

[55]Wilde, 224.

[56]Dailey, Reactions, 71-72. Dailey, "Aspects", 394.

[57]Oquist, 180. Goff, 10/15.

[58]Williamson, Robert C. "Toward a Theory of Poltical Violence: The Case of Rural Colombia", The Western Political Quarterly, XVIII, (Mar. 1965), 41.

[59]Oquist, 141-42.

[60]Gutiérrez de Pineda, Virginia. Familia y Cultura en Colombia. Bogotá: Tercer Mundo y Universidad Nacional de Colombia, 1968. This data is colorfully displayed in her series of maps at the end of her study.

[61]Wilde, 245. The Treaty on Missions attempted to substantially reduce the geographical areas wherein Protestants could have missions.

[62]Wilde, 247, 248.

[63]Wilde, 230.

[64]Wilde, 229.

[65]Wilde, 246-47.

[66]Wilde, 253.

[67]Levine and Wilde, 230.

[68]Henderson, 317-20.

[69]Oquist, 234.

[70]Henderson, 320-22.

[71]Henderson, 322.

[72]Wilde, 223. Ramsey, Russel W. The Modern Violence in Colombia, 1946--1965. University of Florida, Ph.D., 1970 wherein he echos this sentiment stating "its moral successes in achieving peace and reducing abuses were individual, not institutional", 450.

[73]Guzmán, 381-82.

[74]Wilde, 231. Lipman, Aaron and Havens, Eugene A. "The Colombian Violence: An Ex Post Facto Experiment", Social Forces, XLIV (Dec. 1965), record a considerable decline in the Church's prestige as a result of Violencia, particularly among women that suffered from it directly.

[75]Levine and Wilde, 231.

[76]Wilde, 231.

[77]Levine and Wilde, 231. Wilde, 231-34.

[78]Wilde, 259.

[79]Wilde, 263.

[80]Dailey, Reactions, 102. Dailey, "Aspects", 405.

[81]Second General Conference of Latin American Bishops. The Church in the Present-Day Transformation of Latin America in the Light of the Council II Conclusions. Bogotá: General Secretariat of CELAM, 1970, 124, 42.

[82]Levine and Wilde, 231.

[83]Broderick, Walter J. Camilo Torres. Garden City, N.Y.: Doubleday and Company, Inc. 1975, 161-65.

[84]Guzmán, 485-496.

[85]Ross, Oakland. The Globe and Mail, 1 March 1983.

[86]Conference of Bishops, 77-80, 31.

[87]Levine and Wilde, 237-38.

[88]Levine and Wilde, 243.

[89]Latin Ameican Weekly Report. 11 February 1983, 12.

[90]MacNutt, Francis. Healing. Notre Dame: Ave Maria Press, 1974. Father MacNutt reports on a 1974 confernce of Catholic charismatic leaders. Part of their statement emphasizes transformation of society by healing relationships of injustice and oppression: "Justice cannot be brought to a society until there are just men; and men cannot be just until they are healed of the hurts and wounds of the past. In Latin America these wounds are prevalent as a result of widespread oppression and injustice, of 'machismo', and of the wounds caused by broken families and prolonged poverty.",19.

[91]Levine and Wilde, 248-49.

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* Ross, Oakland. The Globe and Mail, 1 March, 1983.

Well organized and intelligently presented essay. Impressive research, not only in volume but case with which material was used.

Might have attempted to measure the role of the church + religion as a factor in the Violencia. Not entirely clear exactly how important it was. ie. major force or one of many others? in context of other issues you never really made use of Oquist's regional concept. It might have been useful but I appreciate the difficulties.

Also might be fruitful to explore connection between church and political elite. Families may have been as important as politics.

Impact on the church might be another paper. Still not clear why this happened in Colombia rather than Ecuador but you are in good company. No one so far knows the answer.

Proofread more carefully — many spelling errors.

9 —

La Misión Evangélica Luterana en Colombia for 1952

The Colombia Evangelical Luteran Mission of South America

DIRECCION TELEGRAFICA "CELMOSA"

Bogotá, January 12, 1953.

REPORT OF THE EDUCATION COMMITTEE

Due to continued limitations upon our work in Colombia, the education program has been greatly hampered, especially in Boyacá.

After the 1952 Conference, on the recommendation of the Education Committee with the Bogotá station-head, Pastor Quanrud, also a member of the committee,-Leticia Corzo was secured to teach at the Institute and to help at the Bogotá station during 1952.

On the recommendation of Oliverio and Proceso Mora and José García at our 1952 Conference, steps were taken to place a teacher in Las Salinas. Ana Wilches was contacted to teach there but as she was unable to go, Hilma Bello was contacted and she left for El Carrizal the first part of March. As she found it impossible to teach in Las Salinas, she set up a school at the home of Pedro León Alvarado. Her telling of how the children played very quietly at recess time so as not to attract enemy attention, their moving their classroom from tree-shade to tree-shade when the opposing forces seemed to be near, and their rescue of school books from here and there, calls for admiration of her aggresiveness and effort to carry on a school. After about five weeks, when it was impossible to go on this way, she returned to Bogotá.

The Quanruds offered a part of their house to be used as a school room. Due to insufficient "escuela primaria" preparation, two or three of the first year students were unable to keep up with their classes. In the light of this and the desire of the committee to employ Hilma, an escuela primaria was set up at Quanruds for three mornings a week and at the Institute for the rest of the school week. These schools were begun the latter part of July and continued to the end of the school year.

Since there is a very definite need for an "escuela primaria" in Bogotá for our believers' children, some consideration and study has been made with that end in view. Several parents of Bogotá and Boyacá have expressed a desire for such a school. Because of this urgent need, let continued efforts be made to set up such a school or schools in this city for children who otherwise might have no opportunity for education. This is important for these Colombian children as future citizens of their country and for the carrying on of our Bible Institute.

Thanks are expressed to members of the education committee and other missionaries, for their interest and cooperation for the advancement of education in our mission and therefor in Colombia.

Sincerely submitted,

Joyce Bergh

On Mission Schools (in 1953)

The year 1953 was begun with much enthusiasm to begin a primary school or schools in Bogotá, one perhaps in Chapinero and another in Santander. After an intensive search for a house to accommodate such a school, especially in Chapinero, we found nothing available because of religious prejudice. Then Mr. Pérez suggested the posibilities of such a school in the garage of their home in Santander but that was found to be impossible. Through their kindness they gave us the use of an upstairs room where school was begun the first of March with an enrollment up to eleven children with all grades from one to five, with Amira Jiménez as teacher. Then the Pérez family moved to Restrepo after two months but the school was continued till Nov. 20 in their new home. The attendence toward the last part of the year was six children. This school project has not been altogether satisfactory; there have been many handicaps for both teacher and the Pérezes but we are thankful to both for their good will and cooperation.

A travelling school has been in session in the Parpa region from the first of March to the end of November with Isabel Fernández de Mendeveslo as teacher with up to twenty in attendance, although that has not by any means been the average. The project seems to have worked out fairly well considering the nature of the school. A letter of appreciation signed by several parents was sent to us in early January. They express a desire for a teacher and if possible a school for next year.

Mercedes Santos, Luidina Morales, Mercedes Olivos, Ana Wilches and Susana Correa taught with the Presbyerians this past year in Girardot and Armero. Mercedes Santos began the first part of February and since July served as sub- director, Luidina began in May and Mercedes began in August. Rev. Emery expressed great satisfaction for the work done by the girls and the Presbyterians expressed a desire to rehire Mercedes Santos, Luidina and Susana again this year.

Mercedes Santos and Luidina went to the plains and it is hoped they shall

be able to establish schools there. An oral plea from parents including Catholics for a school came with Olga Mora from Carrizal Dec. 1, 1953 for a school this year.

Hilma Bello has been doing a noble work of teaching Vacation Bible School in Socotá regions with Maruja Parada's help. Hilma with the help of others, is carrying on services. ~~They~~

There is urgent need for a school in Bogotá to be begun in February. I think a two-teacher school even with quite a small enrollment would be most satisfactory, with not too small a pensión fee per child.

May God bless the efforts for education in 1954.

Joyce Bergh

UNIVERSIDAD PEDAGOGICA DE COLOMBIA

T U N J A

RECTORIA

OFICIO NUMERO 667

TUNJA, Diciembre 21 de 1.955

SEÑOR
GUSTAVO RODRIGUEZ
BOGOTA.-

Atentamente me refiero a su solicitud verbal y me permito manifestarle que su solicitud de matrícula para ingresar a la Universidad Pedagógica, es negativa por cuanto la Institución está orientada por la Filosofía de la Iglesia Católica que es la de la Nación.

Me suscribo muy atento y seguro servidor,

RAFAEL GUIZMANCO AGUILERA
RECTOR

UNIVERSIDAD PEDAGOGICA DE COLOMBIA
RECTOR
TUNJA

vtb.-

"I KNOW THE CONDUCTOR" March 1956

Ten-year-old Vicente (seven-year-old-sized) grinned happily up at me. The inward focus of his dark eyes and the scar on his cheek did not mar the handsomeness of his earnest face.

"I've only got 70 centavos, but I'll make out all right. I know the conductor. He will let me ride free."

His too-big shoes were both gaping at the toe. His ~~well-groomed,~~ dark hair needed cutting. Scanty as his clothes were, he did not seem cold in the 6:00 a.m. chill of Bogotá. The train had just pulled out of the central station and would soon stop at 66th Street to pick up the passengers and empty milk cans waiting there. It was hard for Vicente to wait. He was going to our boarding school in Sogamoso. Yesterday he had escorted his older sister to Bogotá where she would attend our Bible-high school. Both children were about to be enrolled in our mission school in Tunja. This brought intense persecution upon their widowed mother. She was hounded by the women of the "Legion of Mary" who pressured, cajoled and threatened her, offering to pay for the education of her children in the boarding schools run by the nuns.

Picture after picture raced across the screen of my mind - young people whose education had been disrupted because of this cunning Roman Catholic squeeze play for complete control of education in this country. There was G. who was refused admittance to the pedagogical department of the National University simply because he is Protestant; young M. who was recently expelled from high school because he refused for conscience sake to repeat the Mariolatrous prayers led by the priest who gives the religion class in his school; C., whose scholarship was withdrawn and who was expelled from the University because he brought classmates to our services; L. and S. who keep their faith a painful secret in hopes that they might finish their education; then our country schools "sealed" long months ago by arbitrary local authorities; over one hundred Protestant schools closed and more than half of school-aged children in Colombia not in school.

...The train came to a clattering stop. My little friend gripped my hand...

"Adios y muchas gracias!"

I slipped two pesos into his jacket pocket - for food or for his ticket.

"I really don't need it. I know the conductor."

"Then use it for notebooks at school. Adios - don't lose your letter of recommendation to Mr. Montoya."

From the crowded third-class coach he waved happily 'till the train rounded the bend. He knew the conductor - not only of this train, but the "Conductor" of whom his mother had read in the Old Book.

...God bless you young man. You are on the right train!

--A. C. Morck

1956 ?

OUR MISSION SCHOOLS IN COLOMBIA

Five years elementary school in the city or four years in the country is more or less the equivalent of six years in our North American schools. Attendance is not obligatory and with the exception of a few public schools (where the poor go, if at all), education costs a high monthly fee per child. According to "1955 Almanaque Mundial de Selecciones" 51.6 percent of the people are literate. In the rural areas especially, the teachers are poorly trained and often they and their pupils persecute the Protestant children. So much emphasis and time is placed on the required subject "Religion" that the other requisites of the course of studies are neglected. In such schools, mass is usually obligatory.

The different evangelical missions working in Colombia have found it necessary to set up their own schools. Our mission endeavors to give our future teachers some teaching methods besides the Bible and secular subjects (the latter somewhat equivalent to junior high) at our Bible School. However, due to the insufficient amount of pedagogy that there is time to give and in most cases- to the lack of supervision (that they should have when they teach which has been impossible to give), they have the tendancy to go out and teach as they and their grandparents were taught.

This year we were fortunate in getting permits from the government to carry on schools in Bogotá, Tunja, Sogamoso, El Cocuy, Carrizal and Socotá. In Socotá, in spite of permit, there is no school ~~there~~ because 1½ years ago the local authorities placed a seal on the door and permission has not been procured to remove the seal! In Bogotá, our school is conducted by two teachers in the church basement which is divided off into two classrooms by a curtain extended across the width of the basement. Señorita Ana has grades one and two and Señorita Amira, three, four and five.

Due to her own inferior education, the frequent inadequate classroom ~~and~~ facilities, the hit-and-miss attendance of the children, many of whose parents have a nonchalant attitude toward education, ~~makes~~ the teacher's job is

a dificult one. However we do appreciate the efforts of most of our teachers in their desire to serve the Lord by teaching the children- future citizens of tommorrow,- in the way that they should go. We usually find in our Institute that the students prepared by our own teachers are better qualified to continue the studies there, than many others. We need to uphold them in prayer and prayerfully look forward to the day when the Gospel can have full sway and even reform our school system.

Sobre el "Reglamento de las escuelas de Cundinamarca"

Bogotá, December 12, 1960

See Goffis report in Reference

Rev. A. C. Morck
1329 Keston Street
St. Paul 8, Minn.

→ See File on Persecution + Copy earlier in this section

Dear Rev. Morck: I received your letter of Dec.4/60 yesterday noon. I notice that it was received in Bogotá on Dec. 7, so please excuse the delay in answering it. Please write to : Apdo. Nal. Chapinero 153 ; whether it is National Mail or Air Mail, it does not matter.
I hope that this letter reaches you in time for your paper. I have enclosed the letter you mention and agree with you that it would be a good documentary evidence.
As far as the Church's control on education I think you know it as much as I do. However I shall include what I know.
In the " Reglamento de las Escuelas de Cundinamarca - Decreto No. 0266 de 1.957- Abril 25 - en el Capítulo I - " De la Organización general" dicen los siguientes artículos:
"Artículo 6o. La marcha de las escuelas será controlada por los Inspectores Escolares por medio de visitas de "orientación", de "control" , y de "revisión".
Artículo 7o. " Durante tales visitas el maestro presentará el material de enseñanza, los libros de estudio y de consulta, y las anotaciones personales de orden didáctico que posea, para que el Inspector pueda informarse acerca de la preparación de las lecciones.
PARAGRAFO . Además el Inspector revisará los libros reglamentarios, cuadernos de trabajo, examinará a los escolares e indagará minuciosamente sobre la marcha de la escuela, para que en el acta correspondiente, conceptúe sobre los aspectos pedagógico y administrativo relacionados con el maestro visitado.
Artículo 8o. Durante el primer mes de labores de cada año los Inspectores efectuarán reuniones de maestros en la cabecera de cada Municipio, en las cuales darán instrucciones precisas para el curso del año según las orientaciones emanadas de la Dirección de Educación.
Artículo 9o. Los Inspectores Escolares podrán convocar a reuniones de maestros cuando sea necesario tratar asuntos de grande importancia para el personal docente, o dar normas tendientes al beneficio general de las escuelas, y por lo menos una vez al año, a liceos pedagógicos, cuya finalidad primordial ha de ser la de ampliar los conocimientos de los maestros con el intercambio de ideas, aprovechamiento de experiencias en relación con la técnica de la enseñanza, temas de estudio verdaderamente prácticos, trabajos colectivos o individuales, consultas y aprovechamiento de todos los medios que el ambiente haga propicios.
Artículo 10. LOS PARROCOS EN SU CARACTER DE INSPECTORES LOCALES se asociarán a las reuniones de maestros y liceos pedagógicos para orientar la enseñanza religiosa dando normas metodológicas a los maestros; organizando las prácticas piadosas en las escuelas y encauzando y dirigiendo el aspecto moral en educadores y educandos."
En el CAPITULO II - " De la formación religiosa y patriótica", dice el "Artículo 11- Las Escuelas oficiales deben ser "Escuelas Cristianas" donde el espíritu católico se haga cada día más notorio por el ambiente religioso de su vida diaria; por el ejemplo constante de un maestro modelo de virtudes por la práctica de actos diarios de piedad que lleven a la formación de hábitos cuya existencia se asegure en la vida del individuo; por la preocupación constante del maestro por inculcar ideas de valor en sus alumnos, como el deshacerse del respeto humano en asunto religioso; por el especial cuidado en la preparación de las clases de religión y la unción y convicción en la trasmisión de las enseñanzas del catecismo; por la preocupación constante de maestro y discípulo en tomar parte activa en las ceremonias religiosas; y en fin, por una formación integral del niño mediante

... 2

la orientación dada por los Pontífices en las encíclicas sobre la educación de la juventud.
Artículo 12. - La imagen de Jesús Crucificado presidirá todas las aulas escolares. Además , en cada edificio escolar se procurará erigir un monumento a la Virgen María, el que será cuidado con esmero por los niños.
Artículo 13- En cada visita el Inspector Escolar, de acuerdo con el Párroco respectivo, deberá informarse cuidadosamente del desarrollo del Programa de Religión; revisará la preparación de las clases de esta materia; examinará a los escolares y solicitará que el maestro le ponga de presente la preparación de las clases, los libros de consulta y el material de enseñanza que tenga para sus lecciones. "
El CAPITULO XII- " De los Inspectores Locales de educación.
Artículo 83.- El cargo de Inspector Local de Educación será ejercido por el Párroco de cada lugar. Los Coadjutores ejercerán el cargo de Inspectores Locales suplentes.
Artículo 84 - Son funciones del Inspector Local:
1o. Controlar la marcha de la educación en el municipio e informar sobre la anomalías que se presenten al respecto.
2o. Visitar periódicamente las escuelas de su jurisdicción.
3o. Presidir en asocio del Alcalde las fiestas patrias y escolares y los exámenes finales.
4o. Visar las nóminas de los maestros de escuela y en general de todo el personal docente de primaria, complementaria y nocturna que actúe en el lugar.
5o. Convocar y presidir la Junta Municipal de Educación.
6o. Controlar la conducta del personal docente.
7o. Informar por escrito al Secretario de Educación sobre las faltas de lo maestros y profesores relativas a la conducta moral, social y religiosa, adjuntando el informativo correspondiente.
8o. Intervenir ante las autoridades municipales para que la reparación, arreglo y dotación de los locales escolares se haga oportunamente.
9o. Certificar la conducta de los maestros cuando éstos soliciten ascenso en el escalafón.
10o. Hacer cumplir el reglamento de las escuelas.
11o. Visitar las escuelas nocturnas que funcionen en la localidad.
12o. Todas las demás funciones y atribuciones que le son propias en su carácter de párroco.

Artículo 85- El Inspector Local en su carácter de Presidente de la Junta Municipal de Educación , tiene facultades para intervenir en la fiscalización, distribución y oportuna inversión de los fondos del presupuesto municipal de educación.
Artículo 86- El Párroco, en su carácter de Inspector Local, y en su defecto el Inspector Escolar, propondrá al Secretario de Educación un candidato para ejercer el cargo de Inspector Local Suplente, si la Parroquia careciere de Coadjutor, y en caso que tal designación sea necesaria.
Artículo 87- Cuando en circunstancias especiales y extraordinarias el Párroco considere necesario, variar ocasionalmente el calendario escolar, deberá solicitarlo por escrito al Secretario de Educación con 20 días por lo menos de anticipación, para que éste pueda consultar el asunto con el Ministerio de Educación, única entidad que tiene la facultad de conceder tal permiso.

El CAPITULO XV. " De la Junta Municipal de Educación.

Artículo 99- En cada Municipio habrá una Junta de Educación Integrada así :
Por el párroco en su caráctaer de Inspector Local, quien será el Presidente.
Por el Alcalde, quien será el Vicepresidente.
Por el Personero, el Tesorero y un representante de los padres de familia quienes serán los vocales.

Por el Jefe de Grupo Escolar, quien será el Secretario, con derecho a voz y voto.
Parágrafo 1o. En las Inspecciones de Policía , Caseríos y Corregimientos que tengan Párroco, habrá una Junta Local de Educación compuesta por el Inspector Local, el Inspector de Policía o Corregidor, el Jefe de Grupo o Subjefe y un padre de familia, la que funcionará en la forma señalada anteriormente para las Juntas Municipales.

Parágrafo 2o. El representate de los padres de familia será nombrado por el Inspector Escolar de la Zona de acuerdo con el Inspector Local y el Alcalde o el Inspector de Policía.
Artículo 100. Son funciones de la Junta Municipal o Local de Educación :
1o. Sesionar periódicamente con el fin de estudiar los problemas de la Educación en el Municipio y darles pronta solución.
2o. Asistir a las reuniones a que sea convocada por el Presidente de la misma, el Inspector Escolar o funcionarios de la Dirección de Educación
3o. Organizar la celebración de las fiestas patrias y escolares y la fiesta del Maestro.
4o. Hacer la distribución de los delegados de dicha Junta a los exámenes de las Escuelas Urbanas y Rurales. Igualmente determinará la fecha para cada escuela dentro de las comprendidas en el Decreto de Exámenes
5o. Determinar la lista de los niños que han de ser beneficiados con el Restaurante Escolar.
6o. Resolver las cuestiones que se proponga por escrito la Secretaría de Educación.
7o. Elaborar el proyecto del Presupuesto Municipal de Educación.

En el Capítulo XXI , encontramos : " De las nóminas de los maestros.

Artículo 137. La legalización de las nóminas de los maestros de escuela estará en concordancia con el artículo 11 de la Ordenanza No. 94 de mayo 19 de 1.920 sobre I. Pública, cuyo texto es el siguiente: " Las nóminas de los Directores de Escuela irán firmadas por el Alcalde y el Inspector Local del respectivo Municipio. Si uno de los dos o ambos negasen la firma por creer que el maestro no ha cumplido con sus deberes, el interesado apelará ante el Inspector Provincial. Este estudiará el asunto y se hallase injusta la inculpación, firmará las nóminas, requisito con el cual podrá cubrirse su valor aunque falten las firmas del A lcalde y del Inspector Local.

Espero que lo anterior le dé un cuadro más o menos exacto de la influencia del clero en la Educación al menos en lo que respecta al Departamento de Cundinamarca. Conviene advertir que los directores de Colegios o Escuelas Privadas necesitan un certificado de solvencia moral expedido por el Cura Párroco. En el caso de establecimientos no católicos, ese certificado será expedido por el alcalde y el Inspector Escolar o por el Director de Educacio como fue el caso de Sogamoso.

En cuanto a Sogamoso me place comunicarle que ya recibimos la Licencia de Funcionamiento para Colegio Mixto y que solo falta pedir la visita del Inspector y presentar unos pocos papeles más para conseguir la aprobación de Estudios.

La compra de la casa para el internado del I.B.C. está protocolizada pero falta la firma de la Escritura y, claro está, el recibo de la misma. De acuerdo con el contrato de venta estas cosas se harán a más tardar el 10 de Enero. La casa es grande y me parece muy apropiada.
Saludos de todos nosotros para todos allá. Quiera el Señor proporcionarles una Navidad llena de sus Bendiciones. Bueno, señor Morck, será hasta pronto Claro, que si lo cree necesario, puede citarme como fuente de información.

(Gustavo Rodríguez

1957

ON ARRIVING AT THE SEMINARY

Every time I consider that God has called me for His work, I have to pray: "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting!" Psalm 139:23, 24. This is my prayer just now.

My coming for study in the Seminario Luterano Augsburgo de México is a privilege that comes from God to me without my reaching after it. Like that are God's designs for those who know that they are unworthy in themselves. He makes possible the impossible and disposes what is just necessary for the life of his children. The only reason for me to be here is God's will. He wants me working in His harvest.

I see the opportunity of learning how to give the Word of God to those who do not know the gift of Calvary as a tremendous responsibility before God.

The Seminary has been organized as a part of the Evangelical Lutheran work in Mexico and for that reason I am sure that God is working here through those who are the leadership of the institution. May God give the advance in His work here in all manners.

We, my wife, my daughter and I, have found Christian friendship both in the Seminary and in church. And we hope to find not only friendship but food for our spiritual life. We thank God for His blessings.

—Juan N. Montoya

A congregation which draws its members from all areas of a growing metropolis the size of Bogota (two million), finds it difficult to maintain a spirit of unity among its members. Redeemer Lutheran Church in North Bogota has many members who must spend an hour or more traveling by bus to attend church on Sunday morning; and for many this is the only contact they have with their fellow members. In evaluating the congregation's program—its needs, problems, and challenges—the pastor and leaders saw a definite need for area fellowship groups. They also realized the need for trained leaders for these groups, but there was a definite lack of pastors and other trained personnel who could prepare interested laymen who offered their time and talents to serve in this way. The problems are far from solved but there is hope that one day there will be several congregations in the city—and that each one will be served by a full time pastor. Pastor Jacobson tells here of the first group he is leading in a training course.

AN EXPERIMENT IN LAY TRAINING

MARLAYNE JACOBSON
COLOMBIA

LAY TRAINEES, Mr. and Mrs. Antonio Lara, in their home.

The challenges are staggering to faith and to strength, but we decided to try an experiment utilizing trained laymen whom we will call "deacons." With the feeling of inadequacy I ventured into the classes which would be given to several laymen who volunteered to take part in the experiment. These faithful and consecrated laymen will spend a total of 42 hours in class studying doctrine, themes on the Christian life and witness, introduction to the Bible, practical theology, church history, and church missions. These future "deacons" (four men and three women) are: Mr. and Mrs. Antonio Lara (Mr. Lara is an accountant for the Bayer Pharmaceutical Company and currently the president of our congregation), Mr. Fausto Bernal who works for the City Health Department in a rat extermination program, two brothers—Alberto and Gonzala Delgadillo (University students), Mrs. Bertha Moeller and Mrs. Sara Millen (housewives). All are required to do outside reading as well as to write a theme paper on some topic related to the course. A manual containing all of the lectures used will be given to students for future reference.

A "commissioning service" for these deacons will be held during a Sunday morning worship. After this the plan is that each of the men will be in charge of a certain area of the city to visit our members, lead Bible studies and training sessions, and promote a united effort among the members of the area to cooperate in an evangelism outreach. The women taking this course will be assigned to lead the women's groups and carry out the visitation program especially to the sick and needy.

Every day there are more and more open doors to the Gospel. We see a great challenge to the Lutheran Church in Colombia.

MR. FAUSTO BERNAL places poison in strategic places in a home as part of his occupation as rat exterminator with the City Health Department.

MR. GONZALO DELGADILLO is superintendent of Our Redeemer Sunday school. His brother, Alberto (seated), is one of the teachers.

THE MISSIONARY
Sept. 1967

SAMPLES of 30+ Pages

INFORME AL RETIRO DE PASTORES SOBRE EDUCACION TEOLOGICA POR EXTENSION

Junio 30 de 1.970

M.L. Jacobson

SUGERENCIAS PARA LEER ESTE INFORME : Se sugiere que lea todo el informe. Sin embargo, si le es imposible, se sugiere que lea el mínimo que incluye parte I (Nrcesidad de Educación Teológica en Colombia); Parte IV (El plan General de Seminario por Extensión); y parte VI (Sugerencias para poner en práctica este plan en Nuestro Sínodo)

UN PENSAMIENTO AL PARTIR: Considerando todas las leyes aerodinámicas, el abejorro no tiene ninguna posibilidad de volar. Su cuerpo es demasiado grande y pesado en comparación con sus alas. Sinembargo, el abejorro no sabe ésto. Entonces , él prosigue y vuela en todo caso.

PARTE I

LA NECESIDAD DE EDUCACION TEOLOGICA EN COLOMBIA

Muchas Iglesias sin Pastor ni Evangelista

Actualmente, en Colombia , hay varias congregaciones sin un pastor permanente. También hemos decidido cerrar obras, principalmente porque no hay pastores disponibles para mandarlos a estas obras, y no hay esperanzas que la Iglesia crezca en una forma significativa durante los próximos años. Es una tristeza ver a estas congregaciones abandonadas. La experiencia nos ha enseñado, también, que una congregación necesita el consejo y explicaciones de un pastor. Por otra parte, la congregación necesita tomar la Santa Cena frecuentemente. En el Orden para la Confirmación (Culto Cristiano Pag. 236) exigimos que los aspirantes contesten la siguiente pregunta:

"Prometes como miembro de la Iglesia Evangélica Luterana, permanecer fiel a sus enseñanzas y con diligencia hacer uso de los medios de grácia?

Cristo nos ha exhortado en Juan 6:53: "De cierto de cierto os digo si no coméis la carne del Hijo del Hombre, y bebéis de su sangre no tenéis vida en vosotos". Aunque pongamos mucho hincapié en que todos deben tomar la Santa Cena frecuentemente, es imposible cumplir este deber para muchos luteranos por falta de pastor que se los administre. Al decir ésto no queremos desconocer la gran labor y abnegación de nuestro Presidente en visitar a estos lugares. A pesar de estas visitas, muchos luteranos toman la Santa Cena infrecuentemente.

Es muy factible que congregaciones y miembros sin pastor puedan ser "llevados por doquiera de todo viento de doctrina, por estratagema de hombres que para engañar emplean con astucia las artimañas del error".

que una congregación o una obra no marcha adelante sin un pastor.

(Efesios 4:14). Por lo menos, estos miembros puedan enfriarse en la fe y seguir a otras doctrinas.

El Ministerio de Hacer Carpas

No podemos pensar en poner cualquier persona como pastor para nuestras congregaciones. Necesitamos pastoresbién preparados para todas las congregaciones. Un pastor no bien preparado siempre está limitado en s su pastorado. Tal vez, nos convenga considerar otras formas de conseguir pastores y prepararlos. Pero aun solucionando este problema, tenemos el problema del sostenimiento de la obra y del pastor. Posiblemente, haya una solución. Se llama " El Ministerio de hacer Carpas". Se toma su nombre del ejemplo del Apóstol Pablo quien se sostuvo por hacer carpas (Hechos 18:3, 2 Tes.3:6-9) en vez de depender de las Iglesias por su sostenimiento. En esta forma nuestras congregaciones pequeñas pueden sostenerse sin tener que pedir ayuda del Sínodo. Por lo tanto toman más interés en su propio desarrollo y en el crecimiento de su membresía. El Profesor Plutarco Bonilla de la Asociación Latinoamericana de Escuelas Teológicas dijo; "Las iglesias en América Latina no podrán muy pronto depender principalmente de pastores profesionales de tiempo completo". (P. 119) TEE)

Posiblemente esta clase de ministerio podría ser lo correcto y lo natural especialmente para iglesias rurales. El Dr. F. Ross Kinsler escribió: "En vez de cerrar la iglesia rural por razones puramente económicas, es decir, cuando no pueden sostener a un clérigo profesional, dejemos que el laico llene estos puestos". (TEE Pág. 251) En todo caso el profesionalismo no es natural para el campo. El Comerciante tiene su finca además de su tienda. El líder es un líder natural quien ha ganadoel respeto de sus vecinos no porque ha hecho una especialización sino porque ha mostrado su sabiduría y su capacidad natural. Por otro lado,en las ciudades, donde sí hay más especialización , el médico cura a los enfermos, el abogado atiende a los que tienen pleitos. El profesor Jaime Emery , del Seminario Evangélico Presbiteriano de Guatemala advierte: "Este contrate en especialización produce muchos puntos en que habrá conflictos y por consiguiente nrcesita ser considerado en cualquier programa de entrenamiento". (TEE pág. 15) El Dr. Raúl Winter hizo notar que la gente rural desconfía en el profesional y es la razón por la cual las iglesias rurales resisten en pagar un sueldo completo a uno que solamente sabe de una sola cosa. También, es la razón por la cual el pastor especialista no se siente cómodo ni aceptado en el campo. (TEE pág. 82) Read, Monterroso, y Johnson se refirieron al mismo fenómeno diciendo: "Educación, quizás provea acceso a un nivel social más alto, pero no gana automáticamente una posición de liderazgo ..... porque la masa no educada quiere líderes de su propio nivel. Hombre con educacón universitaria a menudo encuentran que son incapaces de servir a la gran mayoría de los evangélicos latinoamericanos (LACG - Pág. 328).

Otro hecho importante de considerar es la emigración de la gente rural a las ciudades. La parte rural, por lo general,va a perder más y más de su población haciendo aún más difícil sostener a un pastor profesional en el campo. Para que la iglesia rural pueda sobrevivir

y funcionar tendría que serun movimiento de grupos pequeños. Enfrentando a esta realidad, significaría crear una estructura o sistema de organización que permita que estos grupos puedan funcionar sin sentirse inferiores u parásitos que dependen siempre de otros.

Empero, hay que notae que la posibilidad del ministerio de hacer carpas no se limita solamente a las iglesias rurales. Posiblemente, podría ser la manera en que debemos empezar obras nuevas. Un laico, bien preparado en teología si tiene el mismo nivel de cultura y de educación de los que va a servir, puede empezar y alimentar a una iglesia misión. Esto, es conocido en otras partes del mundo. En EE. UU. por ejemplo hay un científico nuclear, que cada fín de semana pone su cuello clerical para servir a una congregación de la Iglesia Episcopal. Esto, es conocido en otras partes de EE.UU, es muy común en el Africa del Sur.

La Cierra de los Institutos Bíblicos

El Instituto Bíblico ha sido un método muy eficáz en el pasado por lo cual muchos hombres de frandes capacidades han sido preparados para el pastorado. La Iglesia Luterana en Colombia es un ejemplo de ésto y hasta allí, tuvo éxito. Sin embargo, el Instituto Bíblico Cultural entró en tiempos difíciles cuando el número de alumnos disminuía. Desafortunadamente, esta es la experiencia de muchos institutos bíblicos en América Latina. Por ejemplo, Samuel F. Rowen, escribiendo de su experiencia comenta: " En Guadalupe (Isla del Caribe), por ejemplo, el némero más grande de alumnos asistiendo en cualquier año dado , fue de doce. En algunos años era mucha la duda en cuanto a la apertura del Instituto porque faltaban estudiantes. Al fín, el Instituto tuvo que cerrarse. El deseo de conseguir estudiantes significaba sacrificar los requisitos necesarios para la entrada, o aceptar a los de poca edad y poca experiencia. También, el costo de mantener los edificios, profesores y ayuda de oficina, era inaconsejable por tan pocos estudiantes". (TEE.pág. 136). Desde que la Iglesia Evangélica Luterana- Sínodo de Colombia cerró el IBC, hemos procurado encontrar algo que lo reemplazca. Sin embargo, no nos satisfacerá cualquier reemplazo. Tiene que proveer una educación teológica igual o aún mejor si fuera posible,del IBC y servir a un mayor número de personas. Hemos buscado el reemplazo para que pueda proveer para la Iglesia Evangélistas y pastores como el IBC hacía con éxito en otra época. Más, el reemplazo tendría que proveer una educación adecuada para que los graduados puedan servir a la Iglesia en los distintos lugares rurales y urbanos. Tendría que evitar los problemas de los institutos bíblicos actuales como:
1) Pocos estudiantes, 2) Más profesores que estudiantes, 3) Costos altos, 4) Educación únicamente para jóvenes quienes no han sido probados todavía, 5) Sacrificio de normas y el cambio de plan de estudios para acomodarse a los estudiantes para que se les atraiga a la institución, 6) Presión para pasar a estudiantes inferiores.

/mam.

La Educación Teológica para Laicos

Si es cierto que creemos en la doctrina del Sacerdocio de Todos los Creyentes y el mandato de Efesios 4:11-12 (y dió capacidades a cada uno, concediendo a .....otros ser pastores y maestros. Así preparó a los suyos para hacer su trabajo de servicio) tendríamos que considerar a toda la Iglesia y sus necesidades de educación teológica cuando investigamos los diferentes métodos de educación. Educación teológica debe tener como propósito descubrir y desarrollar dones espirituales que cada cristiano tiene (1 Pedro 4:10). El profesor del Seminario Wesleano de Bolivia, Mortimer Arias, mantiene: "Solo (por la educación de la comunidad cristiana) podemos realizar el sacerdocio de todos los creyentes y modificar el clericalismo en nuestras iglesias pastor-céntricas donde el pastor es el jefe, el cubo de la rueda, y el hombre indispensable de la congregación. Los creyentes, el pueblo de Dios(Laos) son la Iglesia. El desarrollo del laico es mucho más que instrucción o entrenamiento: es el descubrimiento de los dones que Dios ha dado a cada uno y además el lugar donde estos puedan expresarse en el cuerpo de Cristo. " (TEE pág.197) (

Hay laicos, mujeres y hombres, quienes desean un estudio teológico que es serio y sistemático. La preparación pra el pastorado o para el papel del laicado en el mundo actual deben ser partes de un sólo plan.

El Dr. José Arrequín, decano del Seminario Teológico Bautista de México, dijo : "La idea y el concepto de Seminario por extensión es buena porque nos viene a recordar que el Seminario es una agencia de la Iglesia al servicio de los miembros y de la comunidad en que esta funciona. Nos viene a recordar también que la tarea de proclamar de las buenas nuevas y de evangelización no pertenecen solo al ministro, sino a cada miembro del cuerpo de Cristo. Prepararlos para esta tarea en sus diversos niveles, es tarea de la Iglesia, mediante la función docente del Seminario". (SETCC pág. 8)

PARTE II

DEFINICIONES DE TERMINOLOGIA USADA EN ESTE INFORME

Seminario

El término Seminario es usado en dos maneras. Primero, se refiere a cualquier establecimiento destinado para la educación de los que van a dedicarse al pastorado de la Iglesia u otras posiciones dentro de la misma. Segundo, se refiere a cualquier establecimiento destinado para la educación de cualquier miembro de la Iglesia para que desarrolle sus dones por medio de un estudio bíblico, teológico, histórico y práctico lo cual acrecentaría y ampliaría sus posibilidades de ministerio dentro del ministerio total de la Iglesia.

Extensión

Extensión es un método por lo cual los recursos de una educación teológica y cristiana son llevados a todos los que desean estudiar a donde y cuando sea apropiado para ellos.

Autodidáctico

El Seminario por Extensión depende para la mayor parte del aprendizaje en que el estudiante estudie solo sin la presencia de un profesor. Por esto se llama auto-didáctico o auto- estudio.

Manuales auto-didácticos

En el Seminario por Extensión hay manuales escritos pra acompañar el texto de la clase. El manual guía al estudiante en sus estudios para que entienda y aprenda el contenido del texto.

Instrucción Programada

Instrucción programada es un a técnica nueva por la cual el estudiante es guiado paso a paso según su nivel, de lo conocido hasta lo desconocido en la materia para que él aprenda el contenido de un texto. Para lograr ésto es necesario analizar los pasos lógicos en el pensamiento y aprendizaje humano. se caracteriza por unos marcos con una pregunta y alguna información que luego sería necesaria para contestar otras preguntas.

Después de la pregunta que hace pensar al estudiante, aparece la respuesta que confirma si el estudiante ha aprendido el material o no. Abajo, hay más información acerca de la instrucción programada junto con un ejemplo. ES LA CLAVE DEL EXITO DEL AUTO-ESTUDIO Y DEL SEMINARIO POR EXTENSION.

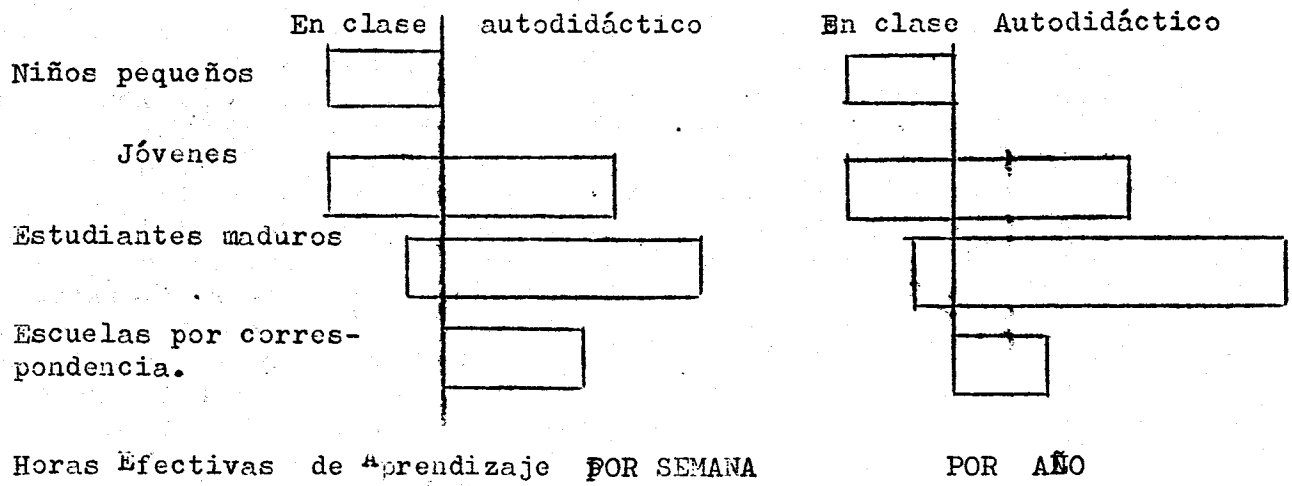
PARTE III

POR QUE SEMINARIO POR EXTENSION ?

El Seminario de Extensión o Tradicional

A veces se oye que hay dos alternativas en la educación teológica, el Seminario tradicional o el Seminario de Extensión, y una de las dos es mejor. Este debate ha llevado a varias personas inteligentes y preparadas al emocionalismo. Un ejemplo de esto es el debate que se llevó a cabo en la asamblea de la Asociación Latinoamericana de Escuelas Teológicas (Región del Norte) el día 30 de Enero de 1.969 en Managua, Nicaragua. En el fervor del debate se oyen muchas afirmaciones exageradas.

"Cuando el estudiante tiene textos de alta calidad para estudiar por su cuenta, la cantidad que aprende en una hora de estudio es a menudo mucho mayor fuera de clase que en ella, aunque esto no significa que se pueda prescindir del contacto de clase. Con estudiantes más maduros, se puede depender todavía más del estudio autodidáctico y una sección de extensión de tres horas semanales, podrá ser un impulso psicológico, espiritual y académico suficiente para aprovechar de verdad la mayor parte del tiempo de que dispone el estudiante, especialmente si éste tiene una ocupación secular simultánea. Este sistema aparentemente funciona bien con estudiantes post- graduados en universidades que no hacen nada más que estudiar. C uál es la razón de ello? Será que los estudiantes post-graduados ahora son tan inteligentes que pueden trabajar por sí mismos, o es que son mayores y más maduros?



En estos diagramas puede verse primero la clave sin tarea que es adecuada por lo menos para niños menores. Luego tenemos el caso de niños mayores que pueden hacer tareas. Las horas de tarea, asumiendo que el maestro las haya preparado con cuidado, han adquirido más valor debido a que muchas veces el estudio autodidáctico es superior. El nivel siguiente es el caso de los estudiantes más maduros que pueden trabajar con un número reducido de horas de contacto por semana (esto no significa que siempre sea tratado así). Finalmente, los cursos por correspondencia casi no toma tiempo del maestro por cada hora de estudio del estudiante. Una palabra con respecto a escuelas por correspondencia. Para estudios teológicos serios nada existe en español en la actualidad, aunque hay muchos materiales prometedores que pueden ser mejorados. Pero este no es el problema. Lo que ocurre es que se necesita una cierta clase de persona para soportar el sistema , y aun los que perseveran no pueden seguir el mismo ritmo que los estudiantes que reciben ayuda personal por semana. Por esto el diagrama de la derecha (por año) muestra menos horas para estudiantes por correspondencia. (SEA pág. 8)

Educación en el Contexto de la Vida Diaria

Una de las ventajas del seminario por extensión es que el estudiante recibe su instrucción en el contexto de la vida diaria y normal. Por esto él tiene más posibilidad de poner en práctica lo que aprende. El Dr. Hopewell pensando en el seminario ideal dijo: "si fuera muestra intención principal de equipae al hombre para el asunto de ser testigo en el mundo... yo imaginaría que haría todo lo posible para que el hombre permanezca, durante su preparación, como uno que funciòna completamente dentro de la misma sociedad en la cual nació, y usaríamos el instrumento del retiro de esa sociedad solo cuando el valor de tal retiro y meditación fuera evidentemdnte justificado..... Creo que imputaríamos el estudio teológico a ser principalmente un medio de informar e interpretar el fenómeno lo que nuestro hombre diariamente se enfrenta en su vida y misión" (TEE pág. 40).

El Crecimiento y Aceptación del Sistema de Extensión

En los últimos 20 años el istema de extensión ha recibido mucha acogida en EE.UU. La Universidad de Carolina del Norte, por Ejemplo tenía en 1.967 más de 100,000 estudiantes en 45 centros de extensi'on (TEE pág. 140)

La idea y el primer experiemento el seminario por extensión se llevó a cabo en el Seminario Evangélico Presbiteriano de Guatemala. El experiemento empezó en 1.963. Había mucha resistencia en contra de este sistema nuevo y el seminario por extensión tuvo tres años muy difíciles , pero pronto mostró que su experimento tenía éxito. Otro seminario en Guatemala, el de la Sociedad de Amigos, inició el segundo programa por extensión en 1.966. Así, creció laidea y en 1.967 había 9 seminarios en 6 diferentes paises con programas de extensión. El último dato disponible informa que en 1.968 había 18seminarios en 8 diferentes países de América Latina que ofreciá un programa de extensión . (TEE pág. 123). "En cada casos estos seminarios tienen mucho más estudiantes matriculados ahora que los que tenían en sus programas enteriores y la calidad del liderazgo ha mejorado significativamente. (TEE pág. 264)

En 1.962 el Seminario Evangélico Presbiteriano de Guatemala tenía cinco estudiantes en su seminario tradicional. En el año siguiente empezó su programa de extensión con 63 estudiantes. En cada año crecía el número de estudiantes : 1.964 - 88, 1965-- 90, 1966 -143 1.968 - 220 (TEE pág. 280, 373) El Seminario Bíblico Unido de Colombia gozaba del mismo éxito. En un año el número de estudiantes matriculados saltó de 19 estudiantes que habiá en el seminario tradicional a 156 estudiantes en cuatro divisiones (Bogotá, Cali, Medellín con ambos programas) (TEE pág. 210) Cali tenía 21 centros de extensión (TEE pág. 438). En agosto de 1.968 el Dr. Winter informó que la Iglesia Luterana Alemana de Porto Alegre, Brasil tenía un programa de estensión con más de 40 estudiantes .(TEE pág. 191).

ES UNICAMENTE PARA CANDIDATOS PARA EL PASTORADO. (TEE pág. 353)
OTRA RAZÓN PUEDA SER QUE NO UTILIZABAN MATERIAL PROGRAMADO
EL SEMINARIO. . .

El Seminario de Guadalupe en las Islas del Caribe empezó con muchos estudiantes, pero disminuyó el número en el segundo año La razón que dieron por ésto era que su seminario teológico Jorge Allen de Bolivia en agosto de 1.968 tenía 62 estudiates en el programa por extensión y 83 en el seminario tradicional. Notaban que el "trabajo de los estudiantes en extensión, en ningun sentido es inferior de los estudiantes en el seminario tradicional". (TEE pág.194) La Iglesia Luterana de Bolivia empezó su seminario por extensión en Febrero de 1.970. Todavía no hay informe de este seminario.

PARTE IV

EL PLAN GENERAL DEL SEMINARIO POR EXTENSION

Orientación al Principiar

Al principiar hay una orientación para todos los estudiantes. El propósito de esa orientación es principalmente de explicar el sistema a los estudiantes. Tienen que tener una idea general del sistema y tiene que conocer sus responsabilidades. En la orientación los estudiantes aprenden como utilizar los manuales auto didácticos y como estudiar por su propia cuenta. En Guadelope el seminario TRAE A TODOS LOS ESTUDIANTES AL SEMINARIO central para una orientación de tres o cuatro días (TEE pág. 327). En Guatemala la tienen en cada lugar donde hay un centro de estudios. Empiezan con un culto de apertura a lo cual están invitados todos los miembros de este sector, los profesores, y los estudiantes de otros centros. Se sugiere que haya un predicador especial para la ocasión. Después del culto los estudiantes tienen una orientación a dolas donde se matriculan oricialmente y reciben sus priemras clases (TEE pág. 477)

Educación General

Siendo que los títulos y los manuales están basados en la educación general que tenga el estudiante, se ha preparado un curso por el cual el estudiante puede estudiar por extensión y ganar su educación primaria y bachillerato. Después de estudiar manuales especiales y de ser ayudado por el maestro local, el estudiante puede validar su primaria y recibir reconocimiento del gobierno. Al tener su primaria, es más capcitado para estudiar en el seminario por extensión y tiene un nuevo optimismo y confianza en sí mismo. En Guatemala había más de 1.000 estudiantes en este programa y más de 500 han recibido su título de primaria. Estos manuales están en revisión actualmente en Colombia por un comité dela Asociación de Escuelas y Colegios Evangélicos de Colombia. Otra posibilidad será el material de la División de Educación de Adultos, del Ministerio de Educación Nacional.

7) Ofrecerles contactos con especialistas por charlas informales mesa redonda, o conferencias. 8) Dar la oportunidad de usar una biblioteca más grande y desarrollar sus capacidades de hacer investigaciones independientes. 9) Proveer inspiración espiritual.

Programa Final

Cada año al terminar los estudios hay un programa final de graduación. Para el programa se forma un coro grande de todos los estudiantes. Los ensayos se realizan en los centros regionales. El Dr. Winter comenta sobre el programa final en Guatemala así: "Pero hay una vez en el año cuando todos se reune n .. el programa final. Intentamos hecerlo lo más grande posible. Podemos tener hasta 3.000 personas asistentes. Conseguimos el teatro más grande en este sector del país, oradores internacionales, y hacémoslo una ocasión grande. Tenemos a todos los estudiantes desde los indios hasta los estudiantes universitarios marchan do en la misma procesión y todos los graduado en cualquier nivel llevando la misma capa. La única cosa que es diferente es lo que está escrito en su diploma, pero nadie en el auditorio puede verlo (TEE pág. 339).

Plan de Estudio

El plan de estudio consiste de tres años de cursos con30 cursos que duran un semestre. Esto es equivalente al número de horas de estudio de un seminario de tres años en EE.UU (TEE pág.416) El plan incluye cursos en psicología y sociología. El profesor Emery explica la razón por incluír estos crusos:"psicología y sociología tratan de dar al estudiante un entendimiento de lo que su pueblo es y por qué, y también un estudio de los elementos sociales y culturales de su propio país. Es de suma importancia que nuestros estudiantes entiendan estos elementos y el papel que tienen en los problemas que surgen, tanto dentro como fuera de la Iglesia". (TEE pág. 95) En otra parte el mismo profesor dice : "El curso debe ser de tal amplitud que los estudiantes obtendrían un punto de vista y aprecio amplio para que puedan comprender los valores y debilidades de cada grupo dentro de la cultura del país." (TEE pág. 18) También, debemos recibir y entender los principios de dinámica del grupo.

El día 6 de Septiembre de 1.967 en Armenia, Colombia, un grupo de instituciones evangélicas y conservadores creó una Organización que se nombró Unión de Instituciones Bíblicas de la Gran Colombia (UNICO).

Esta organización tiene como propósito de producir libros para usar en los seminarios por extensión. UNICO creó un sub-comité nombrado Comité Asesor de Textos Autodidácticos (CATA). Este Comité está compuesto de personas de diferentes capacidades técnicas, como conocimiento de los planes de estudio, de la

instrucción programada, del idioma, de publicaciones etc. CATA en su reunión en México en diciembre de 1.968 elaboró el siguiente plan de estudio que se espera servir como guía para las instituciones interesadas en el seminario por extensión. (TEE pág. 292,535)

Primer año	Segundo año	Tercer año
Hist. y Comp. del A.T y del N.T 1 y2	Génesis y Exodo 1	Hist. y Doct. del Catol. Romano. 1 y 2
Historia del Cristianismo 1 y 2.	Libros Poéticos 2	Jeremías 2
Orientación y el Hogar Cristiano 1	Cristianismo Prot. e Hist. Prot. en Am. Lat. 1 y 2	Admin de la Iglesia 2
Pegagogía 2	Antro y Psicol II 1 y II.	Programa de Ed. Crist. en la Iglesia 1
	Homilética 2	Etica social 1
Estudio inductivo de Marcos y Hermenéutica 1 y 2	Romanos y Gálatas 1 y 2	Isaías y Lit. Apocalíptica 1 y 2
Homilética 1	Teología Bíblica 1 y 2	Teología sistemática 1 y 2.
Antro. y Psico I. 2		
Etica personal 1	Psicolo. pastoral 1	Crecimiento de la Iglesia 1
Evangelismo 2	Música:Himnología y dirección 2	Sectas falsas 1 y 2

En el gráfico arriba el 1 y 2 significa el número del semestre. La línea ------ indica lo que los estudiantes por extensión tomarían. Los cursos para el primer año serían los que apareden arriba de la línea ,debajo del título "primer año". Los cursos para el segundo año de extensión serían los que aparecen debajo de la línea debajo del título "primer año" etc.

Los cinco cursos ofrecidos cada año (aunque aparecen seis en el gráfico). El estudiante por extensión puede tomar uno hasta cinco según su motivación, tiempo disponible, y recursos económicos. Está incluído recursos económicos porque el estudiante tiene que pagar por la matrícula, el curso, sustextos y manuales, y los gastos del centro Regional. La mayoría de los estudiantes toman dos crusos cada semestre y terminan en cinco a diez años. Si toman sólo un curso cada semestre terminarán en quince años. En Guatemala, hasta el año 1.968, sólo tres han terminado en tres años (TEE pág. 309)

Los materiales y los títulos ganados se basan en el nivel académico que tengan los estudiantes. Los siguientes son los niveles académicos con sus correspondientes niveles de estudio teológicos y su título; (TEE pág. 196)

Título	Nivel de educación general
Certificado en Teología	Tres años de primaria
Diploma en Teología	Seis años de primaria
Bachiller "B" en Teolog.	Tres años de secundaria
Bachiller "A" en Teolog.	Bachiller completo
Licenciatura en Teolog.	Gente profesional o los que tienen por lo menos 2 -3 años de universidad

Con este plan de extensión es posible ascender al siguiente título por medio de: 1) Tomar más educación general y 2) Completar algunos estudios teológicos del siguiente título. La idea es que todos estudien un curso básico , pero los que estudian para los títulos de Diplomas, Bachiller. y Licenciatura tienen que terminar algunas tareas cada vez más difíciles según el título. El profesor Emery da un ejemplo que repetimos aquí: "En el curso de introducción, un estudiante del primer nivel estudiará una lección sobre los libros de la Biblia, un resumen de la historia bíblica, y algo de geografía. El estudiante del segundo nivel hará esta lección y también una lección sobre la formación del canon. Un estudiante universitario podrá hacer una lección más sobre los problemas presentados por el crítico textual. Los cursos son cada vez más difíciles para los estudiantes de los niveles superiores. Un estudiante quien asciende en su preparación académica podrá ascender en su nivel del seminario por medio de completar las lecciones extras. Su certificación de graduado refleja el nivel de estudio en el título que recibe (TEE pág.95)

PARTE V

ALGUNOS ASUNTOS ESPECIFICOS SOBRE EL SEMINARIO POR EXTENSION

Calidad de Educación

La calidad de educación en el seminario por extensión debe ser mantenida igual como es esperada del seminario tradicional. Se puede lograr ésto por medio de tener los mismos requisitos para entrar a estudiar, el mismo material para el curso con cambios necesarios para satisfacer la necesidad de cada sistema y los mismos éxámenes que cubren la totalidad de la materia.

Pero, qué tal la calidad de educación en los seminarios existentes que Ofrecen el programa por extensión ? En algunos casos es todavía temprano para juzgar y en otros la evaluación se hizo por

c. Es el título que hemos dado a Mr. 1:14-45, "El Ministerio Público", el título preciso ? Sí / NO

#

Res: Sí

6. A base del punto anterior (No. 5) resuma en sus propias palabras la razón por la cual hemos escogido el título, "El Ministerio Público", para Marcos 1:14-45.

Casa	Clase

PARTE VI

SUGERENCIAS PARA PONER EN PRACTICA ESTE PLAN EN NUESTRO SINODO

Nombre

Es importante que escojamos el nombre para nuestro Seminario por extensión con mucho cuidado. El nombre Instituto Bíblico , hoy en día significa algo rudimentario que sirve únicamente para los laicos y los de poca cultura. Necesitamos un nombre que represente una educación superior de teología lo que en verdad es el programa de educación teológica por extensión. Por otra parte tal vez algunos pueden acusarnos de ser demasiado presuntuosos si nombramos nuestra institución por el nombre de Seminario. También, al nombrarlo Seminario , algunos van a tomarlo como un rechazo de nuestro seminario CETA de México lo cual no sería nuestra intención.

Presento los siguientes nombres para consideración y discusión:

SETELA - Servicio Teológico Luterano de Aprendizaje.

SETELCO - Servicio Teológico Luterano de Colombia.

IDETE - Instituto de Desarrollo Teológico.

Planeación

Sugiero que el Retiro de Pastores nombre provisionalmente al Director y a los profesores del seminario por extensión para que sirvan como un comité de planeación con la responsabilidad de organización. Estos nombres serán luego presentados al Consejo Sínódico en sus reuniones de Octubre para la aprobación. El Comité tendría que hacer un estudio de cada congregación luterana de Colombia para concretar cuantas personas tendrían interés en el Seminario por extensión y qué nivel de estudio necesitarían. El comité fijará los cursos que se van a ofrecer y posiblemente fijará el plan de estudio total. Si todo va bién, quizás podamos empezar las clases en Febrero de 1.971.

Lugares y Frecuencia de Visitas

1. Bogotá (Aquí se puede colaborar con el Seminario Bíblico Unido de Medellín que tiene centro de extensión en la ciudad).
2. Chiscas - El Cocuy (Un profesor puede encargarse de los dos. Se puede tener un centro en solo un lugar para los dos o se puede tenerlo por separado).
3. Socotá (Un profesor puede atender este centro desde Sogamoso o Tunja).
4. Sogamoso
5. Tunja
6. Paz de Ariporo -Orocué (Un profesor puede atender estos centros por separado).
7. La Dorada (Un profesor puede atenderlo desde Bogotá)

Cuando sea necesaro Cali puede colaborar con el Seminario Bíblico Unido que tiene muchos centros en el área. Bucaramanga puede abrir un centro, pero hasta la fecha no hay con quien colaborar. La frecuencia de visitas del profesor depende mucho del tiempo disponible del profesor y de los fondos que haya para pagar por el transporte. Se calcula que Bogotá , Tunja, y Sogamoso pueden tener clases cada SEMANA ; Paz de Ariporo, Orocué, y la Dorada pueden tener una clase cada mes, pero la clase de cuatro horas seguidas. El Cocuy, CHISCAS y Socotá pueden tener clases cada quince días. Lo ideal sería tener clases cada semana en cada lugar o por lo menos cada quince días, pero considerando que los profesores no trabajarán por tiempo completo y que el Costo de mantener visitas cada quince días en ciertos lugares sería prohibitivo, no podemos seguir el ideal.

Nombramiento del Director y Profesores

Procedimiento

Como hemos dicho arriba, sería posible que los pastores y Evangelistas congregados en el Retiro de Pastores nombren provisionalmente al Director y a los Profesores que a la vez constituirían el comité de planeación. Luego , en Octubre el Consejo

Sinódico aprobaría el nombramiento y fijarían el tiempo determinado para ejercer este nombramiento.

Para cualquier nombramiento posterior, la Junta Directiva del Seminario compuesto del Director y Profesores presentará los nombres de personas idóneas al Consejo Sinódico para su aprobación. Sin embargo en el caso del director sería mejor que el Consejo Snódico se encargue del nombramiento y la aprobación del candidato para la dirección dél Seminario. La Junta Directiva puede, tal vez, presentar algunos nombres como sugerencia.

Requisitos Necesarios para ser Director

Sería aconsejable que el director pueda dedicar un cuarto hasta medio tiempo en su trabajo para el seminario. Fuera de ésto el director debe tener las siguientes cualidades: 1) Deber poseer un conocimiento completo del programa de seminario por extensión y un conocimiento general de la instrucción programada. 2) Debe mostrar interés en el programa como está siendo llevado a cabo en la actualidad. 3) Debe tener experiencia en enseñar. 4) Debe poseer un conocimiento general de la nueva disciplina que se llama "Dinámica de Grupos". 5) Debe tener capacidad de entrenar a los profesores en el programa del seminario por extensión. 6) Debe poseer un buen conocimiento de teología y de las materias que van a ser presentadas en el plan de estudios. 7) Debe tener habilidad administrativa. 8) Debe poseer un título de estudios post-graduados.

Requisitos Necesarios para ser Profesor

Lo ideal sería que el profesor pueda trabajar por el tiempo completo, pero considerando las necesidades de pastores, no podemos pensar en eso. Después de nombrar los primeros profesores, sería posible que otros, sea pastor o laico, quienes han asistido por un año a las clases dirigidas por el profesor, puedan ser nombrados para dirigir las mismas clases a los principiantes durante el segundo año. Fuera de ésto el profesor debe tener las siguientes cualidades: 1) Debe haber estudiado el programa de seminario por extensión y presentado un examen sobre los conceptos. 2) Debe saber como dirigir una discusión y lo mejor sería que haya estudiado algo de la "Dinámica de grupo" (Véase la bibliografía). 3) Sería mejor que tenga un título de estudios teológicos y un título de estudios post-graduados o una buena experiencia en la enseñanza. 4) Debe vivir cerca del centro de extensión , si es posible, porque si el profesor tiene que viajar largas distancias, el costo aumentaría considerablemente.

Cursos y Material

La Junta Directiva, o sea el director y los profesores, deben fijar no sólo el plan de estudios total, sino también los

cursos que van a presentarse primero. El órden depende de las necesidades de los estudiantes y los recursos disponibles.

La Junta Directiva tendrá que revisar todo el material ya producido para ver cual se puede utilizar en nuestro programa. No será posible producir nuestro material pirque el material programado cuesta mucho para producir y requiere tiempo y personal capacitado para producirlo. Sin embargo, tal vez, sea de beneficio producir un curso especial de sociología, psicología y antropología a base de la realidad en Colombia. También tendríamos que producir un curso de teología sistemática. Empero, podemos poner este curso para los estudiantes del segundo año o tercero quienes ya han aprendido como estudiar por su propia cuenta. Podemos escribir un manual que les guíe, pero que no es completamente programado.

Apoyo y Acreditación

Es absolutamente indispensable que el seminario tenga el apoyo y acreditación por lo menos de la Iglesia Evangélica Luterana-Sínodo de Colombia. Para lograr ésto sugiero que el Consejo Sinódico acepte el plan y lo presente a la Asamblea General de la Ilgesia para que la Asamblea apruebe el plan y cree la institución del seminario por extensión al nombre que escoja. La Asamblea tendría que considerar los estatutos que el Comité de planeación presente.

Problemas

Uno de los obstáculos para el programa será las distancias que los profesores tendrían que viajar a los centros y su correspondiente costo elevado. En Guatemala la distancia más larga que el profesor tiene que viajar es de 250 Kms. Aquí, tendremos distancias mucho mayores. Debido a las distancias también, habrá un problema en cuanto a reunir a los estudiantes cada mes en el Centro Principal o Regional. Posiblemente, podamos reunir a los estudiantes de dos o tres centros de extensión del área para un centro Regional. Podamos reunir a todos los estudiantes del Seminario en un lugar para una orientación , medio- semestre y graduación final.

Relación con el Centro de Estudios Teológicos Augsburgo

Debemos comunicarles en el CETA que siempre es nuestro deseo apoyar su labor y enviarles estudiantes de Colombia. Esperamos que nuestro seminario por extensión nos ayude a solucionar problemas que el CETA no es capaz de ayudar, pero que no sea de competencia para el CETA. Esperamos que nuestro seminario por extensión produzca aún más estudiantes para el CETA aunque sea en otro plan. Nosotros al ver capacidades intelectuales superiores en un joven que da promesa de ser un teólogo creativo, le enviaremos al CETA

para estudios especiales si ha terminado sus cursos en nuestro seminario en Colombia o para terminar sus estudios en el CETA.

Sería bien solicitar al CETA que consideren la posibilidad de abrir un departamento de extensión del mismo CETA. En tal caso lo que tenemos aquí formaría parte de dicho departamento. El CETA podría entonces, establecer las normas de la educación teológica por extensión, producir los materiales necesarios, hacer los exámenes para que los estudiantes por extensión presenten los mismos exámenes que presentan los estudiantes residentes en el CETA, y conceder los títulos según el nivel del estudiante.

/mam.

PROYECTO DEL PRESUPUESTO
PARA EL IEL-SC
SEMINARIO POR EXTENSION

AÑO 1.970

Comité de Planeación

Cuàtro reuniones : Viajes	$	300.oo
Comidas		400.oo
Utiles y correspondencia		100.oo
Compra de materiales		400.oo
TOTAL para 1.970	$	1.200.oo

AÑO 1.971

PRESUPUESTO DE GASTOS DE INVERSION

Centro de Extensión

9[1] mesas grandes con 8 sillas	C/U $	400.oo	3.600.oo
9[1] tableros		50.oo	450.oo
9[1] Carteleras		40.oo	360.oo
9[1] Armarios con llaves para libros		600.oo	5.400.oo
4[2] grabadoras "C assete".....		1.000.oo	4.000.oo
~~1.350~~ 150[3] libros para cada centro		30.oo	40.500.oo
		$	54.310.oo

Centro Regional

3[1] mesas grandes con 8 sillas...	C/U	400.oo	1.200.oo
500[3] libros para la Biblioteca ...		30.oo	15.000.oo
1 armario con llaves para libros		1.000.oo	1.000.oo
		$	17.200.oo

Total de gastos de Inversión 71.510.oo

NOTAS;

1. Posiblemente existan ya en las iglesias en donde pensamos realizar las clases.
2. Posiblemente no serían nesesarias por un tiempo
3. Hay la posibilidad de conseguirlos gratis por medio del Fondo de Educación Teológica.

PRESUPUESTO DE CUENTAS CORRIENTES

EGRESOS

Administración

Sueldo- Secretaria de tiempo parcial (2 días por semana

900 horas con prestaciones sociales a $ 10.oo	$	9.000.oo
Correspondencia y portes		500.oo
Servicio de mimeógrafo		300.oo
Utiles de escritorio		500.oo
	$	10.300.oo

Viajes

Comité de planeación (enero y febrero)...		400.oo
Centro de extensión (transporte por bus y avión, comida calculada a $ 35.oo por día)		
Chiscas- El Cocuy (cada 15 días por 3 días)		
	Viaje ...	1.440.oo
	comida...	2.620.oo
Socotá (cada 15 días por 2 días)		
	Viaje....	960.oo
	Comida...	1.680.oo
Orocué y Paz de Ariporo (cada mes por 7 días)		
	Viaje....	4.320.oo
	Comida...	2.940.oo
La Dorada (cada mes por 3 días)	Viaje....	480.oo
	Comida...	1.260.oo
	$	16.100.oo

Retiros

Orientación para profesores (2 veces al año por 2 días)	Viaje....	140.oo
	Comida...	680.oo
Centro Regional (4 veces al año y todos a un lugar)		
	Viaje.....	11.320.oo
Conferencistas especiales para el Centro regional		5.100.oo
	TOTAL $	17.240.oo

Total del presupuesto de cuentas corrientes ($ 43.640.oo

INGRESOS

Matrícula:	Por semestre	Por año
(Nivel diploma) 25 estudiantes a $ 20.oo C/U		$ 1.000.oo
Pensión (Nivel diploma) 25 estudiantes a $ 30.ooC/U por materia (2)		3.000.oo
	TOTAL	$ 4.000.oo

SUBSIDIO NECESARIO		39.640.oo
US $ a $ 19.oo	US $	2.086.oo
Por estudiante	US $	83.45
Por estudiante.	pesos$	1.585.60

Gastos para el estudiante del nivel diploma por año:

Matrícula	40.oo
Pensión (2 cursos por semestre)	120.oo
Libros (promedio $ 50 por mat.).....	200.oo
Comida en centro regional	120.oo
Total de gastos por estudiante por año	$ 480.oo

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/mam.

Aug., 1971

SEMINARY "BLAST-OFF" IN COLOMBIA
Arnfeld C. Morck

For more than a year the Colombia Synod has been working out plans for its program for theological training by extension. In January, 1971, the annual convention of the Synod created "Selite" (Servicio Luterano de Instrucción Teológica por Extensión).

In April Lutheran leaders from Perú, Bolivia, Ecuador, Venezuela, Colombia, Guatemala and Mexico met at Bogotá in consultation on this exciting new Latin American concept of theological training. Steps were taken for coordination in the preparation of programmed self-teaching materials, and Spanish-speaking Lutheran residence seminaries were requested to consider establishing extension programs with accreditation of extension studies. These relationships are still under study. Other Protestant seminaries in Guatemala, Bolivia and Colombia have for some time been accrediting extension programs. The Augsburg Lutheran Seminary in Mexico is a member of ALET (Latin American Association of Theological Schools).

At the present writing (August 31, 1971), Colombia Synod's extension program is just getting off the ground, with four extension centers. Two of these started early in August. Two others will be going by the middle of September.

Total enrollment is predicted at about 40 students. An estimated 25 were expected when plans for the extension program began. It is only natural, however, to expect some drop-outs.

"Selite", while starting as a lay training program, is shaped so that serious students can over a longer period of time acquire equivalent training to that of a traditional residence seminary. Theoretically, a good student can complete in six years the equivalent of a three-year formal seminary course, while he continues to work at his job, supporting himself, and family, if married. It may well take him longer. Each student is allowed to work at the self-teaching materials at his own pace. However, it is advantageous to keep about the same pace as others in his extension center, with whom he meets periodically (together with teachers) in a group dynamics situation for discussion, review and tests.

... 2

The extension concept focuses on the mature, natural community leader who is already active in his church. With the programmed, self-teaching materials and periodical class sessions, he acquires on-the-job training which equips him more and more for the varied ministries of the church. Thus, he is not trained away from his native environment (which is so often the case when younger students go abroad for seminary training), but is trained within the vital context of his daily life and community.

While it is too early to evaluate this in-service training program, pioneers in the concept, such as the Presbyterians in Guatemala, are already seeing good results after about eight years of operation. The United Bible Seminary of Colombia reports ten resident students enrolled this year and over 300 extension students. While the extension concept has its weaknesses, it has decided advantages. It may be one of the important answers to vital church growth and self-support. It involves a revolutionary and more of a New Testament concept of the ministry, based not so much on academic degrees as on the spiritual function of pastoring the Christian flock. Pray with us as we work, and watch and hope in Him who called us to His ministry and said "Go"!

August 31, 1971

1972

SERVICIO LUTERANO DE INSTRUCCION TEOLOGICA
POR EXTENSION
CARRERA 13 No. 55-56 - TELEFONO 35 34 65 - APARTADO AEREO 53005 - CABLE: CELMOSA
BOGOTA 2, COLOMBIA

TO: THE SHEPHERD and THE LUTHERAN STANDARD

FROM: Arnfeld C. Morck

For immediate release

Mexico City, June 14, 1972 **Lutheran Extension Seminaries Organize and Call Coordinator**

Representatives of Lutheran extension seminaries in Peru, Bolivia, Equador, Venezuela, Colombia and Mexico met at Augsburg Lutheran Seminary, Mexico City, June 8-10, 1972, to seek a more effective cooperation in curriculum and the preparation of self-teaching, programmed materials.

Participating in the Consultation were: Robert Andrews, Bolivia; Robert Engwall, Peru; John L. Johnson, Equador; Rudolph Blank, Venezuela; Ray Rosales, Mexico; Arnfeld C. Morck and Pausanias Wilches, Colombia (the latter as President of ELC-Colombia Synod); Inger L. Nielsen in representation of South America Lutheran Mission of Norway in Equador; Edgar Keller, representing Texas District of the Lutheran Church - Missouri Synod; Theodore Bachman, Executive Secretary of the Board of Theological Education of the LCA, Hilmer C. Krause, President of Augsburg Seminary, Mexico.

The Consultation (second of its nature; first being in Bogotá, April, 1971) voted to create a Continuing Committee on Lutheran Theological Extension Seminaries, composed of the directors of Lutheran extension seminaries in Latin America. Elected as officers of the Committee were: President, Arnfeld C. Morck; Vice President, Rudolph Blank; Secretary, John L. Johnson. Augsburg Seminary of Mexico will administer the Committee's finances. A total budget of $23,200.00 was approved for 1973, and $25,900.00 for 1974. This includes office, administration, editors' honorariums, initial training of writers, initial printing of materials, salary and housing for a full-time coordinator.

The Committee has extended a call to Prof. Raymond Rosales of Augsburg Seminary, Mexico (with ratification of said school) to coordinate the extension programs of

the various seminaries.

The LWF, Department of Church Cooperation, is being asked for a grant to cover the administration budget and the Mission Boards of the ALC, LCA and LC-MS for the salary budget.

Over 100 students are now enrolled in Latin American Lutheran Extension Seminaries.

According to a 1971 survey made by CLATT (Latin American Committee on Theological Texts), there are 4,878 people studying theology by extension in Spanish-speaking Latin America and 1,400 in Brazil.

cc - Milton Olson
Fred Pankow

June 14, 1972

Photo Descriptions

1. Consultation at Augsburg Seminary, Mexico City, June 8-10, 1972, on Lutheran extension seminaries. Left to right: Arnfeld C. Morck, Colombia; Pausanias Wilches, Colombia; Edgar Keller, Texas; Robert Andrews, Bolivia; Rudolph Blank, Venezuela; Ray Rosales, Mexico; Inger Nielsen of Norway, on call to Equador (hidden in part by Ray Rosales); Robert Engwall, Perú; John Johnson, Equador; Theodore Bachman, U.S.A.; Hilmer C. Krause, President of Augsburg Seminary, Mexico.

2. Pastor Alvaro López, President of Lutheran Church - Mexico Synod, and Chairman of Board of Regents of Augsburg Seminary, Mexico, and Pastor Pausanias Wilches, President of ELC - Colombia Synod, shake hands after the Board voted to establish an extension department and to back the extension seminaries in calling Prof. Ray Rosales as their coordinator.

3. Pastor Alvaro López is thanked by Pastor Arnfeld C. Morck of Colombia, President of Continuing Committee for Latin American Lutheran Extension Seminaries.

4. President Hilmer C. Krause of Augsburg Seminary (left) examines a programmed course in the Book of Acts being prepared in Colombia.

5. Meeting of Augsburg Seminary's Board of Regents, Mexico City, June 12-13, 1972. Left to right: Prof. Esteban Inciarte; Pastor Pausanias Wilches, Colombia; Dr. Jorge Corzo, Colombia (replacing Secretary, Alfonso Corzo); Pastor Russel Helgeson, ALC American Missions; Pastor Fred Pankow, LC - Mo. Synod Secretary for Latin America; Pastor Rudolph Blank, Venezuela; Pastor Hilding Olson, Mexico; Pastor Alvaro López, Chairman of Board; Prof. H.C. Krause, President of Seminary; Pastor Medardo Gómez, Central America. Missing from photo is Pastor Haas of Mexico.

Bogotá, Colombia
December 10, 1973

FOR IMMEDIATE RELEASE

Co-Extensión (Coordinating Committee for Lutheran Extension Seminaries in Spanish America) met in Bogotá, Colombia, December 3-6, 1973, for its third meeting since its creation in June, 1972. The Committee is made up of the directors of the Lutheran extension seminaries in Spanish-speaking America.

Present at the Bogotá meeting were: Almer Fenner, Bolivia; Robert Engwall and Edelmiro Cortés, Perú; Richard Erickson and Kore Eidem, Equador (the latter as observer for the Norwegian South America Mission); Neemías Díaz, Mexico; and Arnfeld C. Morck, Colombia. Missing were Rudy Blank, Venezuela, and Carlos Maestre, Uruguay, invited to report on the new extension program just opened in that country last July.

Among other business, the Committee sharpened up its working objectives, took steps to clarify relations with Augsburg Lutheran Seminary in Mexico City, assigned the writing of several programmed study manuals to respective authors, and tried to select a Lutheran candidate for a specialized course in extension teaching.

This course, geared to train 10 Latin American educators as specialists in extension teaching, has already entered its first stage, a survey to be made in the candidates' home areas. Specialized study and training in directing teaching workshops will start early 1974 at the Presbyterian Seminary in Guatemala. The men trained in this program will hopefully become trainers of others: extension teachers and writers of programmed self-teaching materials.

The need for both is great. ALISTE (Latin American Association of Extension Institutions and Seminaries) reports that there are now 11,000 people studying theology by extension in the different Latin American countries, in 80 different extension programs.

All this means a new and daring concept of the Christian ministry and a more practical on-the-job training for the varied ministries in the church. It is an attempt to raise the academic training of thousands of functional pastors of fast-growing churches in Latin America, the majority of whom have scarcely an elementary education. Ironically, the historical churches (Lutheran, Presbyterian, Anglican) who have insisted on high academic standards for the ministry, have grown painfully slow in comparison to the new evangelicals. While striving to improve the training of many lay workers (some of whom may become ordained pastors in the course of time), we are convinced that ordination is not something contingent on a university degree. Rather, it should be contingent on the pastoral function, the church's approval of and blessing on men whom God has called and anointed for a given ministry, and the confidence of those they serve.

We referred, above, to theological education by extension as embodying a new concept of the ministry. Perhaps it is rather an old one, that of the early church: Jesus teaching His disciples; Paul teaching Timothy, Titus, Aristarcus, Trophimus and Mark... and they did it without programmed materials. They were "programmed" by the Spirit of God.

-- Arnfeld C. Morck

Junio 11-12, 1974

CO - EXTENSION

Informe del presidente (y Coordinador interino) a la reunión conjunta con SEMLA, México, D. F., Junio 11-12 de 1974.

I. Historia de Co-Extensión y sus relaciones con SEMLA.

A. Consulta de Bogotá, 20-22 de Abril de 1971.

El primer paso concreto tomado por los seminarios luteranos de extensión en Hispanoamérica hacia la coordinación fue la Consulta de Bogotá en Abril (20-22) de 1971, convocada y costeada mayormente por el Seminario Luterano Augsburgo de México. Asistieron los directores de los programas de extensión en México, Colombia, Ecuador, Venezuela, Perú y Bolivia. Por motivos de salud, el entonces Rector de Semla, Prof. Hilmer Krause, no pudo asistir, pero mandó con el director del Plan 70, Prof. Ramón Rosales, un mensaje grabado. Además, fueron presentados importantes estudios sobre varios aspectos del ministerio cristiano por: Prof. Edgar Keller, Prof. Ramón Rosales, y los pastores Mario Jacobson y Rodolfo Blank.

En dicha Consulta se resolvió:

1. Nombrar al Pastor John Johnson como coordinador, especialmente en lo que refiere a la preparación de materiales autodidácticos y la consecución de personas idóneas para escribir tales materiales;

2. Gestionar con los Seminarios luteranos en Hispanoamérica la creación de departamentos de extensión y recomendar a las escuelas de extensión afiliarse con los seminarios en lo que fuera posible y deseable;

3. Tomar el concepto de las respectivas iglesias sobre la formación de una asociación de seminarios luteranos de extensión (Véase Acta Abril 71, VI, Recomendaciones).

B. Consulta de México, Junio 8-10, 1972.

A esta Consulta, realizada en el Seminario Augsburgo, asistieron los directores de seminarios luteranos por extensión en Hispanoamérica, más el Prof. H. C. Krause, Rector del SEMLA; Prof. Edgar Keller; el Dr. Theodore Bachman, en representación de las Juntas misioneras de Norteamérica; la Srta. Inger Nielson, de la Misión Luterana Noruega de Ecuador; el Pastor Pausanias Wilches, presente de la IEL-SC, y otros observadores.

En resumen, se resolvió:

1. Organizar un comité coordinador integrado por los directores de Seminarios Luteranos de Extensión;

2. Pedir a las Juntas Misioneras norteamericanas y a la F.L.M., financiar el proyecto;

3. Pedir a SEMLA permitir que el Comité asesore al coordinador (un profesor de SEMLA), y que administre los fondos del Comité bajo la autorización del Coordinador;

4. Elegir Mesa Directiva del Comité:

   Presidente - Arnfeld C. Morck,
   Vicepresidente - Rodolfo Blank,
   Secretario - John L. Johnson;

5. Llamar al Prof. Ramón Rosales como coordinador de los seminarios por extensión, especificándole los deberes de tal cargo;

6. Especificar las funciones del Comité;

7. Se elaboró el presupuesto para los años 1973 y 1974;

8. Se elaboró un plan básico de estudios a recomendar a los seminarios de extensión, pidiendo, a la vez, a éstos que presentasen planes de estudio que reflejaran mejor las necesidades actuales de las iglesias de América Latina;

9. Se comisionó al presidente del Comité para gestionar la solicitud de fondos de las entidades patrocinadoras, y al llamamiento del coordinador . . . lo que en efecto se hizo en seguida, con la autorización de SEMLA. (Véase Acta)

C. Primera Reunión de Co-Extensión, México, Junio 11, 1972.

Basándose en las decisiones de la consulta, inclusive el nombramiento de la Mesa Directiva, el Comité procedió a la consideración de: 1) Una comisión editorial; 2) escritores de materiales autodidácticos y 3) varios asuntos de protocolo, (véase acta).

D. Acciones tomadas por el Consejo General del SEMLA en su reunión de Junio 12 y 13 que se relacionen a Co-Extensión.

1. Se recibió el informe del presidente de Co-Extensión y su recomendación de crear un departamento de extensión del SEMLA, el nombramiento de un Coordinador de los seminarios por extensión y que SEMLA llevara la contabilidad de Co-Extensión.

2. Se tomaron las siguientes resoluciones, que citamos textualmente del acta:

   A. Seminarios de Extensión:

   A. Considerando el éxito del Plan 70 del SEMLA en la preparación de laicos y considerando la necesidad de coordinar las actividades de los Seminarios de Extensión en Bolivia, Colombia, Ecuador, México, Venezuela y Perú, Resuélvase establecer un departamento de Extensión del SEMLA.

B. Se acordó aceptar las peticiones solicitadas por el comité continuador de los seminarios por Extensión, a saber:

1) Nombrar un coordinador que sea miembro del cuerpo docente del SEMLA y que dicho coordinador sea asesorado por el Comité continuador de los Seminarios por Extensión.

2) Que Semla lleve la contabilidad de los fondos del Comité Continuador.

C. Se acordó autorizar al Comité Continuador para hacer llamamiento al Prof. Ramón Rosales como Coordinador del Departamento de Extensión de SEMLA y de los Seminarios de Extensión.

D. Se autorizó a la Facultad del SEMLA para contratar los servicios de un coordinador del Plan de los 70".

3. Se resolvió sugerir a los cuerpos constituyentes que adelanten gestiones en sus respectivas iglesias con miras a preparar, dentro del elemento latino a pastores que podrían llegar a ser, en el futuro, profesores del SEMLA o en los programas de Extensión. (Véanse Actas SEMLA, Junio 1972).

Cabe decir que, basado en las mencionadas acciones de la Consulta de México, la Primera Reunión de Co-Extensión y del Consejo General de SEMLA, fue llamado el Profesor Rosales como Coordinador, cargo que ocupa a partir de enero del año 1973, y se ha conseguido el buen apoyo financiero de las tres Juntas Misioneras de las Iglesias Norteamericanas de la World Mission Prayer League y de la Federación Luterana Mundial. En la ausencia del Profesor Rosales, que viene haciendo estudios de doctorado, de agosto 1973 de 1974, el suscrito ha servido como Coordinador interino. Además, como se sabe, las señoritas Eleanor Schulz y Ruth Temple han atendido los asuntos de secretaría en la oficina central de Co-Extensión, en los predios del SEMLA.

El Pastor Neemías Díaz ha venido dirigiendo el Plan 70 en México.

II. Marcha General de Co-Extensión.

A. Otras Reuniones:

1. Medellín, Colombia, enero, 1973.

Se reunió el Comité en la Ciudad de Medellín, en conexión con la Consulta Internacional que hubo, la cual dió a luz a Aliste (Asociación Latinoamericana de Instituciones y Seminarios Teológicos por Extensión).

En esta reunión de Co-Extensión se elaboró un plan de trabajo y procedimiento en cuanto a los manuscritos de materiales autodidácticos, (véase acta).

2. Bogotá, diciembre, 1973.

Ya que se han leído en la presente reunión las actas de diciembre de 1973, documento que formará base para parte de nuestro trabajo en el momento, sólo me voy a referir a las preocupaciones principales de esta pasada reunión:

1) Las relaciones entre SEMLA y Co-Extensión, motivo principal de la presente reunión (véase numeral VI del acta, y el documento de SEMLA.)

2) Adiestramiento de personal docente y escritores. Como se sabe, el comité hizo grandes esfuerzos para "reclutar" al menos un educador luterano para cursar los estudios de especialización ofrecido por Aliste. Seleccionamos a 6 posibles candidatos, pero ninguno de ellos podía aceptar debido a compromisos de trabajo.

3) Se trató de definir más específicamente los objetivos de Co-Extensión, (véase acta, numeral XX).

B. Talleres y otras Actividades del Comité.

El Coordinador organizó un taller para personal docente y escritores, que se llevó a cabo en el Seminario Presbiteriano de Guatemala, en Junio del 73, dirigido por personal de Aliste.

En Julio del mismo año, el Coordinador visitó a todos los programas luteranos de extensión, menos el Instituto Juan de Frías de Venezuela. Enseñaba la Evangelización en el Encuentro Anual de SELITE en El Cocuy, Colombia y editó su Manual sobre la Evangelización en forma programada antes de viajar para el Norte.

El suscrito coordinador interino tuvo el placer de enseñar en el Encuentro General del Instituto Juan de Frías en Ciudad Guayana, Venezuela, junto con el Prof. Roberto Huebner, en marzo del presente año. También le ha tocado la organización de varias reuniones, como la de Co-Extensión en diciembre, la presente, la de la Directiva de Aliste en Febrero, y el Taller de Aliste que se llevará a cabo en Bogotá los días 17 al 21 de junio. Este es uno de los varios talleres dirigidos por los 9 primeros candidatos del plan de especialización de Aliste que en estos mesos se están realizando. En Julio, 8 al 12, habrá otro en Bolivia auspiciado por Co-Extensión y Aliste.

Durante las mismas fechas, el Prof. Roberto Huebner estará enseñando hermenéutica en el Encuentro General de SELITE en Sogamoso, Colombia, la segunda vez él y SEMLA colaboran directamente en los programas de extensión, fuera de México, en el presente año.

En muchas maneras hemos experimentado las bendiciones de Dios, pero hay una cosa que especialmente me preocupa, y es que hemos hecho el menor progreso en el area de actividad que representa nuestra mayor razón de ser, o sea en la preparación de materiales autodidácticos. La verdad es que todavía no hemos encontrado a personal idóneo que disponga del suficiente tiempo para realizar tales escritos.

Además, la mayoría de nosotros somos todavía inexpertos en la técnica de la programación. Pero poco a poco se anda lejos.

Hermanos, que sigamos andando . . . . pero un poco más aprisa!

Arnfeld C. Morck

March, 1975

We begin our trip down the Meta River with our helmsman, -- Clodomiro Camargo.

TEE BY DUGOUT

A. C. Morck

Theological Education by Extension (TEE) goes on in strangely different places and circumstances. Sometimes in cities with college graduates, sometimes in palm-thatched huts with men of scanty formal education, but amazingly self-taught.

Today I want to tell you about a teaching workshop recently held at El Banco, a town of over 1,000 people just above the mouth of the Pauto River in Colombia, S.A.

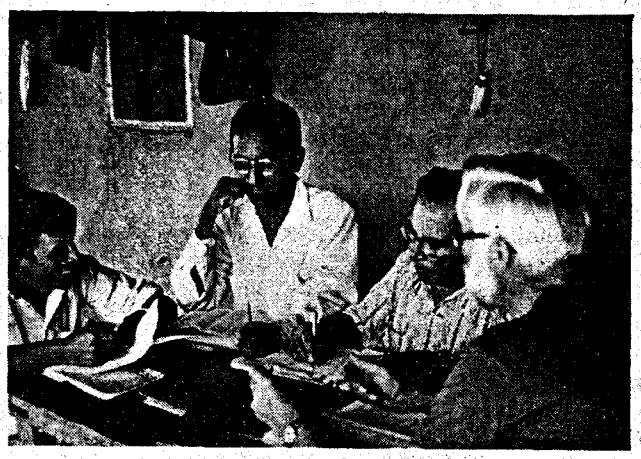
Fred (who took off time from his Grade XI Alberta Correspondence Course) and I went by car to Villavicencio on the edge of the Eastern Plains. The trip was uneventful except for waiting our turn to cross the narrow army bridge at the spot where a recent landslide buried nine buses and other vehicles with over 400 people.

The next morning Bob Finke, an independent missionary, flew us to Orocue in his tiny one-motor plane. The one and one-half hour flight took us over rivers and grasslands dotted with patches of trees. The gray zebu cattle and giant white cranes were specs on the green. Next day (Sunday) we had two services with the little group at Orocue. Monday we tossed our knapsacks into the huge dugout and sped down the Meta River, with Clodomiro Camargo at the helm. Powered by a 25 h.p outboard Yamaha, this hollow log, 39 feet long and 5 feet wide, makes an excellent craft. Made by one of the believers, it was bought by the church for about 222 dollars, considerably less than commercial value. On the way, we stopped at a palm-thatched farmhouse whose walls were largely made of lumber from the "St. Paul", our old riverboat, now dismantled. By late noon we reached our destination, El Banco, about a 30-minute run up from the mouth of the Pauto. Here we were to work for a week with three extension students: Juan Saenz, who pulls or fills teeth and makes dentures; Clodomiro Camargo, a practicing, self-trained medic who travels with his Bible, stethoscope, syringes, and a supply of drugs; Ambrosio Sogamoso, a sawyer, now trying to eke out a living with his family on a plot of ground cleared in the jungle.

We worked in two areas: The doctrine of the Holy Spirit, and Practical Homiletics. Bible texts were analyzed and outlined, then expounded at the evening services by the students. Mutual criticism was made in next day's session. The visiting teacher-preacher managed to coach from behind the scenes except for Sunday morning and one evening when he spoke on sanitation and nutrition as related to spiritual health.

Even though these plainsmen usually have enough plantain, cassava root, and meat to fill their stomachs, they obviously suffer from malnutrition and tropical parasites. Beef, tough or tender, sells on the plains for eight pesos a pound (about .29 U.S.). But a chicken, sold live, brings 100 to 120 pesos (about $4.40 U.S.). Malaria, at one time almost extinct in this area, is now on the increase. We slept each night with our hammocks protected by mosquito nets.

Fred cheerfully faced the inevitable consequences of being a "P.K." when asked by those who led the meetings to "give his testimony". He was well received and enjoyed the trip even though he didn't get to see any "chiguiros" (tapirs) and monkeys in the wild. He



Working with three extension students at El Banco.

did *eat* chiguiro and turtle meat. Population is mushrooming along these rivers, with banana and orange plantations breaking through the jungle vegetation that fringes the banks. Iguanas and turtles stared placidly from tree trunks as we passed. Rich varieties of colorful birds supplied the background music for the motor's constant purr.

As you have guessed, the workshop is finished and we are moving upstream, calling on settlers, preaching and teaching, among the groups of new believers where we tied up for the night. The first day we stopped seven or eight times. Teaching sessions were held in five different neighborhoods. It was pure joy to see how the Holy Spirit is using Clodomiro to minister to these people. It seems he knows everybody and is loved and trusted by all. He now sees the urgent need of *teaching* as well as preaching. These groups are being visited by self-appointed, roving evangelists who confuse and divide the new believers, trying to get a following for themselves. Yet, at all the points where we taught, there was a positive response to Clodomiro's challenge to remain loyal to the Lord and to be served by our church. Even though we were teaching rather than preaching on this trip, a whole family at one place spontaneously decided for Christ. At another, our last night on the river, eight new members were received and given communion.

Next morning, at 4:15, the motor began pushing us upstream. We reached Trinidad at 7:30, on time to catch an ailing DC-3 to Paz de Ariporo. Here we spent a long weekend with Benjamin Ojeda (recent graduate from Augsburg Lutheran Seminary in Mexico) and his congregation, participating in services and closing exercises of the school. Enrollment was over 200 this year.

Monday, at 4:45 a.m., we started by bus for Yopal, Sogamoso and back to Bogota. The first lap of the journey took us seven hours instead of three and one-half. We forded the first river successfully with the water over the floorboards of the bus. Crossing the second river, the motor (even though wrapped in plastic) got wet and stalled. After an hour and a half, we were pulled out by a truck.

At about 10:00 p.m., we were home again, thankful and happy . . . because we had seen God at work.

MEDICAL MISSIONS AT PONTA GROSSA, BRAZIL

by Peter Mathiasen

Dreams . . .

Dreams . . . dreams . . . dreams!

We all have them and often work a lifetime to fulfill them. Sometimes the years slip by and we don't quite manage to get where we wanted to go. Sometimes we find that our vision was too small and the Lord had to nudge us on to greater things.

The evangelical community in Ponta Grossa, Brazil has had its dreams too. Now over 10 years ago the evangelical churches, mainly Presbyterian, Baptist and Lutheran formed an association which had the express purpose of making possible medical care for many who were not able to obtain it. Land was donated and a hospital building erected, all with local funding, appeals and donations, a real example of initiative on the part of the church of Christ in a developing nation. The enthusiasm generated and the will to serve has been truly remarkable and inspiring.

Now, however, the Association (Associacao Evangelica Beneficente de Ponta Grossa) has come to a difficult hurdle. In order to begin to operate, even on a partial basis, funds in large sums will be necessary for basic equipment, offices, and operating rooms as well as for hospital rooms and out-patient clinics. Costs have snow-balled and continue to do so with each passing month. Needs have increased in the area, far beyond original estimates. Ponta Grossa is now entering a stage of rapid growth and expansion as industry moves into the city, with accompanying population growth, and yes, a shortage of hospital beds. Many of those who arrive in the city are unskilled workers, and end up in slum areas. These too need medical care, and often are affiliated with neither agricultural or industrial health plans.

What can we do? We can be concerned Christians and pray for these people and the hospital which Christian people are working to put into operation. Especially we can remember in prayer the need for Christian doctors, nurses and administrative personnel necessary for a good hospital. And then we can contribute of our means as the Lord leads, and thus help them to fulfill a dream which has come close to being realized, but which has this one last hurdle to leap.

1976

PROYECTO : C E N T R O T E O L O G I C O

I. INTRODUCCION: Historia conduciente a su necesidad.

A. Antecedentes en Torno a SEMLA

Cuando en los años de 1960 y 61 se estaba dando los pasos definitivos para establecer un Seminario Teológico luterano que habría de servir a las iglesias luteranas en el Sector Norte de America Latina , los líderes de la Iglesia Evangélica Luterana-Sínodo de Colombia estuvimos ampliamente convencidos de que Bogotá sería el lugar indicado para tal establecimiento y eso por dos razones principales ;

1. La centralidad geográfica de Bogotá ;

2. Colombia prestaba gran facilidad para la adquisición de finca raíz, personería jurídica y visas, tanto para alumnos como para profesores del exterior. Al contrario en México todo esto era, y es dificilísimo y complicadísimo.

No obstante, como todos sabemos, se estableció el Seminario en México, ya como CETA (Centro Teológico Augsburgo) o ya como SEMLA (Seminario-Luterano Augsburgo). Pero la historia ha venido dando razón a los fundadores colombianos que en esa época perdieron la batalla que se libraba para tener el Seminario en este país. Tal razón se debe no sólo a los factores ya mencionados, sino también a que las iglesias de México no han sabido dar una acogida cordial a los estudiantes extranjeros ni prestarles un ambiente propicio para su entrenamiento práctico y para el crecimiento de su vida espiritual durante los años de estudio. Y esto a pesar de tener dentro de la comunidad Teológica de Méxicoexcelentes profesores,excelente biblioteca y excelentes facilidades físicas .

B. Solicitud de Venezuela: No sólo en Colombia se ha sentido frustración por lo anterior, sino en otros países también. En 1974 luteranos de Venezuela presentaron una solicitud doble ante una reunión conjunta de SEMLA y Co-Extensión ,pidiendo, en primer lugar, que las oficinas de Co-Extensión fuesen trasladadas a Bogotá , y en segundo lugar, que se estableciera "un centro de estudios por residencia en Bogotá,para beneficio de pastores y laicos". Veáse Acta de la Reunión Conjunta, junio 11 y 12 de 1974.
Veáse también el estudio hecho por el Dr. Rosales y el Pastor A. C. Morck, con miras a tal traslado.

C. De I.B.C. a SELITE: Cuando en 1964 el Consejo Sinódico tomó la dolorosa decisión de cerrar el Instituto Biblico Cultural tomó a la vez la resolución positiva de buscar otra manera de preparar obreros para los ministerios de la iglesia.

Al fin, puesto en marcha el segundo semestre de 1971, SELITE (Servicio-Luterano de Instrucción Teológica por Extensión), fue la respuesta a esa necesidad.

D. Recomendación de la IEL-SC: Debido a lo prolongada que es la Educación Teológica -por extensión, y el poco tiempo que a veces tienen los alumnos de extensión para cumplir con sus tareas,se ha manifestado el deseo de tener un programa de residencia para suplementar los estudios por extensión,aunque fuera de corto plazo.
Tal idea fue expresada verbalmente por el Pastor Oliverio Mora de El Cocuy, y fue dado curso en la Asamblea General de la IEL-SC, en enero de 1976, cuando se resolvió recomendar a Co-Extensión y SEMLA la creación de un Centro Teológico de residencia en Colombia que funcionara en com-

binación con los programas luteranos de extensión en esta área del Continente. (Veáse Acta Asamblea XI, F.)

II. OBJETIVOS DEL CENTRO.

A. Proveer estudios suplementarios para alumnos de los programas de extensión en Colombia, Venezuela, Ecuador, Perú, Bolivia, etc., en la medida que estas escuelas teológicas de extensión lo necesitaran;

B. Proveer un plan o sistema de actualización Teológica para los pastores de nuestras iglesias . (veáse acta Asamblea General, Enero de 1976)

C. Proveer un lugar para :

1. Estudio e investigación bíblica, con biblioteca (de libros caseells,etc) y con un profesor-director de tiempo completo;

2. Residencia para un número limitado de alumnos (ocho o diez a la vez,para principiar)

3. Talleres, retiros y encuentros para alumnos y pastores, comités, etc.

D. Asesorar a las congregaciones en sus programas de educación parroquial.

E. Preparar mateirles autodidácticos para los centros de extensión.

F. En resumn, en colaboración con los programas de extensión, formar teológicamente el personal idóneo para todos los ministerio de la iglesia, como maestros, pastores, evangelistas, trabajadores sociales, administradores, periodistas, agrónomos, medicos, enfermeras (os), músicos y músicólogos, etc. etc.
Entiéndase bien que estamos diciendo formar teológicamente, pues, obviamente, la preparación especializada para muchos de estos ministerios se haría en las Universidades y las escuelas técnicas o vocacionales.

III. EL ALUMNADO

Especialmente los alumnos de extensión y los pastores, pero se recibiría a cualquier persona que haya consagrado su vida al servicio del Señor y que deseara prepararse mejor.

La admisión podría ser a base de la capacidad del alumno para cursar determinadas materias a su debido nivel, como se hace,por ejemplo, en la Universidad abierta de Inglaterra.

IV. EL PROFESORADO:

Para principiar se recomienda que haya un profesor-director (ojalá con almenos sus masters en Teológia y/o en educación) que trabajaría de tiempo completo asesorado de tiempo parcial por:

A. El Coordinador de Co-Extensión;

B. El Director General de Selite;

C. Otros profesores o especialistas invitados.

V. OTRO PERSONAL :

A. Una buena Secretaria-mecanógrafa- administradora, y

B. Una persona para la limpieza y mandados.

VI. PLANTA FISICA:

A. Una construcción que contará con:

1. Un cuarto para biblioteca;
2. Dos " para aulas
3. Un cuarto para secretaría y materiales;
4. Un " " oficina del director;
5. " " " " del coordinador de Co-Extensión;
6. " " " " del Director de Belite
7. " " " Capilla;
8. Dos apartamentos para alumnos en residencia.

Se recomienda la considerción de las siguientes posibilidades:

1. Comprar un pequeño edificio de 5 0 6 apartamentos, de buena construcción pero no ultramoderna. Tal edificio tendrá probablemente garajes que si no se los necesitara para vehículos, podrían usarse para futuro desarrollo: Talleres de tipografía, artesanías, bodegas, etc.
   Posible valor: 3.000,000.00 = U S. 84.507.00.

2. Comprar terreno y construir según las necesidades.
   Posible costo: 3,500,000.oo = US 98,592,oo.

3. Ubicar el Centro Teológico en el mismo predio del proyectado centro de retiros. Véase descripción y estimación de ese proyecto.

4. Empesar por arrendar espacio en uno de los Seminario o establecimientos catolico-romanos que dispongan de lugar.
   Costo: sin averiguar.

B. Dotación del Centro: Muebles, Maquinas, Equipo, etc.

metal 9.746.00 ; madera 8621.00

3 escritorios ejecutivos a 6.390.oo c/u	=	19,170.oo
3 sillas ejecutivas a 2600 c/u	=	7,800.oo
1 escritorio de secretaria a 5.000.oo	=	5.000.oo
4 mesitas de máquina a 900.oo c/u	=	3.600.oo
3 archibadores (de 4) a 3.900.oo c/u	=	11.700.oo
1 silla de secretaria a 2.400.oo	=	2.400.oo
8 sillas de brazos para secretaría y oficinas a 1.500.oo c/u	=	12.000.oo
2 mesas biblioteca a 1.300.oo c/u	=	2.600.oo
8 sillas biblioteca a 900.oo c/u	=	7.200.oo
mesas y sillas para aulas		12.000.oo

Ojo! agregar 15 % de aumento desde Dic. 1976 a junio 77

12 sillas para capilla a 900.oo c/u	=	7.200.oo
1 altar a 2.000.oo	=	2.000.oo
2 máquinas IBM de escribir eléctricas de 20"		
64 % a 39.270.oo 40,650.00	=	78.540.oo
14.5 % 1 mimeografo Rex Rotary	=	39.375.oo 42500 40% 45,050.00
1 calculadora eléctrónica	=	3.550.oo
2 grabadoras Cassett		3.550.oo
T O T A L		221.285.oo

C. Amoblado de dos apartamentes a 75.000.oo c/u = 150.000.oo

Así que el total del costo de la planta fisica podría ser :

El Edificio	3.000.000.00
Dotación	221.285.00
Muebles dos Aptos.	150.000.oo
TOTAL.....	3.371.285.00

O sea en Dólares US$ 94.433 con imprevisos sería entre US$95.000. y US$ 100.000.00 – ahora alrededor 115,000.00

Hay todavía detalles omitidos como estantería y tarjeteros para las bibliotecas los libros, cassettes, etc. No se ha incluido ahora proyectores tampoco.

VII. FINANCIAMIENTO :

Aún con las mayores esperanzas de fomentar(mayor) mejor mayordomía entre la feligresía de nuestra iglesia, un optimismo realista no alcanzaría a creer que las congregaciones del Sínodo podrían cubrir el costo inicial del proyecto,ni por unos años el costo de la operación corriente. Por eso habría que solicitar ayuda de otras fuentes como: F.L.M. ; A.L.C.; LCA; LC-MS; WMPL y ELCC. se haría más o ménos como sigue:

a) Los alumnos y/o las congregaciones que los recomiendan para el estudio cubrirían el costo de:

1. Una cuota nominal de arriendo destinado a sufragar los gastos de servicios y mantenimiento;
2. Los libros y materiales de estudio;
3. Una matrícula;
4. Una cuota nominal de enseñanza;
5. Comida que ellos mismos se proveerían en los apartamentos.

B. El Sínodo de Colombia pagaría el sueldo del Director de SELITE.

C. Co-Extensión respaldado por las mencionadas entidades patrocinadoras pagaría:

1. El sueldo y la vivienda del director del Centro Teológico;

2. El sueldo y vivienda del coordinador de Co-Extensión;

3. El sueldo de la secretaria mecanografa - administradora ;

4. El costo total del establecimiento, o sea la finca-raíz y dotación.

Se distribuiría estos costos entre las mencionadas entidades patrocinadoras en porcentajes según la posibilidad de cada una.

VIII. FUNCIONAMIENTO LEGAL

Tendría que estudiarse con Co-Extensión la mejor manera de amparar la planta física con personería, sea con una nueva o bajo la Corporación "Evangélica - Andina (o sea el Sínodo).

En todo se vigilaría a fin de que el proyecto no llegue a ser otro "elefante blanco" o una cosa enclaustrada e institucionalizada, sino una operación movil y dinámica que funcionaría en combinación viva con los programas de extensión y el empeño evangelístico de las iglesias.

Tal vez se lograría conservarlo así estando bajo la administración de Co-Extensión, a no ser que el Sínodo de Colombiaquiera lanzar y mantener todo el proyecto sólo con el respaldp de fuentes que lo ayudarían con el financiamiento.

Falta elaborar un presupuesto anual con o de los gastos de la operación corriente. Obviamente alguna entidad tendrá que ser responsable, tal vez se quiera formar una Junta o consejo general, como en el Caso de Semilla

IX. CALENDARIO:

Podría ponerse en marcha tan pronto como se consiguiera los fondos necesarios , aun antes de trasladar las oficinas de Co-Extensión a Colombia traslado que tendríamos que posponer como dos años debido a estudios que estará haciendo el actual Coordinador de Co-Extensión.

1976

SUGERENCIAS EN CUANTO A ESTUDIOS PRELIMINARES NECESARIOS PARA ESTABLECER EL CENTRO DE ESTUDIOS TEOLOGICOS

(Averiguaciones y Proyectos que se harían en grupos para presentar a consideración de la Comisión de Proyectos)

I. ORAR: Todos, específicamente, pidiendo a Dios sabiduría, visión y discernimiento para hacer en todo su voluntad.

II. OBJETIVOS Y ESTRATEGIAS: G. Wilches, Roy Seger, H. Lara, Alfonso Corzo y Jorge Corzo.

Elaborar Objetivos y Estrategias específicos para la IEL-SC.

III. DESCRIBIR LOS MINISTERIOS: G. Wilches, Roy Seger, H. Lara, Ramón Rodríguez y Aristarco Silva.

Describir los ministerios idóneos para lograr los objetivos.

Tómese en cuenta Rom: 12: 3-18; 1ª Cor. 12: 4-11; Ef. 4:1-16, y las necesidades actuales de Colombia.

IV. ALUMNADO: P. Wilches, A. Corzo. Morck y Seger.

A. Pronosticar su categoría y capacidades.

1. Líderes de poca preparación académica que desean suplementar sus estudios por extensión con cursos intensivos y cortos.

2. Bachilleres y Universitarios que se sienten llamados a prepararse para el ministerio Pastoral.

3. Profesionales y otros que desean una preparación Bíblica-teológica para poder servir mejor al Señor y su Iglesia en distintos ministerios.

4. Pastores que desean mejorar sus capacidades y mantenerse eficientes en el ministerio.

5. Profesores de religión en los Colegios y Maestros de Escuela Dominical que desean mejorar sus capacidades.

B. Pronosticar el número y la procedencia de alumnos en las categorías anteriores.

1. De Colombia, cuántos?

2. De Venezuela, cuántos?

3. De Ecuador, cuántos?

4. De otras partes, cuántos?

5. De otras denominaciones, cuántos?

V. CURRICULUM: H. Lara, G. Wilches, A. Corzo, B. Ojeda, Oliverio Mora y Nehemías Parada, Armenio Piñeros.

Tomando muy en cuenta el Currículum Básico para Seminarios de extensión elabora-do por Co-Extensión y Semla:

A. Coordinación entre Extensión y Residencia

Mínimo de materias cursadas por Extensión

Mínimo de trabajos prácticos entre Cursos: Evangelización, etc.

B. Diversidad para los distintos ministerios.

C. Diversidad según los distintos niveles académicos, capacidades y conocimientos.

D. Cómo medir el rendimiento:

1. En los estudios?

2. En los trabajos de min isterio?

VI. CUERPO DOCENTE Y ADMINISTRATIVO: G. Wilches, H. Lara, Seger, Morck y E. Torres.

A. Fundiones y responsabilidades.

B. Cuales capacidades y cualidades?

C. Categorías y número de personal.

VII. UBICACIONES: G. Wilches, V. Pavasars, H. Lara, Alberto Delgadillo y E. Torres.

Bogotá? Sogamoso? Otro lugar? Ventajas y desventajas? En coordinación con el Centro de Comunicaciones y/o Centro de Retiros? Ventajas y desventajas?

VIII. FINCA RAIZ: V. Pavasars, [illegible]dillo, E. Torres, Benjamín Ojeda y J. Sáenz.

Comprar terreno y construir?
Comprar edificio y adapetar?
Arrendar espacio en algún plantel existente para un período de ensayo?
Otras posibilidades?

IX. PRESUPUESTO: G. Wilches, A. Corzo y E. Torres.

A. Consecución planta física?

B. Dotación Planta Física?

C. Biblioteca y Equipos

Totales:

X. ADMINISTRACION Y MANTENIMIENTO: P. Wilches, José Ayala, A. Corzo, A. Delgadillo y B. Ojeda.

XI. ELABORAR PAUTAS PARA MINISTERIOS PAULINOS (de hacer carpas): Todos los Pastores y Evangelistas.

XII. ENTREVISTAS CON OTROS LIDERES: Doctor Jorge Corzo y G. Wilches.

XIII. OTRAS CONSIDERACIONES Y AVERIGUACIONES.

VI (E.)

1976?

OBJETIVOS Y ESTRATEGIA DE LA IEL-SC

Comisión que preparó este trabajo!: Rdos. Gerardo Wilches, Roy Seger, Hernando B Lara, Lic. Alfonso Corzo, Dr. Jorge E. Corzo

NECESIDADES DE LA IEL-SC

1. Liderazgo (pastores, laicos).
2. Necesidades financieras
3. Falta de programación del trabajo a nivel del Sínodo y a nivel de las congregaciones.
4. Necesidades locativas.
5. Falta de Comunicación y Coordinación entre las congregaciones y entre éstas y el Sínodo.
6. Profundización y aplicación de la doctrina cristiana tal como lo enseña la Iglesia Luterana (crecimiento cualitativo de la IEL-SC)
7. Crecimiento cuantitativo.
8. Acción Social de la Iglesia
9. Sentido Misionero de la Iglesia
10. Relaciones con otras Iglesias, entidades, organizaciones, etc.
11. Actualización de la presentación del mensaje bíblico.

OBJETIVOS GENERALES DE LA IEL-SC

" HACED DISCIPULOS "

1. Preparación de líderes (pastores y laicos)
   - pastores
   - evangelistas
   - maestros de Esc. Dom. y seculares
   - otros

2. Fomentar la participación de todos los miembros de nuestras congregaciones en el ministerio global de la Iglesia de acuerdo a las capacidades, talentos, posibilidades , etc.

3. Que mediante una adecuada planeación y programación del trabajo del Sínodo se logre o se experimente un crecimiento tanto cualitativo como cuantitativo de su membresía a través de :
   - EVANGELIZACION Y ACCION SOCIAL
   - EDUCACION EN SUS DIFERENTES ASPECTOS

4. Que la IEL-SC enfoque su trabajo evangelístico de acuerdo con las enseñanzas bíblicas y el ejemplo de Cristo mismo, es decir, tomando al hombre como un todo integral, tomando en cuenta no solo los aspectos espirituales sino también los temporales.

5. Que la IEL-SC guíe a todas las personas involucradas en el trabajo de los Colegios para que mediante conocimientos cada vez más profundos y actitudes más positivas, adquiera formas de co ducta más responsables en relación con Dios, con la Iglesia, con el mundo físico, con el prójimo y consigo mismo.

6. La Acción Social debe orientarse a programar trabajos o proyectos que le permitan a las personas de la Iglesia y fuera de ella mejorar sus condiciones de vida y por lo tanto poder vivir en una forma más digna.

OBJETIVOS Y ESTRATEGIA DEL SINODO

OBJETIVOS GENERALES

7. Incrementar los recursos financieros mediante una adecuada mayordomía para procurar su autosostenimiento.
8. Que mediante un estudio serio que contemple posibilidades económicas, situación actual y proyección de la obra del Sínodo, se definan las necesidades locativas prioritarias. Se debe llenar una necesidad y no a la inversa.
9. Establecer e incrementar relaciones con otras iglesias cristianas y con aquellas entidades seculares que puedan servir para los fines deseados.

CENTRO TEOLOGICO

OBJETIVOS

1. Que el Centro Teológico provea programas de capacitación para laicos. Esta capacitación puede darse en el Centro Teológico propiamente dicho o en las congregaciones que la soliciten, asesorado por el Centro Teológico.
   Dichos programas de Capacitación estarán orientados a preparar laicos en uno o varios de los siguientes cursos :
   - evangelización, mayordomía, introducción a la Biblia, elementos de Teología Pastoral, dinámica de grupos, métodos de Estudio Bíblico, maestros de Escuela Dominical, relaciones humanas, cómo hablar en público, música y liturgia, otros según las necesidades o las circunstancias.
2. Preparación de EVANGELISTAS
   Habrá dos (2) niveles: Evangelista y Evangelista Bachiller.

   A- EVANGELISTA : para ser Evangelista se requiere:
   - Escuela Primaria como mínimo
   - Haber tomado todos los cursos enumerados en el punto No. 1 de Objetivos del Centro Teológico.

   B- EVANGELISTA BACHILLER : para ser Evangelista Bachiller se requiere :
   - Cuatro (4) años de Bachillerato, como mínimo
   - Cursar todas las materias del punto No. 1 de Objetivos del Centro Teológico
   - Cursar las siguientes materias : administración parroquial, "el crecimiento de la iglesia " (Teología Pastoral), homilética, elementos de Hermenéutica y Exegesis, cultura general, trabajo social, curso de catequistas (Hoefferkamp), denominaciones, actualización de la presentación del Evangelio, historia de la Iglesia.

3. Preparación de PASTORES - por el sistema de Residencia y por Extensión -
   Ambos planes tendrán actividades académicas alternas con actividades prácticas:
   Ej: 4 meses de estudio, 3 meses de práctica bajo la dirección de un pastor,
   4 meses de estudio y un (1) mes de vacaciones.
   Para ser Pastor se requiere:
   - preparación para laicos, preparación para Evangelista y Evangelista Bachiller, pensum especial para Pastores, planeación y programación del trabajo pastoral a nivel parroquial.

4. Cursos de Actualización para Pastores
Estos cursos deben incluir actualización de la presentación del Evangelio, planeación y programación del trabajo pastoral, cómo capacitar a los laicos, organización de talleres, retiros, encuentros, etc.

5. Maestrías

6. Biblioteca para estudio, consulta e investigaciones.

7. Intercambio con otros centros Teológicos Protestantes y Católicos.

8. Ofrecer los programas a estudiantes de otros países.

9. Que el Centro Teológico funcione en estrecha relación con el CCCC para alcanzar los objetivos de Evangelización y Acción Social.

10. Preparar materiales didácticos de acuerdo a las necesidades y objetivos actuales de la IEL-SC, de acuerdo a las necesidades de las congregaciones y a la luz de la problemática actual.

SERVICIO LUTERANO DE INSTRUCCION TEOLOGICA DE LA IEL-SC

POSIBLE DIAGRAMA ESTRUCTURAL

DIRECTIVA

Integrada por: El Coordinador General, el Cuerpo docente residencial y los Directores de centros de Extensión; El Presidente del Sínodo, Ex-Oficio.

COORDINADOR GENERAL

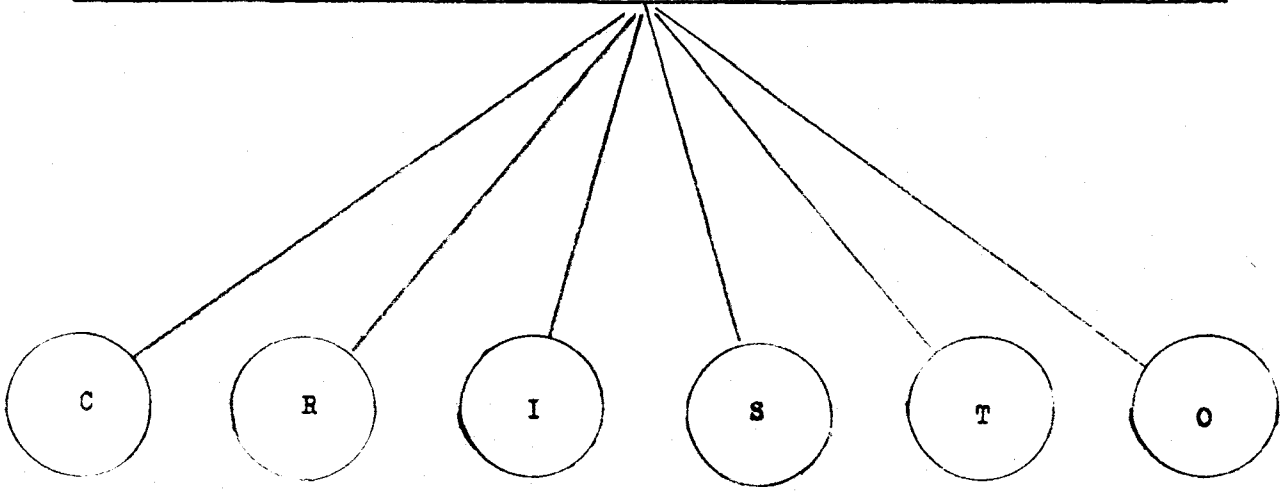
(De Residencia y Extensión..)

CENTRO RESIDENCIAL

~~-RECTO~~R-PROFESOR (ASesorado por el Coordinador General)

CENTROS DE EXTENSION

Los Pastores locales enseñarían, asesorados por el Coordinador General, quien organizaría talleres y cursillos regionales, además de los cursos residenciales, y conseguiría personal docente adicional de tiempo parcial.



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ACIII

CONSULTA LUTERANA DE EDUCACION TEOLOGICA - Bogotá, Colombia

Junio 14- 18 de 1.976 A C T A S

I. INTRODUCCION.-

En la ciudad de Bogotá, Colombia a los 14 días del mes de Junio de 1976, se inició la, "Consulta Luterana de Educación Teológica " con un culto oficiado por el Pastor Pausanias Wilches, Presidente de la Iglesia Evangélica Sinodo de Colombia, quien dió la bienvenida a los Asistentes a la Consulta. (Dctos. 1 y 1-A Saludo Pastor Wilches y Asistentes).

II. NEGOCIOS.-

Los negocios se iniciaron con la presentación por el Prof. Roberto Hoeferkamp, a nombre del Comité Organizador, de las siguientes recomendaciones que fueron aprobadas:

1. Nombrar al Pastor Pausanias Wilches como Presidente de la Consulta.
2. Que téngan derecho a voz y voto los Delegados de las Iglesias Luteranas de América Latina. Tendrán derecho a voz unicamente los representantes del Seminario Augsburgo, de Co-extensión, el Comité Organizador de la Consulta y los Representantes de las Iglesias que patrocinan estos programas de Educación Teológica.Que tengán derecho a voz solamente en los grupos de discusión los invitados y observadores.

II . Que el trabajo en Grupo se haga por países y o regiones.

III. Los grupos de trabajo se organizaron así:

1. México 2. Centro América y El Caribe (CONCAP) 3. Venezuela 4. Colombia 5. Ecuador 6. Bolivia 7. Chile, Uruguay y Argentina.

Los representantes de las Juntas de Misiones y demás invitados pueden asistir a cualquiera de los Grupos por el tiempo que deseen.

El trabajo de los Grupos se realizó conforme al programa de la Consulta (Doc.2) Las concluiones de los diferentes grupos aparecen en los siguientes Documentos:

a) " Nuestra Tarea como Iglesia" (Doc.3)
b) " Nuestras necesidades..."(Doc.4)
c) " Nuestros recursos"(Doc.5)

IV. Estudios bíblicos: fueron dirigidos por el Dr. BELA LESKO, Rector del Seminario Luterano en Buenos Aires.

V. Conferencias:

a) Dr. A. Sitompul - 1a."La educación Teológica hoy" (Doc. # 6)
2a. " Informe sobre becas de la F.L.M.
b) Sra. Zulema de Reinoso - Informe sobre CELADEC.
c) Dr. Raymond S. Rosales -"El Recurso de Extensión "(Doc. # 7)
d) Virgilio Zea S.J. - " La Educación Teológiza por Extensión en la Igl. Romana (Curriculum Metodología, Requisitos, Etc.)
e) Lic. Nelson Castro - " Propósitos originales de Educación Teológica por Extensión" (Doc. # 8).
f) Dr. Esuebio Araya - " Las Iglesias Luteranas en Chile"
g) Dr. HERBERT ZORN - " Autosostenimiento de los Seminarios "

VI. Encuesta sobre la Misión y Ministerio de la Iglesia en América Latina (Doc.9 pags. 43).

Este informe fué estudiado y revisado en los Grupos. En la Sesión plenaria del 18 de Junio, se acordó felicitar a los Profesores del SEMLA, a los encuestadores por dicho trabajo, se les pidió que continuaran con el trabajo de procesamiento hasta donde les sea posible, en vista de la gran importancia de estos datos.

VII. RECOMENDACIONES.- a SEMLA y CO-EXTENSION - Ver Documento # 9.

VIII. AGRADECIMIENTOS.-

La Primera Consulta Luterana de Educación Teológica acordó por unanimidad y con aplausos manifestar su gratitud:

1. A la American Lutheran Church, a la Lutheran Church of America a Missoury Synod y a World Lutheran Federation y a la World Mission Prayer Leage, por su aporte financiero y por la presencia de sus representantes, lo que fué fundamental para el éxito de esta Consulta.
2. Al Comité Organizador (Dr. Roberto Hoeferkamp, Prof. Raymond Rosales, Rv. Kenneth Mahler y Lic. Alfonso Corzo C.) por su brillante trabajo en la Organización y realización de este certamén.
3. A los conferencistas por su valiosa cooperación y las inquietudes que despertaron.
4. A la Sra. Myriam Pérez de Ramírez por su excelente trabajo de secretaría.
5. A las hermanas Vicentinas administradoras del Albergue " Los Pinares ", por las atenciones y amor cristiano que brindaron a todos los asistentes al Evento.
6. Al pastor Arnfeld C. Morck por sus esfuerzos y valiosa colaboración por muchos años en las diferentes formas de Educación Teológica.- Así mismo la Asamblea deseó para él y los suyos un viaje feliz al Canadá.
7. Al Dr. Raymond Rosales, por su valiosa colaboración en SEMLA y CO-EXTENSION. Se felicitó por su nombramiento como Director Asociado de W.M.P.L..

IX. CLAUSURA.-

Siendo las 9.P.M. del día 18 de Junio de 1976, luego del Culto con Santa Cena, el Pastor Pausanias Wilches, declaró clausurada la Primera Consulta sobre Educación Teológica en América Latina.

FRATERNALMENTE EN CRISTO,

HERNANDO LARA RAMIREZ

EDUARDO A CABRERA M.

1976

RECOMMENDATIONS OF THE LUTHERAN CONSULTATION ON THEOLOGICAL EDUCATION

Bogotá, Colombia, June 18, 1976

I. We, representatives of the Lutheran churches in Latin America (Northern Zone), deeply concerned about theological education in Latin America, have, by God's grace, met in Bogotá, Colombia.

II. We have agreed that the context in which our churches exist impells us to interpret with a sense of urgency certain situations arising from the scarcity of pastors and leaders; the ministerial crisis; a deficit of theological education on different levels; the lack of coordination in the educational plans or programs in relation to the concrete realities of the church in Latin America.

III. Upon detecting these realities by means of the survey taken in our congregations, we concertedly affirm that the Reformation of the XVI century is challenging us to constantly analize and rethink our task in the sense of Ecclesia Semper Reformanda, and that:

A. The church cannot ignore the specific realities of our communities. A correct and sincere discerning of the signs of the times is indispensable in order that the Christian Church may fulfill its missionary function. Therefore, in the context of education, we cannot construct a global methodology, but rather must do so by regions and in some cases by countries.

B. The priesthood of all Christian believers impels us to recognize that theological education, on its different levels, is not the privilege or right of a select few, but should be equally within the reach of all believers without distinction of race, age, social status, sex or level of academic preparation for the complete realization of their vocation and ministry. To the extent that the doors to theological education are opened to all believers, the church will receive the real support of our people in general.

C. The growth of the church is attained in direct relation to our faithfulness to the Gospel and our daily spiritual renewal. The constant updating of the curriculums of our theological institutes in Latin America and the inclusion in their programs of courses relevant to the political, social and economic realities of our nations are necessary and desirable. Yet, we must not lose sight of the theological and spiritual dimensions of our task.

D. The educational deficit of our churches forces us to recognize that theological education by extension (without discarding the traditional education imparted by our residence seminaries) seems to be the most adequate alternative at the church's disposal for attaining a massive ministerial training.

IV. Based on all these findings and conclusions, this Consultation recommends

A. to SEMLA and Co-Extensión: the creation and revision of educational programs on different levels in order to prepare for the different

... 2

ministries of the church, such as: pastors, teachers, evangelists, writers, administrators, communicators, social workers, musicians, and others.

B. to the churches: emphasis of the fact that ordination is the exclusive prerogative of these (the churches), and also recommend the elimination of the ambiguity and discrimination which at times exist in the ministerial categories and in the titles used to designate them.

C. to the L.W.F. (with the request): that its Department of Studies organize a workshop of theologians and experts in Latin America on "the relation between ordination and the missionary task of our churches." Taking into account that the function of theological education, in its different forms, is related to the question (often inadequately understood) of ordination, an exhaustive and contextual study of the matter is considered necessary.

D. Further General Recommendations are:

1. Greater coordination and working relations among the existing Lutheran institutions of theological education in Latin America. Such coordination would avoid duplication of effort and cost;

2. Production of teaching materials by the teaching personnel of the seminaries and institutions, and that conditions and means be provided in order to accomplish this purpose;

3. Creation of a basic curriculum for the extension schools (programs);

4. Training of Latin Americans as teachers in seminaries and institutions;

5. Consider the suggestions of the Central America-Caribe group (Document No. 5);

6. Evaluation exams for Extension students wishing to study at Lutheran residence seminaries;

7. Summer courses and short courses for supplementary training of extension students;

8. Study and consideration of letter from the Latin American Lutheran Church of Bolivia;

9. Implementation of the points elaborated by the Venezuelan group on "resources at our disposal" (Doc. 9: 5,6 & 7);

10. Expression of support and confidence, to SEMLA and Co-Extensión for the good work carried on in the development and improvement of our theological education.

NOTES: 1. SEMLA: Seminario Luterano Augsburgo (Augsburg Lutheran Seminary)
2. Co-Extensión: Coordinating Committee for Lutheran Extension Seminaries in Spanish-America;
3. The enumeration of this translation is different from the original Spanish document.

EXCERPTS FROM CO-EXTENSION MEETING
Bogotá, June 19-21, 1976

Regarding recommendations of the Consultation (International Lutheran Consultation on Theological Education, Bogotá, June 14-18, 1976):

A. Agreed that SEMLA and Co-Extensión have a mutual interchange of observers at the respective meetings of each (See VIII, A., and IX, D.).

B. Agreed that a basic curriculum on different levels be created. To accomplish this task, a committee consisting of 2 professors from SEMLA, the Coordinator and the President of Co-Extensión are to meet as soon as possible (See VIII, B. and IX, A). (Note: We understand that these four men met in Mexico City the last days of September, '76).

C. Voted that the Coordinator of Co-Extensión and the Rector of SEMLA communicate the results of the Committee's work to the churches and extension seminaries, and also contact the LWF Dept. of Studies re implementation of the workshop mentioned in the recommendation of the Consultation.

New Coordinator; new location for Co-Extensión.

D. Voted that the offices of Co-Extensión be moved from Mexico to Bogotá. Definite move was postponed until a "prudential time" due to the fact that the new coordinator, Nehemías Díaz (called by Co-Extensión at this meeting), finds it difficult to move to Bogotá at this time (see VIII, C. and X., C, D, E, F and G). Pastor Díaz replaces Dr. Ray Rosales in this post.

Scholarships.

E. Voted that Pastor Nehemías Díaz be offered a scholarship to obtain a Master's degree in extension teaching and administration at the Latin American Biblical Seminary at San José, Costa Rica. See X., E, F, and G.

F. Voted that scholarships for 6 Colombians, 2 Bolivians and 1 Equadorian be approved for the three-month crash course in Extension teaching and programmed writing, hopefully to be held in Colombia and Bolivia next March, April and May, sponsored by ALISTE. See XV., A, B, and C.

Economic Dependence of Theological Education in Latin America.

G. Voted to communicate to the local programs of the supporting churches our concern about finding solutions to the problem of the economic dependence of theological education in Latin America. XI., A.

H. Voted to request each of the six supporting Mission Boards (ALC, LCA, Mo. Synod, LWF, WMPL, NSAM) to contribute the amount of $5,400 (U.S.) for the 1977 budget.

New Extension School

I. Voted to accept the new extension program (LCA) in Uruguay as a member of Co-Extensión (see VII).

All about texts.

J. Self-teaching texts off the press:

1. Acts of the Apostles (2nd Edition) by SELITE, Colombia, and Co-Extensión;

2. The Gospel of John, Bolivia;

3. Homiletics (translated from English original used in Indonesia), Co-Extensión, Mexico.

K. Texts approved for publication:

1. Introduction to the Pauline Epistles (translated from Portuguese), Venezuela;

2. Ministry in the Church (to be translated from English original used in Indonesia). Assigned to Pastor Edelmiro Cortés and Dr. Leonidas Omar Bayo of Uruguay.

Elections.

L. Voted to accept the resignation of Pastor Arnfeld C. Morck as President of Co-Extensión.

M. Elected to replace Pastor Morck in the presidency was Pastor John Johnson of Ecuador.

N. Reelected as Vice President was Pastor Rudolph Blank of Venezuela.

O. Elected as secretary was Dr. L. Omar Bayo of Uruguay.

1976

EL RECURSO DE " EXTENSION "

Esto concretamente quiere decir -

I Una FORMA Diferente de Educación Teológica

(A) Obvio que es justificable una variedad de forma)

B Las características de extensión son las siguientes:

1. El Seminario va al alumno.
2. El autoestudio guiado
   a) Hay un encuentro semanal.
   b) se usan textos programados en la casa.
3. Hay diferentes niveles de estudio
4. Es aplicable a diferentes finalidades Como: estudios pastorales, capacitación de obreros laicos, educación continua, etc..

C Existen variantes.

1. La original se llama la Educación Teológica por Extensión.
2. La Teológía Abierta.
3. El programa de Honduras, para el nivel congregacional.
4. El Plan Setenta.

II Extensión también se refiere al hecho de que un buen número de Programas luteranos latinoaméricanos usan o están por usar esta forma de educación teológica.

A En la Zona Norte:

1. Bolivia
2. Colombia (2)
3. Ecuador
4. México (2)
5. Nicaragua
6. Perú (2)
7. Venezuela

B En otros países latinoamericanos:

1. Argentina (2)
2. Brasil
3. Chile
4. Guyana
5. Uruguay

Total de 16 programas Luteranos

III Extensión significa asimismo una Asociación de programas llamada Co-Extensión.

A El nombre significa: Comité de Seminarios Luteranos por Extensión en Hispano América.

B Los afiliados de Co-Extensión:

1. El Plan Setenta del Seminario Luterano Augsburgo.
2. Instituto Teológico de Extensión Juan de Frías de la Conferencia de Iglesias Luteranas en Venezuela.
3. Seminario Luterano de Extensión de la Iglesia Evangélica Luterana en el Perú.

4. Seminario Luterano de Extensión de la Federación de Iglesias Evangélicas Luteranas del Ecuador.
5. Seminario Teológico Luterano en Bolivia de varias agrupaciones Luteranas.
6. Servicio Luterano de Instrucción Teológica por Extensión de la Iglesia Evangélica Luterana - Sínodo de Colombia.
7. Uruguay

C. Co- Extensión desempeña las siguientes funciones:

1. Servir como medio de contacto entre los programas.
2. Ser centro de información acerca de extensión.
3. Coordinar la producción de textos programados.
4. Facilitar la capacitación de especialistas en extensión por medio de talleres y becas.
5. Asesorar los respectivos programas locales.
6. Mantener relaciones públicas con varias entidades Luteranas y evangélicas de educación teológica.
7. Promover extensión entre las iglesias Luteranas del Continente.
8. Fomentar el estudio de extensión y sus implicaciones.
9. Mantener una oficina en México.

D. El sostenimiento económico de Co-Extensión proviene de las siguientes Juntas:

1. La American Lutheran Church
2. La Lutheran Church of America.
3. La Lutheran Church - Missouri Synod
4. La Lutheran World Federation
5. La World Mission Prayer Leaque

IV Una palabra final: a pesar de que el sistema de educación Teológica por extensión tiene sus debilidades e imperfecciones, de todas maneras, es evidente que ha comprobado su utilidad y por ende, su lugar, dentro del contexto total de la educación teológica de la Zona Norte de América Latina.

ACM

24 enero 1977

AREAS DE COOPERACION ENTRE LA IGLESIA EVANGELICA LUTERANA-SINODO DE COLOMBIA Y LA IGLESIA EVANGELICA LUTERANA DEL CANADA

Considerando que el Consejo Sinódico de la IEL-SC y la Asamblea General de la misma, en sus respectivas reuniones de Enero de 1977, resolvieron iniciar relaciones directas de Cooperación con la Iglesia Evangélica Luterana del Canadá, los representantes de ésta, sugieren respetuosamente a aquella que, como primeros pasos en establecer la deseada cooperación podrían considerarse los siguientes:

I. Que se envíen a las oficinas de Misiones Mundiales de la IEL del Canadá en Saskatoon, copia de Actas, Informes y cualquier correspondencia que atañe a las áreas de cooperación entre las dos iglesias;

II. Que toda solicitud que levante la IEL-SC, sea de personal o de otra índole sea enviada a la IEL del Canadá al igual que a la Iglesia Luterana Americana.

III. Que veamos la posibilidad de cooperar inicialmente en cuanto a personal canadiense si así se desea, y en la capacitación de líderes colombianos, por medio de becas, sea en Colombia o en el exterior; y en el intercambio de personal entre las dos Iglesias, sea de corto o de largo plazo.

IV. Agradeceríamos que la entidad competente de la IEL-SC tuviera a bien responder en alguna forma a estas sugerencias para que vayamos llegando a trazar unas pautas más formales y específicas en cuanto a la deseada cooperación. Que el Señor de la mies nos ayude y nos dirija a tal fin.

ARNFELD C. MORCK, en representación de

PAUL NOSTBAKKEN

Presentado ante el Consejo Sinódico de la IEL-SC el día 24 de Enero de 1977, en Bogotá.

G. C. Morock
Feb., 1977

INFORME DEL COMITE
CURRICULUM BASICO

Integrantes:

Por Co-Extensión: John Johnson.
Neemías Díaz M.

Por SEMLA: Roberto T. Hoeferkamp.
Roberto G. Huebner.

Fechas de la reunión del Comité: 10 y 11 de Febrero de 1977.
México, D.F.

1.- Las primeras horas de nuestro trabajo consistieron en ponernos de acuerdo para la fijación de una agenda que rigiera el rumbo de nuestras actividades. Todos estuvimos de acuerdo desde el principio que nuestra principal labor sería la de elaborar un Currículum Básico para Extensión.

Pensamos asimismo que tal Currículum Básico tendría que tomar en cuenta los distintos niveles con que operan los varios seminarios afiliados a Co-Extensión, esto es, Certificado, Diploma y Bachillerato.

2.- Pasamos asimismo un tiempo considerable en la revisión de los cuestionarios que este Comité había elaborado en la reunión de septiembre pasado y que en su totalidad, esto es de todos los programas, habían llegado a manos de este Comité.

Las respuestas que cada director de programa proveyó mediante este cuestionario nos fueron de utilidad aunque no en materia de reelaboración de objetivos como esperabamos.

3.- A cierta altura de nuestras actividades creímos que un paso indispensable era el de revisar los objetivos de cada programa afiliado a Co-Extensión para así tener más claro ante nuestros ojos los propósitos que cada programa tiene en mente.

Para revisar estos objetivos recurrimos a dos fuentes. Primeramente a la presentación escrita que cada seminario ha hecho casi desde su fundación. Seguidamente, a los cuestionarios que este comité había enviado a cada programa como resultado de su primer reunión de trabajo de septiembre pasado. Por razones explicadas en el punto # 2, nos dispusimos a tomar los objetivos tal y como se nos presentan desde el principio.

4.- Luego de tener ya los objetivos lo suficientemente claros en la mente de cada uno de nosotros creímos que, en base a esto último, debíamos elaborar un objetivo para los seminarios afiliados a Co-Extensión y que, consecuentemente, marcaría el rumbo del Currículum Básico que se nos había encomendado. En otras palabras, el objetivo de los varios seminarios afiliados a Co-Extensión sería el mismo para el Currículum Básico.

5.- Cada uno de los participantes trabajó individualmente en la elaboración de un objetivo que sintetizara los intereses de cada programa. Luego, confrontamos los esfuerzos de cada uno de nosotros y lleguamos al acuerdo de que el objetivo de los seminarios por extensión parece ser el Siguiente:

"Los seminarios afiliados a Co-Extensión tienen el objetivo de capacitar a líderes cristianos para que éstos, de acuer-

... 2

do con sus dones recibidos del Espíritu Santo, guíen al pueblo de Dios en el uso de sus talentos relacionados con ministerio, servicio y testimonio".

6.- Delineando el objetivo creímos que antes deseñalar cursos específicos debíamos pensar en áreas. Así en base al objetivo anterior nos resultaron las siguientes áreas:

I.- Area: Comprensión de los Fundamentos del Pueblo de Dios.

II.- Area: Conocimientos de la Realidad Latinoamericana.

III.- Area: Capacitación para Guiar el Pueblo de Dios.

7.- Teniendo ya definidas las áreas, siempre sin perder de vista el objetivo rector, procedimos a especificar sub-áreas. Las sub-áreas nos quedaron de la siguiente forma:

1.- Para la primer área: a) Biblia.
b) Doctrina.
c) Historia.

2.- Para la segunda área: a) Situación Socio-económica en América Latina.
b) Ambiente Religioso.
c) Realidad Histórica Nacional.

3.- Para la tercera área: a) Expresión.
b) Persuasión.
c) Servicio.

8.- Como punto importante de este informe es necesario dejar sentado que creímos muy importante conocer el proceso de trabajo así como las inquietudes que ha venido siguiendo el taller de Literatura, que se ha venido reuniendo en Antigua, Guatemala, y últimamente en Bogotá, Colombia. Para tal caso, el Profr. Hoeferkamp nos habló tanto sobre la metodología que se ha venido siguiendo en estos talleres como un resúmen muy rápido de los documentos que se han producido. Creemos que dada la trascendencia que los materiales que de este taller surjan, habrá, más adelante, bastante contacto entre este taller de literatura y las instituciones teológicas para las que este comité trabajó. Acordamos pues, reiterar el acuerdo de la reunión pasada de este comité en el sentido de buscar cada vez más nexos con los trabajos del Comité de Literatura de la Zona Norte de la América Latina.

9.- Ponemos pues a la disposición de los varios seminarios afiliados a Co-Extensión, a las iglesias participantes de la Consulta de Educación Teológica, celebrada el año pasado en Bogotá, nuestro modesto trabajo con la seguridad de que en ello pusimos nuestro esfuerzo y que a resumidas cuentas, la plenaria próxima de Co-Extensión dará su veredicto sobre el mismo.

México, D.F.

Por el Comité Pro Currículum Básico.

Presidente: Secretario:

Profr. Roberto Huebner. Neemías Díaz Mazariegos.

Feb., 1977

C U R R I C U L U M B A S I C O .

Primer área: Comprensión de los Fundamentos del Pueblo de Dios.

Primer Sub-área: Biblia.

Cursos

Certificado	Diploma	Bachillerato
1. Antiguo Testamento 2. Nuevo Testamento 3. San Juan 4. Los Hechos	1. Antiguo Testamento 2. Nuevo Testamento 3. San Marcos 4. Los Hechos 5. Isaías	1. Nuevo Testamento. 2. Antiguo Testamento 3. San Marcos 4. Los Hechos 5. Isaías 6. Génesis 7. Romanos

Segunda Sub-área: Doctrina

5. Doctrina Bíblica	6. Teología de Lutero (en base a los catecismos).	8. Teología de Lutero (en base a los catecismos). 9. Teologías Modernas 10. Teologías Clásicas

Tercer Sub-área: Historia

6. Vida de Lutero (en base al libro de Ingerborg Sole).	8. La Iglesia de Nuestros Padres. 9. Vida y Obras de Martín Lutero	11. La Iglesia de Nuestros Padres 12. Vida y Obras de Martín Lutero 13. Historia del Protestantismo en América Latina.

Segunda área: Conocimiento de la Realidad Latinoamericana.

Primer Sub-área: Situación socioeconómica de América Latina.

7. Historia Nacional 8. Sectas 9. Catolicismo Romano	10. Antropología 11. Sociología 12. Sectas 13. Catolicismo Romano	14. Antropología. 15. Sociología 16. Situación Socio-Económica en America Latina. 17. Sectas 18. Catolicismo Romano 19. Protestantismo actual

Tercer área: Capacitación para Guiar al Pueblo de Dios.

10. Predicación
11. Adoración
12. Educación Cristiana

14. Homilética
15. Liturgia
16. Educ. Cristiana ?

20. Homilética
21. Liturgia
22. Himnología Latinoamericana.

Segunda Sub-área: Persuasión

13. Evangelización

17. Evangelización
18. Psicología

23. Evangelización
24. Psicología
25. Dinámica de Grupo

Tercer Sub-área : Servicio

14. Mayordomía
15. Administración Parroquial

19. Mayordomía
20. Descubrimiento de Cultivo de Dones.
21. Administración Parroquial
22. Desarrollo de la Comunidad.

26. Mayordomía
27. Descubrimiento y Cultivo de Dones
28. Administración Parroquial
29. Desarrollo de la Comunidad

IGLESIA EVANGELICA LUTERANA
SINODO DE COLOMBIA

CARRERA 13 No. 55-56
TELS. 49 51 37 - 49 42 71
APARTADO AEREO 51538
BOGOTA 2, COLOMBIA
CABLE: "CELMOSA"

May 17, 1977

Division of World Missions
Evangelical Lutheran Church of Canada
247 First Ave. North
Saskatoon, Sask. S7K 4H5
Canada

Dear Brothers in Christ:

May the grace and peace of the Lord Jesus Christ be with you always!

First I wish to express our special appreciation for the colaboration and ministry of the Rev. Arnfeld C. Morck in benefit of our church.

Then, as president of the Evangelical Lutheran Church-Colombia Synod and also director of SELITE (Extension Seminary), let me respectfully request the extension of Pastor Morck's services in favor of our church and its theological training program, for at least one year, so that he might continue to work in the preparation of more self-teaching materials.

Confident of your kind and favorable cosideration of our request, I thank you most sincerely, wishing God's richest blessings upon your ministry in His Kingdom.

Cordially yours in Christ,

Gerardo Wilches C.
President

cc Pastor Morck

S E M I N A R I O L U T E R A N O A U G S B U R G O

Apartado Postal 20-416

México 20, D.F., México

April 10, 1978

The Rev. Paul Nostbakken
ELCC - World Missions
247 First Avenue North
Saskatoon, Sask. S7K 4H5
Canada

Dear Pastor Nostbakken:

Pastor Arnfeld Morck has requested that Prof. Neemías Díaz and I evaluate the first eight chapters (or studies) of his course, "I Believe in the Holy Spirit" ("Creo en el Espíritu Santo"), written for use in extension seminaries in Latin America. I am herewith sending you my own evaluation; perhaps Prof. Díaz will also have something to write.

I believe that the course fills a real need in our work in Latin America. Pastor Morck, with his many years of experience in Latin America, has intimate knowledge of our needs and is consciously trying to fill them. I believe, in general, that he succeeds quite well.

I am especially glad to observe the following emphases in the course: the connection of the gift of the Holy Spirit with baptism, the clear distinction between the "fruits" and the "gifts" of the Spirit, and the practical discussion of the "gifts in action" (with the clear distinction and at the same time the close relation between the gifts and ministries of "proclamation-teaching" and "service"). It is Pastor Morck's purpose to lead our Latin American Christians to make fuller use of their "gifts," and I am in wholehearted agreement with this purpose.

In general, the course reveals a sound grasp of Biblical, Lutheran teaching and the ability to apply it to Lutheran work in Latin America. Pastor Morck's approach is considerably more "pietistic" than my own, but I acknowledge this as a valid emphasis and as a correction to my own approach and background, especially since he always emphasizes the means of grace and stresses that manifestations of piety are not an end in themselves.

Furthermore, Pastor Morck makes no secret of the fact that he has been touched by the charismatic renewal which is affecting sectors of the historic churches, and he attempts to make features of this renewal fruitful for Lutheran church life and work in Latin America. While I do not count myself a "charismatic," my judgment is that Pastor Morck has seriously attempted to be responsible and to avoid all extremes in the charismatic approach. However, it may be that certain Lutheran churches and missions in Latin America will be "put off" by the charismatic emphasis--although I believe that it would do them no harm to expose themselves to it.

I have the most trouble with chapter three: "'Baptism with the Holy Spirit' (the experience of Pentecost)". I have a number of detailed comments on portions of this chapter (and on a few others) which I am sending directly to Pastor Morck in Spanish, with the intent that he seriously consider them

before he produces the final draft.

The one point that I miss in the first eight chapters is the relationship between justification by grace and by faith and the Holy Spirit. However, I observe that the tenth and last chapter or study, entitled "Walking in the Spirit," will have as the first of its three sections "the forgiveness of sins." I am sure that Pastor Morck will there have the opportunity to develop the relationship that I missed. My concern is whether it will be more effective to treat the forgiveness of sins at the end or the beginning of the course. Pastor Morck will have to decide on that point. The ninth chapter or study, which has also not yet been written, "The Church, the Workmanship and the 'Workshop' of the Holy Spirit," will also be important in order to give a full picture of the person and work of the Holy Spirit.

both

I again want to stress that this course will be most helpful and will fill a real need in our work in Latin America, and I hope that Pastor Morck, with his experience and equipment, will be able to continue writing courses for our Latin American extension seminaries.

Sincerely and fraternally yours,

R.T.H.

Robert T. Hoeferkamp
Dean, Augsburg Lutheran Seminary

cc: Rev. Arnfeld Morck
Prof. Neemías Díaz

Ankuaco

SELITE

May 17th, 1979

Dear Arnt:

This will be just a short note to let you in on what is going on in Colombian extension program.

As you can gather from the letter, we have discounted the idea of preparation of pastors through extension. That would just take too long - may be even 20 years. So now we are concentrating on the preparation of laymen (or is it laypersons) for the different ministries. Concentrated study like this should not take more than 5-7 years and at the end (or even after every course) they would be given a cerificate. Upon graduation they could be certified in their field. If someone would want to go on to be a pastor he would have to go to a regular seminary where the extension courses will be accredited. This most likely will mean Mexico. The SEMLA profesors (may be because of the Colombian experience) have changed their attitude a lot. I just got back from Mexico and they now want to become fully integrated in the Mexican Lutheran Church life. This includes the seminarians who would be required to participate in regular congregational and evangelistic activities. This kind of an attitude takes the bite out of Colombian criticism that they do nothing but sit around and study for 4 years. Intelectually well prepared but pastorally practically nothing - all theory and no practice. The profesors have even contemplated the possibility and in the board meeting it was passed that both SEMLA and Co-extención cease to exist the way they are now and the two get married and become one body. Co-extensión will take up this question in their annual meeting in July. Unfortunately I will be unable to attend. This, in my opinion, will be a much healthier set up from the way it is now. This will also mean that all extension courses will be seminary accredited.and there will be no problem whatsoever about going from one to the other. Exactly what the new set up will look like is not known but it will have to be complete integration of the two modes of study. The profesors will also receive new and different responsibilities because they will form part of extension studies too. The whole works are becoming more interesting all the time. So happy writing!

Sincerily yours,

in Christ,

Viesturs Pavasars

Received Mar. 26 ✓
Acknow. by Arnt (no copy)
May 27, encouraging doing it go to Educat. Dept at Mexico
Wrote again Sept. 6/79 no copy

SERVICIO LUTERANO DE INSTRUCCION TEOLOGICA
POR EXTENSION
CARRERA 13 No. 55-56 - TELEFONO 35 34 65 - APARTADO AEREO 53005 - CABLE: CELMOSA
BOGOTA 2, COLOMBIA

17 de mayo de 1979

A: Felipe Anderson
Hernando Lara
Natanael Lizaraso
Benjamín Ojeda
Arnfeld C.Morck
Nehemías Parada
Roy Seger
Aristarco Silva
Erfaín Torres
Gerardo Wilches

Estimados cotrabajadores en Cristo:

¡Qué el Señor Jesucristo les guíe concediéndoles el Epíritu de sabiduría en la obra de educación teológica en la congregación en que estén sirviendo!

Les adjunto el plan de estudios básicos acordado en la reunión de la directiva de SELITE en la semana pasada. Creo que se entiende que éste no es ningún curriculum rígido ni tampoco indica ninguna precedencia de cursos que uno tendría que seguir en la congregación. Así como fue indicado en la reunión: uno podría tomar un curso de la Biblia y la semana siguiente estudiar homilética y así aplicar la enseñanza bíblica inmediatamente en la predicación. Lo mismo podría hacerse estudiando un curso doctrinal. Esta manera de estudiar haría todo el estudio de SELITE más práctico y por eso también mucho más interesante y beneficioso tanto para el estudiante como para la congregación.

Ahora algo en cuanto a los materiales disponibles.

Materiales que pueden usarse ya:

1. Introducción al A.T. (Sampey) - cantidad muy limitada pero ya lo han utilizado en muchas congregaciones.
2. Hechos (Morck) - cantidad suficiente
3. Principios de crecimiento (McGavran) - cantidad suficiente
4. Homilética - cantidad limitada; actualmente se usa en Sogamoso. Será bueno saber si ha tenido buena acogida por parte de los estudiantes. Si ésta es buena podremos tratar de conseguir más copias, si no - hay otro libro publicado por los Presbiterianos de Guatemala que sigue otra metodología y parece ser bueno.
5. Introducción a Epístolas Paulinas (Venezuela) - cantidad suficiente. Puede seguir al estudio de los Hechos.

Además hay cantidades suficientes de estudios de S.Mateo (Anglicanos de Argentina) y S.Juan (Luteranos de Bolivia). Estos materiales son buenos y prácticos pero muy voluminosos. El estudio de S.Mateo podría durar por lo menos un año y medio (son 5 tomos con más o menos 200 páginas por tomo) y el de S.Juan quizás un año (son 75 lecciones con 368 páginas).

Materiales buenos que se puede conseguir:

1. Historia de la Iglesia (Presbiterianos de Guatemala) - son dos cursos cada uno con su libro y respectivo libro de trabajo. El primero trata de la historia hasta la Reforma y el segundo de los movimientos más importantes después de la Reforma hasta el siglo XX.
2. Métodos de enseñanza (Jorge Allen) - trata del plan de enseñanza buena y las maneras de preparar una lección.

... 2

Selite
SERVICIO LUTERANO DE INSTRUCCION TEOLOGICA
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3. I Corintios y pastorales (Alianza de Armenia)
4. Introducción al N.T. (Presbiteriana de Guatemala), parece que también hay otro publicado por el Instituto Bíblico de Ocaña y que se usa en Armenia pero no he visto una muestra de este libro
5. Génesis y Exodo (Presbiteriana de Guatemala)
6. III Artículo (Morck) - próximo por salir

Además en el Instituto Bíblico de Armenia están usando un texto para la administración de la Escuela Dominical. No he visto este texto y por eso no sé si se puede recomendarlo.

Para la Organización de una Congregación por ahora por lo menos se puede usar "Edificaré mi Iglesia" (ahora agotado, pero si hay demanda se puede conseguirlo) especialmente si lo utiliza en conjunto con "La Vida de la Iglesia como el Cuerpo de Cristo" (Bolivia, cantidad suficiente) que se va a utilizar ahora en Bucaramanga.

Posiblemete el año entrante va a salir el estudio de Efesios-Colosenses (Morck).

Comparando el plan de estudios con la lista de materiales en existencia podemos ver la tremenda falta de material. En el área bíblica no hay textos para Deuteronomio ni el Evangelio (si no quiere usar ni S.Mateo ni S.Juan existentes). En el parea doctrinal no hay nada en cuanto a Dios y hombre, I y II Artículos, Sacramentos o Iglesia Luterana y las demás agrupaciones. En el estudio práctico no hay para exégesis, dirección de culto, relaciones humanas, evangelismo y seguimiento, mayordomía, autosustenimiento, desarrollo de la comunidad o un texto completo de la organizaciónde la congregación.

El plan de estudios nos puede abrir los ojos a las metas que se deben alcanzar y a los recursos necesarios para alcanzarlas. Nos puede indicar cuáles materiales podemos usar de lo que ya se ha escrito y lo que todavía hace falta. Ahora ¿cómo vamos asuplir lo faltante? Ud mismo puede tratar de prepararlo. Los profesores de SEMIA se han comprometido de escribir materiales para los programas de extensión, pero ellos no saben las necesidades más urgentes y concretas de los distintos campos. Nosotros podemos sugerirles en qué áreas deben concentrar sus esfuerzos.

En la próxima reunión de la directiva podemos revisar este plan e indicar las áreas crucíles donde necesitamos materiales. Mientras tanto favor de reflexionar sobre el plan de estudios, si se debe hacer algunos cambios o adiciones y la mejor manera de aprovechar los estudios en la congregación.

Atentamente,

S.S. en Cristo

Viesturs Pavasars

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PLAN DE ESTUDIOS PARA LOS 4 MINISTERIOS BASICOS DE LA CONGREGACION

I PREDICACION	II EVANGELISMO	III EDUCACION	IV MAYORDOMIA
Se enfatiza exégesis y homilética	Se enfatiza evangelismo personal	Se enfatiza la Escuela Dominical y catequesis	Se enfatiza entrega personal, cuidado de los recursos disponibles y su descubrimiento
A/ B I B L I A	**B L I A B I B L I A**		
Introducción al A. y N. Testamento A.T.: Deuteronomio 1 Profeta N.T.: 1 Evangelio Hechos 1 Epístola	Introducción Al A. y N. Testamento A.T.: Deuteronomio 1 Profeta N.T.: 1 Evangelio Hechos 1 Epístola	Introducción al A. y N. Testamento A.T.: Deuteronomio 1 Profeta N.T.: 1 Evangelio Hechos 1 Epístola	Bases bíblicas en el Antiguo y Nuevo Testamento A.T.:
B. D O C T R I N A B A S I C A			
Dios y hombre Sacramentos Historia de la Iglesia	Reconciliación (II Artículo) La Iglesia Luterana, otras Iglesias y sectas	Dios y hombre Sacramentos Historia de la Iglesia	I & III Artículos
C. P R A C T I C A			
Exégesis Homilética Dirección de culto	Relaciones humanas Metodología de las distintas maneras de evangelismo Seguimiento	Metodología de la enseñanza Dirección de la Escuela Dominical	Introducción a mayordomía buena y mala Autosostenimiento Desarrollo de la comunidad Organización de una congregación - el papel de cada persona, sociedades y finanzas

June 5, 1979

Dr. R.T. Hoeferkamp
SEMLA
Apartado Postal220-416
México 20, D.F. México

My dear brother Bob:

Upon receiving your good letter of May 19, with enclosed comments, Hildur and I both exclaimed, "praise the Lord!" Thank you, Bob, and please don't feel guilty about the delay. I can identify very well with your feeling of periodical unproductivity and frustration because of work piled up. True, the circulation of the material has been delayed some months, but I feel happier and more confident about it having been reviewed by a theologian as careful, honest and biblical as you are.

ELCC World Missions at Saskatoon extended my writing ministry last year upon the good evaluation that you and Neemías made of my work, and now at their April meeting enthusiastically extended it "to June, 1980, at least".

I have now taken into account your comments and have revised the MS accordingly. Now Hildur is typing up the final draft and will get it on its way for publication within a week or two.

Thank you for good and careful work and for your encouragement at points where there was (is) danger of being misunderstood, such as in chapter 3 and in reference to what I say, in the chapter on the church, about our denominational identity and recognizing what God is doing within the ranks of Catholicism. You realize, too, that this comes from a person who could have reason to be a "Catholic hater" due to what we endured at the hands of the Roman Catholics in Colombia during "la violencia", 1948-1958.

Basically, I am leaving chapter 3, "El Bautismo con el Espíritu Santo" in its revised form, but incorporating the minor changes you suggest regarding: "la sola fe", p. 25; the matter of faith not being "un mero asentimiento intelectual"; the other sentence about the returning baptized person which now reads: "Basta con que nos volvamos a El <u>y al pacto bautismal</u>..." The underlined has been added even though I do emphasize our "walking wet" with the waters of baptism, on p. 31.

It seems that, at least by correspondence, it will be difficult for us to come to complete agreement on the matter of Christian experience, whether it be that of "conversion" or subsequent experiences. I certainly hope to have avoided the danger you so rightly point out: that of making a person feel inferior or incomplete because of not having had a <u>certain</u> experience. Even in the statement under the diagram I do not speak of a stereotyped experience but of the totality of life-long Christian experience. This will be made clearer by adding: "a través de la vida". So it will read: "El ministerio total de Jesucristo para nuestra salvación y santificación se halla latente, potencial e inherente en el bautismo y ha de llegar a su desarrollo completo por medio del Espíritu Santo en la experiencia personal de cada creyente a través de la vida." (Ef. 1:13-14; 4:30; II Cor. 5:5;

Fil. 1:6; II Pet. 3:18).

I guess that in your German, Missouri Synod, background there could have been an over-emphasis on the objective and the non-experiential in our relation to God, and in my Danish Inner-Mission heritage there could have been an over-emphasis on the subjective experience of our response to God's grace. Yet, as you have seen, I strongly emphasize the total objectivity of God's coming down to us in salvation. I also view authentic Christian experience as objective workings of God in us and for us... not something we do. Here I would also include the controversial experience of Pentecost, for it is God's unction upon us, His powerful Spirit coming into our weakness, equipping us for fruitful service. And, if I am understanding you correctly, you are not discrediting such experience... only guarding against any impression that it would leave those, that had not in some clear-cut way experienced it, feeling that they were inferior or incomplete.

As you know, there are Missouri Synod colleagues that have been much more vocal than I in the renewal movement; for example, Erwin Prange, whom you probably know. I have tried to walk a path of mediation between "trigger-happy" charismatics and stuck-in-the-mud people who see no need at all for renewal. See enclosed copy of "prólogo" to "Creo en el Espíritu Santo".

By the way, just as a personal appreciation for your beautiful, brotherly concern in helping me with this book, I am sending you, under separate cover, a copy of Prange's first book, THE GIFT IS ALREADY YOURS, and a copy of Larry Christenson's THE CHARISMATIC RENEWAL AMONG LUTHERANS. You may have read them. If so, give them to someone else who might be interested, or place them in the SEMLA library if they are not already there. I understand that some of Prange's writings are to appear in Spanish.

I know you will put the best construction on what I say and do in this respect also. I consider you superior to myself academically, intellectually, spiritually, and, perhaps, even experientially. Yet, both of us might be more joyous, more freed-up, more dynamic and effective with a constantly fresh and over-flowing infilling of the Spirit. I must confess to having neglected "the gift that is in me". Therefore, Paul's admonition to Timothy about "stirring up the gift" hits me quite directly.

Now, to get back to the MS. With due respect to your superior scholarship, I disagree with you on the book of Acts being written later and schematizing the Pauline doctrine of the Spirit. No matter how we view the abrupt and non-conclusive ending of Acts, it seems to me, inconceivable that the author would not have mentioned Paul's activity after the first Roman imprisonment and his martyrdom if it were written later than all his epistles. Later than some, yes. Even though the argument of silence is not conclusive, I date Galatians before the Acts 15 conference for the simple reason that Paul does not avail himself of that important decision when refuting the Judaizers in Galatians. As you know, John A.T. Robinson applies the same kind of reasoning now, redating all of the N.T. books before the year 70, mainly because none of them mention, as a historically completed event, the destruction of Jerusalem.

I also believe that Luke wrote the book of Acts and was personally present with Paul, at least in all of the "we" sections of Acts. Even though these sections have been diversely explained, they read with the crispness of an eye-witness account that well fits Luke, the doctor. Luke was, I believe, very close to

Paul (II Tim. 4:11; Col. 4:14). Hence, I feel we do him an injustice by insisting that Acts is not a good source of doctrine or that it conflicts with Paul. At the same time, obviously, I guard against building totally on Acts for a complete pneumatology.

I heartily agree with you on the desirability of bringing more of Luther's rich insights into the discussion of the church, but find it difficult to do now without lengthening a study that is already too long. For the same reason I am also leaving the matter of the Church and the Kingdom of God as is, even though I may be guilty of slight ambiguity in those introductory remarks where I lump the two concepts together without adequate explanation.

You are also right in cautioning me to check the Ver. Pop. with the Greek. As I now work with Ephesians, I discover several weaknesses there and elsewhere; e.g. Rom. 5:1.

As to the minor gramatical defects you note, I think some of the chapters you received had not been reviewed yet by José Hernán Ariza.

We are really happy about your teaching sessions with our Colombian students in July. God will truly use you to enrich their faith and insight in His Word.

Cordial greetings from home to home.

Sincerely in Christ,

Arnfeld C. Morck

Encl.

SERVICIO LUTERANO DE INSTRUCCION TEOLOGICA POR EXTENSION
Box 1242, Camrose, Alberta, Canadá T4V 1X2
Teléfonos: Ofc. (403) 672-9332 Res. (403) 672-7523

10 enero 1980

Muy estimados miembros de Co-Extensión y
el Rector de Semla:

Reciban ustedes el más cordial saludo en los vínculos del amor cristiano y mis deseos de que el año nuevo les traiga las abundantes bendiciones del Señor y que la nueva década sea de gran avance para la iglesia de Cristo bajo la acertada dirección del Espíritu Santo.

Nuevamente les agradezco el haber podido acompañarles en la reunión plenaria del pasado julio en Antigua. Agradezco también recibo de las Actas de la misma y el libro "Estudios en las Sagradas Escrituras", Volumen 1, El Pentateuco, por Guillermo A. Ross, que llegó en el momento de escribir la presente, unto con el "Curso: Génesis" sobre dicho libro, sacado en mimeógrafo.

Sin haber tenido la oportunidad de leer dichos materiales, me pregunto, sin embargo, si el trabajo que yo haría sobre el Pentateuco no sobraría. Por eso pido al Coordinador de Co-Extensión y al Rector de Semla una evaluación de la obra del Dr. Ross y de las hojas mimeografiadas de estudio que, a todo parecer, se están haciendo sobre cada libro del Pentateuco, basadas en el libro de Ross. (Yo tengo solamente las hojas sobre Génesis.) Agradecería el que me hiciera llegar tal evaluación cuanto antes, pues, si estos trabajos pueden suplir la necesidad que existe en completar los materiales exigidos por el currículum básico de Co-Extensión, no debemos duplicar tanto trabajo. Mejor sería usarlo y asignarme a mí la preparación de otros materiales. Naturalmente, sería ventajoso para el alumno tener todo programado en una unidad lo de Ross, así que trabajaría solamente con tal texto programado y la Biblia y no con tres unidades.

Aprovecho también la oportunidad de hacer referencia a la página 5, párafo 2, de las copiosísimas Actas de julio, 1979, que reza: "Pide la palabra el Rev. Morck para hacer la defensa de su actuación en Colombia. Dice que su falla fue, quizás, de orden administrativo, pero lo que sí recuerda bien, enfatiza, es que, al volver a Colombia en 1970, todos los pastores le acompañaron en sus planes y lo apoyaron totalmente."

Parece que no di en el clavo al explicarme, pues no dije exactamente eso. El Sr. Efraín Torres tiene razón al decir que hubo oposición a Selite por ser la ETE algo impuesta desde afuera (no impuesta por mí) y que algunos de los pastores no le dieron el apoyo que se esperaba. Lo que yo recalqué fue el hecho de que en la Asamblea General de la Iglesia Evangélica Luterana - Sínodo de Colombia, de enero de 1971, a pesar de la oposición que hubo, se votó unánimemente en pro del plan de Selite y por mí como director de él. Luego, en la práctica, unos apoyaban el plan y enseñaban en el programa y otros se mostraban tibios.

Con la ferviente oración de que el Señor de la Iglesia les acompañe y les fortalezca en sus labores, me despido

Su servidor en Cristo

Arnfeld

Arnfeld C. Morck

MISION LUTERANA PARA BAJA CALIFORNIA
P. O. BOX 4574
SAN DIEGO, CALIFORNIA 92104
EE. UU. DE N. A.

23 de febrero de 1980

Rvdo. Neemías Díaz Mazariegos
Co-Extensión
Apartado Postal 20-416
México 20, D. F., México

Muy estimado colaborador en Cristo:

Hace algunas semanas sacamos dos fotocopias del manuscrito de CREO EN EL ESPIRITU SANTO, tiramos la portada por mimeógrafo, y encuadernamos todas las páginas para formar el libro. Entonces ya tenemos dos ejemplares del opus magnum.

Una copia voy a llevar a Guatemala la semana entrante, cuando salgo el martes para pasar dos semanas en aquélla, preparando otros manuscritos. La otra guardaremos en ésta para nuestro archivo.

El manuscrito original conservamos hasta que recibamos instrucciones a donde se deba a enviar.
¿Han terminado ustedes todavía con el tiraje de todas las hojas y el trabajo de encuadernación? Queremos ver al momento más propicio el producto terminado. Favor de enviarnos unos ejemplares.

Según lo que me informan de Guatemala la factura, número 62, se le envió antes del fin del año. Me imagino que ya fue recibido. Esa se puede pagar directamente a la oficina en Guatemala, aunque el trabajo fue hecho en San Diego.

¿Ha visto usted los dos libros que preparamos ultimamente, entitulados las MAZAÑAS DE LOS APOSTOLES, Tomos I y II? Las diez lecciones de cada libro están basadas en el Libro de los Hechos y tratan de la historia de la Iglesia durante ese período. Hay en los dos casos libro para alumno y para maestro. Se puede adoptar para niños, adolescentes, o adultos. Ese material se produce en Guatemala. Vamos a enviarle unas muestras, cuando llego la semana que viene. Tal vez se podría usar en algunas de sus clases en sus visitas entre las iglesias.

Daniel Saavedra ahora está trabajando por tiempo completo con nosotros en Tijuana. Ha iniciado trabajos muy interesantes. Tendremos que invitarle a visitarnos cuando proximamente esté en el norte de Mexico.

Que el Señor siga bendiciendo todos sus esfuerzos, es el deseo de su hermano en Cristo,

Roberto F. Gussick

cc: Arnfeld Morck

File in Co-Ed
Ack. Mar. 4/80
with form letter

LBCM
Lutheran Baja California Mission
P. O. Box 4874
San Diego, California 92104
Telephone: (714) 280-2065

24 February 1980

The Rev. Arnfeld C. Morck
Box 1242
Camrose, Alberta, Canada T4V 1X2

Dear Arndt:

Again, a delayed response to you reply of 26 December. The month of January was an extraordinarily busy time. Then on top of it, I came down with the flu the beginning of this month, which out about two weeks. It was mean.

As you see in my letter to Neemias, we have not received any word from him on the progress with the production of the book. I hope that they are not having problems. I, too, am anxious to see it.

As I mentioned, we had photocopies made of the manuscript and bound up two books. Look very good. One I will take to Guatemala on Tuesday of this week for our files there. The other I will keep here. I am hoping to find the time one of these months to read it.

Thank you for the information on the stencils. You are fortunate to receive a special discount from Gestetner. We are not that lucky in any of the three countries where we do our purchasing: U.S.A., Mexico, or Guatemala.

The experiences which we have had in the past in sending vinyl stencils to various countries in Latin America have all been good. We send them as "printed matter," since the burned stencil is printing on the surface of the stencil.

My hope is that I can get back to the work on the church history later this year. It would be a good feeling if we could have the manuscript ready for review by the end of '80. We would like to send the manuscript to select readers around Latin America for their reactions before going into the final preparation of the text. Neemias was well pleased with the first nine chapters that deal with the Church outside of Latin America.

Our warm personal greetings to all of you from all of us!

Sincerely in the Savior's service,

RG

Robert F. Gussick

Agosto, 1980

Taller sobre "Ordenación, Misión y Ministerio en América Latina"
Lista de Participantes
Bogotá, 14-15-16 de Agosto, 1980

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Taller sobre "Ordenación, Misión y Ministerio en América Latina"
Lista de Participantes
Bogotá, 14-15-16 de Agosto, 1980

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TALLER SOBRE "ORDENACION-MISION Y MINISTERIO EN AMERICA LATINA"

BOGOTA, 14-15-16 DE AGOSTO,1980

RECOMENDACIONES :

Nosotros los reunidos en este Taller luego de haber estudiado y reflexionado acerca del Tema ya mencionado, hemos acordado en presentar a nuestras Iglesias algunas exhortaciones, conclusiones y recomendaciones.

Hemos creído sea nuestro deber pedir muy respetuosamente que las Iglesias se concienticen de las siguientes formulaciones :

AFIRMACIONES GENERALES

1o. - Existe un Ministerio general de toda la Iglesia que forma parte de la razón de ser la misma. El Nuevo Testamento contempla el hecho de que la fé en el Dios de Jesucristo se expresa necesariamente en Ministerios. Todo díscipulo bautizado es esencialmente un Ministro.

2o. - El Ministerio General tiene una doble dimensión , a saber una interna para la edificación de la Iglesia misma, y otra externa dirigida hacía la sociedad como testimonio de palabra y obra; ambas dimensiones son indisolubles.

3o. - Acerca de dicho Ministerio el Nuevo Testamento señala dos (2) lineamientos generales. Primero el Sacerdocio real ó universal de los creyentes y el Ministerio especial u oficio de la Palabra y los Sacramentos, esto último se concluye en el artículo 5o. de la Confesión de Augsburgo.

4o. - En el pueblo de Dios el Espíritu Santo manifiesta Dones diversos capacitándo así a la Iglesia para la propia edificación y el servicio al mundo. No debe olvidarse la enseñanza de los Dones que clarifica la Doctrina del Sacerdocio Universal de los creyentes.

5o. - En cuanto al Ministerio Especial (Ordenado, Apostolado) se práctica dentro del Sacerdocio real ó universal en términos de la predicación de la Palabra y la administración de los Sacramentos, la enseñanza y la Diaconía tanto en su dimensión personal como social. La existencia de la Palabra y los Sacramentos requiere del Oficio para los mismos.

6o. - Además de la predicación de la Palabra y la administración de los Sacramentos, la labor Pastoral incluye el ayudar a los fieles a encontrar sus Dones, crear estructuras idóneas para la práctica de los mismos y la capacitación correspondiente.

7o. - Por otro lado, el Ministerio especial se completa si se práctica la diversidad de Ministerios ordenados, en la unidad del espíritu y de acuerdo con las necesidades contextuales, como de hecho ya se ha dado en la larga tradición Cristiana, tales como el Diaconado y la Enseñanza. (Ver Esquema 2-3 de la Ponencia El Ministerio de todos los creyentes bautizados).

PRACTICA DE LA ORDENACION

1o. - Se recomienda seguir con la práctica de la Ordenación y el uso del término, porque tenemos sólidas bases Bíblicas y doctrinales para afirmar y practicar la misma. La Ordenación debe ser practicada en el caso de todos los Ministerios especiales (punto 7 anterior).

2o. - La Ordenación depende fundamentalmente del llamado y no necesariamente de los estudios académicos aunque una formación teológica básica es indispensable. También se recomienda que todos los Ministerios Ordenados practiquen una educación teológica continuada.

3o. - Los requisitos indispensables para cualquier Ordenación son :
- llamado externo e interno
- preparación Ordenada y pepecífica de acuerdo con la situación socio-cultural
- cualidades espirituales y personales
- un período de práctica y experiencia a manera de prueba
  1a. Timoteo 3: 1-13 - Tito 1: 5-9

4o. - La duración de la Ordenación es por tiempo indeterminado pero no necesariamente vitalicia.

LA PROBLEMATICA ECONOMICA

1o. - En América Latina, uno de los factores que obstaculiza la puesta en marcha de los Ministerios es el económico. El Taller recomienda por tanto, que no se deje de cumplir la misión que Dios,ha través de Jesucristo, nos ha encomendado por lafalta de recursos financieros. Es necesario el uso de nuestra creatividad para suplir las necesidades de las Iglesias. Un ejemplo podrá ser la formación de equipos Ministeriales, y también el uso de Ministros voluntarios.

TALLER SOBRE "ORDENACION-MISION Y MINISTERIO EN AMERICA LATINA"

BOGOTA, 14-15-16 DE AGOSTO, 1980

Recomendaciones generales a las Iglesias y al VI Congreso Luterano Latinoamericano a celebrarse en Bogotá del 17 al 23 de Agosto de 1980:

1o. - Reconocemos que no hemos podido estudiar todos los aspectos concernientes al Tema del Taller y por lo tanto recomendamos que las Iglesias por su cuenta ó reunidas en otro Taller traten los siguientes aspectos :

- la Ordenación de la mujer
- las consecuencias de la práctica que esta nueva forma de Ministerio puede producir en la estructura eclesiástica
- la cordinación de los distintos Ministerios
- el reconocimiento de los Ministerios entre las diversas Iglesias
- la cuestión del asunto de quién ordena

2o. - Se recomienda que el departamento de Estudios de la Federación Luterana Mundial colabore en la organización de un Taller sobre "Adoración y Liturgia" a la luz de estas ideas sobre Ministerio y en el contexto Latinoamericano.

3o. - Se recomienda así mismo a las Iglesias de América Latina, el estudio de aspectos como Dones Carismáticos, Caracterización de Ministerios como Diaconos, Pastor, Maestros, según el Nuevo Testamento y el estudio sobre la Congregación local. En estos trabajos las Iglesias referidas podrían solicitar colaboración del departamento de Estudios de la F.L.M. y así como otros estudios interesados.

NEEMIAS DIAZ M.
Secretario Ad-hoc

6o. Congreso Luterano Latinoamericano
17-23 de agosto de 1980. Bogotá Col.

EDucación Teológica por Extensión.

1.- Dar brevemente una explicación de lo que es un seminario por extensión. Incluir asimismo lo que es Co-Extensión y cómo funciona.

2.- La riqueza en A.L. se encuentra mal distribuida. Por riqueza entiendo a los bienes materiales que satisfacen necesidades humanas y que además, se acumula en grandes cantidades por unos cuantos. Recursos satisfactores de necesidades serían los alimentos, la casa, el automóvil, ~~xxxxxxxxx~~ el abrigo. En el sistema socioecnómico que nos rige se puede considerar también como riqueza a aquellos medios que permiten la adquisición de lo arriba enunciado tales como los implementos de producción y el dinero.

3.- En nuestro medio, la educación se ha convertido también en una vía por medio de la cual pueden satifacerse necesidades por lo que se le puede considerar como una riqueza. e refiero desde leugo a un tipo de educación que sea lucrativa como por ejemplo la universitaria. Mi segunda afirmación entonces es que la educación, tomada como una riqueza, se encuentra inequitativamente distribuida entre un reducido sector de privilegiados. Así como el pobre debe conformarse con unas migajas de pan, unos cuantos harapos y unas miserables chozas de cartón, de la misma forma, se le condena a medio leer y escribir cuando no al analfabetismo.

4.- Cuando en A.L. los oprimidos claman por justicia exigen no solamente una justa distribución de los ~~xxxxx~~ bienes materiales sino incluso, de los medios hoy altamente valorados como sería el caso de la educación. Lo que se hace en muchos países hoy, por ejemplo México, es idear sistemas que permiten el acceso del pueblo a una mayor información, esto es lo que se conoce como democrtatización de la enseñanza.

5.- Por lo que respecta a la educación teológica, mucha gente se ha dado cuenta de que es ya tiempo de compartirla equitativamente con la iglesia. No es la posesión exclusiva de una élite y que al laicado todo, debe tener pleno acceso a ella. Esta es una de las razones de xistir del llamado Seminario de extensión.

6.- Con el Seminario de extensión, además del hecho de compartir con otros la riqueza teológica se tienen todavía unas ventajas más. Como los estudios se toman en el contexto del alumno, éste tiene la oprtunidad de de ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ combinar a cada día la teoría y la práctica. Su formación se da en el contexto de sus necesidades y las de la iglesia y por tal motivo, el alumno puede descubrir más fácilmente aquello que realmente necesita en su formación. Un punto más que debe añadirse es que la formación resulta muchísimo más barato y por lo tanto, más acorde con la condición económica de nuestras iglesias.

7.- Un punto más que veo en la ETE quiero expresarlo a la luz de las recomendaciones del Taller sobre Ordenación que celebramos la semana pasada. Si las iglesias logran algún día poner en prpetica una diversificación del ministerio ello seguramente va a implicar nuevsa formas da dar instrucción teológica, en este contexto, ETE bien puede ser una alternativa tomando en cuenta las ventajas ~~xxxxxxxxxxxxxxxx~~ señaladas en el punto anterior.

EDUCACION NO FORMAL Y SU INFERIORIDAD

Muchas son las personas que que hoy se oponen a ETE aduciendo que la preparac que suministra es inferior a la poriveída por el sistema tradicional. Se dice incluso que en un momento cuando la sociedad valoriza más y exige más y más lo grados académicos es contradictorio no equiparar mejor a los futuros ministros Yo creo que esta forma de pensar no en parte no es correcta aunque sí re conozco cierta lógica a su planteamiento. Hemos sido enseñados que la e Hemasión se adquiere en el aula y que las universidades, tanto como los semi rios, son los fabricantes de profesionistsa y pastores. Nuestro concepto de es tudiante responde a un ptarón determinado y cuando se da un caso donde el relativo enclasutramiento escolar no se produce tenemos la tendencia a desva lorizarlo.

Debo decirles a Uds. que desde ya hace algunos años se ha incrementado el cuestionamiento de estos conceptos y a cada vez mád, las investigaciones de muestran que los ingenieros, los médicos (y los pastores también) y los pro fesionales en general no no se fabrican en las insttituciones educati vas pro fesionales sino en virtud de otros elementos aun más determinantes. El fen meno aprendizaje, a última instancia la razón de ser de las instituciones esco lares, es algo que se produce dentro de nosotros mismos por múltiples facto res como la motivaci-on, la vocasión, el interés así como la puesta en práctica de los contenidos teóricos. De ahí que reducir el éxito del aprendi zaje al mero hecho de una aula con los estudiabtes frente a su conferencis resulta hoy en día un tanto cuestionable pues en última instancia, un apre dizaje por repetición que no implique una significación en nuestra vida corre el peligro de convertirse en una acumulación de datos y conceptos qu eso si, úeden servir muy bien para contestar un exámen. La idea tradicional d que educar es trasmitir conocimientos de uno a otro individuo ya no es acep do hoy en día ; al contrario, el aprendizaje es algo que el mismo estudiante debe descubrir y realizar cuando se encuentra en una inmersión total en el ár de su interés. Reconozco que hay datos, fechas, conceptos y contenidos que d ben aprenderse pero inluso éstos, pueden ser hoy suministrados de muchas mane opteracionales. No fetende desde luegp negar el valor del aula, creo que su utilidad es incuestionable máxime cuando se tranforma en una especie de labo torio en armonía con la práctica. Como información debo decirles que actualm te en México se pueden cursar todo tipo de estudios desde la primaria hast la Universidad en el llamado sistema abierto. Sé de muchas instituciones en Estados Unidos y Europa que están trabajando de formas no tradicionales. (Da información de la UAM). Quiero aclarar aquí que en ningún momento pretendero decir que el seminario tradicional debe ser sustituído. Creo que el seminari y la escuela en general tienen su función valiosa y una de las cosas que n c4sitamos es quizá estar abiertos siempre a nuevsa posibiluadedes.

RECOMENDACIONES

Una de las primeras cosas que debo decir es casi en el mismo sentido de las r comeddaciones de nuestro Taller sobre Ordenación y Ministerio. Nuestras igles deben ser conscientizadas sobre el valor que hay en la diversificación del nisterio en función del Sacerdocio Real de todods los creyentes y el Mi terio especial.

2.- Es necesario hacer más accessible la educaci-on teol-ogica conservando s pre una calidad. Necesitamos oir lo que pasa en nuestras escuelas y aprer de esasa experiencias. Sea cual fuere la forma que utilicemos, con tal de qu mantenga efectividad y operatividad, la educación teológic de estar al servicio de la misión de la iglesia en el mundo, muy particularme al mundo latinoamericano en donde Dios nos ha llamado para efectuar nuest ministrerio. Compartor la riqueza teológica es quizá una des nuestras obliga nes hoy en día.

NEEMÍAS DÍAZ M.

COMO PROCLAMAR EL MENSAJE
ROL DE LA EDUCACION TEOLOGICA
IGLESIA Y FACULTAD DE TEOLOGIA

Una manera de estructurar la educación teológica es en facultades de teología. Un cuerpo docente bien preparado, estudiantes que dedican todo o mucho de su tiempo a los estudios, una biblioteca, un curriculum de algunos años y posibilidades para la investigación cientifica caracterizan las facultades. Tales instituciones han sido y siguen siendo una parte importante en la preparación y la formación de pastores y otros ministros para la proclamación del evangelio en las iglesias luteranas en américa latina. A pesar de las críticas y las dificultades que enfrentan las facultades de teología, defendería la tesis que ellas deben ser un elemento clave en la educación teologíca en nuestro continente realizando su tarea en relación con otros tipos de enseñaza teológica.

Pero en estas breves palabras mi intención es otra. Quisiera plantear la cuestión de la relación entre la iglesia y la facultad de teología. Esta relación es complicada y llena de tensiones y por eso es crucial en el entender el aporte de la educación teológica a la proclamación del evangelio. En lo siguiente quiero indicar algunos aspectos de la cuestión y dar ciertas pautas para abrir la conversación:

1. <u>La educación teológica es función de la iglesia</u>. Una facultad de teología, como creación de la iglesia, debe servir al evangelio y la comunidad creada por el evangelio y su misión en y para el mundo.

Las implicaciones de esta afirmación son inmensas. Significa, por ejemplo, que su marco de referencia primario no debe ser una cultura, una clase, una nación ni la universidad y sus criterios, sino una iglesia insertada en la historia (en un contexto ecuménico hay que decir "iglesias"). Significa que una facultad de teología tiene una orientación práctica, es decir la misión de la iglesia. No es educación neutral porque está comprometida a Jesucristo como el centro de su vida. No es educación individualista porque se actúa en una comunidad que se extiende más alla de la gente de la casa. Una facultad que pierda la realidad de vivir de, dentro y para la iglesia pierde su razón de ser.

2. Una facultad de teología sirve a la iglesia mejor cuando la iglesia le da espacio para desarrollar su aporte particular. No se debe tener una facultad separada de la iglesia ni una domesticada por la iglesia sino una facultad que es espacio de libertad que desarrolla su vocación en confianza mutua con la iglesia. A una facultad de teología le hace falta espacio no solamente porque los estudiantes necesitan libertad para crecer, no solamente porque la actividad crítica de la mente demanda espacio para seguir sus propias normas, sino también porque una facultad de teología debe ser un lugar en el seno de la comunidad en el que se plantean las cuestiones fundamentales, explorando nuevas

posibilidades de vida y misión. En una sociedad que reprime la verdad con fuerza y miedo y que la manipula con las ilusiones de una cultura de consumo, el llamado de ser espacio de libertad que busca críticamente la verdad es llamado de testificar el poder del evangelio, y es llamado de ser signo del reino de Dios y con esto servir a la iglesia y la sociedad. Como espacio de libertad y verdad, debe crear un ambiente libre de dogmatismos viejos y nuevos, y alentar las cuestiones críticas que forman un método de pensar y que abren la puerta a dimensiones escondidas de la fe y la realidad. Se trata de crear una coherencia en su enseñaza, mientras reconoce la diversidad legitima entre los cristianos. Lo que sea espacio apropiado y lo que no sea se determina en un proceso continuo de expermentación entre la iglesia y la facultad.

3. La educación teológica se mueve siempre entre dos polos -- la verdad de Jesucristo y el contexto concreto, el evangelio y ~~el contexto~~ la realidad. Rechaza entonces tanto las expresiones y las prácticas de la iglesia que han perdido contacto con la realidad como las que han rendido el evangelio a los condicionamientos del momento. Explora el sentido del evangelio y define lo que no es evangelio. Una facultad de teología debe incluir en su estructura el estudio disciplinado de la realidad, investigando, por ejemplo, los factores sociologicos en cuanto a la evangelización y analizando las causas de la injusticia y la pobreza en su contexto. Su tarea es buscar y enseñar una forma de ser y hacer que sea fiel al evangelio y apropiada a la realidad.

Selite

SERVICIO LUTERANO DE INSTRUCCION TEOLOGICA
POR EXTENSION

CARRERA 13 No. 55-56
TELEFONO 353465

CABLE: «CELMOSA«

APARTADO AEREO 53005
BOGOTA 2, COLOMBIA

June 8th 1982

Dear Arnt:

After a rather prolonged silence (which you should not take as a sign of indifference) I finally got around to writing to you. I'm sure you are very interested in what happened in Lima and the future that it holds for Co-extensión. So here goes.

It was quite a meeting. We found out that the sponsoring agencies were not at all happy with the things that happened last year in Mexico. Neemias' resignation and the big budget increase probably raised a few eyebrows. As a result the Missouri Synod didn't even want to pay her share of the expenses for '81 to say nothing about '82. Only with difficulty Neemias had gotten them to contribute for '81. From now on they will not contribute directly to Co-extensión but will give their share toward the meeting of expenses through their own programs in Venezuela and C.A. So far this year only two contributors have kept the ship afloat. They were all waiting what would happen in Lima. Well, something did happen.

First of all we decided to break up into 3 regions: 1. México & C.A. 2. Colombia-Venezuela-Puerto Rico and 3. Ecuador-Peru-Bolivia-Uruguay. There have been rumors that Argentina and Chile also had shown interest in extension work and if and when they decide to join then Uruguay would go in with the other two countries. From now on there will be only one plenary every two years but it will be longer - there will also be a taller. This will start next year when we will meet in Cuenca. During the off year we will hold regional meetings but these will not be paid by Co-extensión. Each Church or program will have to find its own way of financing its representative.

Co-extensión office will move to Bogotá but without a secretary, mimeograph and only one typewriter (they had the use of 3 in México). So there will be no need to rent office space - the SELITE office (somewhat enlarged, I hope) will have to do. For any preparation for printing we will have to find some one who knows how to type. All the books that will not be needed in Mexico or C.A. will be shipped to Bogotá and should arrive may be in August.

As you could well imagine there was quite a discussion about the coordinator. Finally it was decided that it was to be a part time unpaid position. Certainly he would have to travel and familiarize himself with the different programs and be in charge of printing new materials. When finally all was said and done the lot fell on me. So on top of everything else I am the new coordinator. This certainly complicates my life even more. Before long my passport will have all kinds of "Entrada y salida" stamps in it. I still don't know how Gerardo and IELCO will react to this. Only today I wrote to Gerardo explaining to him what had happened. At any rate, when your books are finished and ready to be printed just send them to me. We approved the printing of Efesios and Creación y Redención as well as a reprinting of Hechos. There is quite a demand for Hechos and we ran out of stock.

... 2

We'll see how the boards will react to these changes. It was quiete a shake up and the budget really went down. By the way, I almost forgot, we also received a letter from Stahlke suggesting that all the books published by Co-extensión be registered or copywrited so that no one else would be able to appropriate them as his own. Please do that with the ones that you are finishing now and copywrite them in Canada.

This should be all for now. I will leave some space for Arlene to give other news.

Victor Pavasars

Hi Hilduv & Arndt -

Sorry I've been such a bad letter writer lately - We were sorry to hear that you've been sick, Hilduv - We heard you were in the hospital but haven't heard what the problem is or how you're doing now - Let us know so we can continue to pray -

Things are going well here in Chuc In may 18 of us went from Bucaramanga to the Regional Selite Meeting in Sogamoso. We had a real good time of fellowship & learning - In October there will be a regional meeting here in Bucaramanga & we're hoping a good group will come from Sogamoso, Tunja - Paz de Rio, Socotá & El Cocu

The Lord willing; we will go on vacation on the 19th of this month - to Tunja - Bogotá Ibague - Calí - & then to Manizales (the snow cap) Medellín & Barrancabermeja - by bus & tr

Love from all 5 of us - Arlene

SELITE
SERVICIO LUTERANO DE INSTRUCCION TEOLOGICA POR EXTENSION
Box 1242, Camrose, Alberta, Canadá T4V 1X2
Teléfonos: Ofc. (403) 672-9332 Res. (403) 672-7523

May 6,1982

Dr. Robert Hoeferkamp
Apdo. Aéreo 51133
Bogotá 2, Colombia

Dear Bob:

Thank you for your good letter,which I should have answered ages ago. But I had determined to finish writing Part One of Creation and Redemption and also incorporate your suggestions on the Ephesians Ms.,for which I am most grateful.

Without trying to defend any weaknesses in the Ms. I wish to explain why some of my approach is as it is, and has rightly become the object of your fine criticism.I have now incorporated almost all your suggestions, and have slashed some of my work,mainly where you find me stressing minor things. This can easily happen, even with writers of greater stature, such as Ross Kinsler in his study on Mark. I do wish you had marked more of them with some sort of sign in the margin,so I could strugle directly with them as I have done with those you did comment on. I am trying to read the Ms. as if it were the work of someone else. It is now a year and a half since I wrote it, and this helps me be more objective. Thank you for the several quotations of notes from the Jerusalem Bible. With them and my English version of the J.B. it has been possible to strengthen some areas.(Unfortunately I had given away my Spanish copy and neglected to replace it).

Some of the "pious exhortations" have been omitted. Yet I have purposely tried to relate the exegesis to the possible spiritual experience of the student, so as to not end up with a sterile and impersonal treatment of the text. The many references to parallel passages are motivated by an attempt to let Scripture interpret Scripture. I find Regin Prenter doing this...No doubt more effectively than I. You are right in suggesting that it could discourage the student and that he would not bother to read them at all. But the conscientious student who wishes to dig deeper has them at hand for further reference if he wishes, and when he,in turn,will teach others. All through this self-teaching material I am trying to drive the student into the Scripture for answers or attempted answers. Usually what we discover by our own research sticks with us better than what we are told. A special effort has been made to change the places where I may have been guilty of "dogmatic exegesis". One of them was an attempt to sum up a comment by W m. Barclay, but I will take the blame.

Yes, the studies are too long, and I have used the machete several places. But for the logical treatment of the material I wish to keep the outline as it is. Hence I am leaving the Ms. with the original 12 "estudios", but broken up into 20 "unidades". The biographical and chronological material in the original Introduction will appear as an "apéndice" for the benefit of those who may happen to study this material before they have taken Bible introduction. Reference is made to Rudy Blank's work. But I need to know How much it covers and where it can be obtained.

Some of the "apologetic" remarks have been removed from the Ehp. Ms., and some of the all-correct multiple choice questions have been changed. Out of the some 850 teaching questions 35 were all right,which does not seem excessive. Many of them come as summaries of different sections. These occasional all-correct questions also cause the reader to reflect to see if they are really all right. Quite aware that this material should be field-tested on Latin American students, I have done a sort of field-testing of certain areas, using Fred and another Spanish speaking student as "conejos". OOps! That was on the first part of Creation and REdemption, and not on Ephesians.

Yes, I am benefitting by using Prenter's work in the original DanishAlso, to me, he is more theolagical and less philosophical than some of the German theologians I have been exposed to.

Now to change the subject,Being so far from Colombia I should keep my mouth shut on IELCO affairs. I can think of some reasons for sending more students to Sao Leopoldo for a final year or whatever. But having you and Pavasars there in Colombia, why not get on with the "CENTRO deESTUDIOS TEOLOGICOS", as a combination of extension and residence study, and together with the Presbyterians if they are interested, as I have been told? Israel Martínez has complained, wondering how he can write his thesis with most of the library at Sao Leopoldo being in German.

Enclosed is a copy of my letter to Neemías Díaz,Which for reasons I shall not explain here, has not been mailed yet. Would you please reply to the inquiries I make there, especially as to what I should do with the Ms. on Eph... and also the next one. Co-Extensión has money for printing, has it not? Pavasars knows the printers in Bogotá. I also introduced Gerardo Wilches and Efraín Torres to them. I do think it is better and eliminates more chance of error and mess to do them by off-set. But, whatever, we need to know soon how to do the masters. The Eph. Ms. is ready for Hildur to do the final draft as soon as her health is better. Much as she enjoys helping me, she has not been in the office for months, except a day or two. And as you can see, my typing is not good enough and VERY slow.

Cordial greetings from home to home. I hope you are now happily settled in Bogotá.

Sincerely,in Christ,

Arnfeld

Arnfeld C. Morck

Copies to

R. Blank and V. Pavasars

INSTITUTO TEOLOGICO DE EXTENSION JUAN DE FRIAS

Oficina Central
Apartado Postal 216
Puerto Ordaz - Edo. Bolívar
Venezuela

14 de julio de 1982

Pastor Arnfeld C. Morck
Box 1242 Camrose, Alberta
Canada T4V 1x2

Dear Arnfeld;

Many thanks for your recent note which I received on the eve of my departure for the Co-Extensión meeting in Lima. I have been wanting to answer you sooner, but something else keeps coming up.

You will by this time have received the results of the Co-Extensión meeting in Lima from either Pavasars or Neemías - but if not here is a brief resumé: Co-Extensión will continue - but not in the same form as before. There will no longer be a full time Co-Ordinador like Rosales or Neemías Díaz. Pavasars was elected as Part Time Co-Ordinador - without salary. A number of the Mission Boards do not see the need for a salaried Co-Ordinador and hence they have cut the items out of monies they have set aside for Co-Extensión. The Missouri Synod for example has appointed Bob Huebner, full time co-ordinador for its own teological education programs and consequently they do not feel inclined to budget money for a Co-Ordinador for Co-Extensión.

The Co-Extensión office in Mexico City is being closed and its equipment sold. The courses and books that remain will be sold through Jan Tollefson's book store in Mazatlan. Pavasars is to set up a new Co-Extensión Office in Bogotá. The next meeting of Co-Extensión will take place next year in Cuenca. Thereafter there will be pleanary meetings every two years and regional meetings on the odd years when there are no pleanary meetings - so that more time can be devoted to special regional needs such as working out materials in indigenous languages. The Prayer League has been pressing strongly for this kind of an arrangement. We trust that Huebner and Hoeferkamp will continue to write materials and will be available for workshops wherever there is a Co-Extensión regional program.

I have read through your letter to Bob Hoeferkamp regarding the courses that you are writing. There may be a danger of "pious exhortations" in many programs - but my experience has been that there is an even greater danger of academic impersonality that divorces theology from expereince and deadens the heart of the student and the stirring of the Spirit. Luther, Augustine and Wesley were certainly not above a fitting pious exhortation and I donn't think their works suffered for it. What I fear more than pious exhortations are no exhortations at all. Try crossing out the pious exhortations that you find in Paul's letters and see what you have left.

The Co-Extensión meeting approved the publication of Un Solo Pueblo as soon as possible - also a reprint of your course on Hechos. Unfortunately the devaluation of the Mexican peso cut in half the amount of money that Co-Extensión had nest-egged for publishing purposes.

Here in Venezuela we have never gotten any further in working on N.T. introduction than publishing our translation of the Pauline Epistles. I am sending you a revised copy of the same. Prof. Alberto Garcia of Concordia Seminary in Fort Wayne has produced a course on Cristologia - text, workbook, cassetts and all. You might want

14-7-82

to wrtie him and get hold of a copy. The Missouri Synod has re-published Mueller's Dogmatics in Spanish and Walther's Law and Gospel in spanish. Volumes 8 & 9 of Luther's Works in Spanish will be off the press soon - they cover Luther's Commentary on Galatians.

We pray that your good wife is in better health. Keep up the good work and let us continue to hear from you.

For Christ & For His Kingdom

Rudy

Box 1242
Camrose, Alberta
Canada T4V 1X2
September 2, 1982

The Rev. Rudy Blank
Apdo. Postal 216
PUERTO ORDAZ, Edo. Bolívar
Venezuela

My dear brother Rudy:

Your good letter of July 14, 1982 (which was received just a few days ago), gave me encouragement and joy in the Lord, especially what you say in defense of "pious exhortation". In all that I write I try to drive the student into the Word as his highest and best resource, trying (as you say) not to divorce theology from Christian experience. And, basically, I think our good brother Hoeferkamp would agree with that procedure. He gave our ELCC Board of World Missions a very favorable evaluation of my "Creo en el Espíritu Santo", stating that my somewhat "pietistic" approach he considered an asset. As I write I pray that it may be honest, Biblically sound, spiritually warm and challenging to people of different backgrounds of piety.

Thank you, also, for the information re materials available. In the "prefacio" to Un Solo Señor, Un Solo Pueblo (on Ephesians), I make reference to your work on the Pauline Epistles. I shall be looking forward to receiving the copy you mention, and will write Prof. García for a copy of his material.

The new phase of Co-Extensión operating in different areas seems good to me and should help us get more into the grassroots of our needs.

I have requested the ELCC Board of World Missions to put me on retirement status as of Dec. 31, 1982, even though it is doubtful that "Creation and Redemption" will be finished by then, taking into account also the time needed for our critics to read it. The Ephesians course is ready for the final draft to be done, and hopefully V. Pavasars can make good arrangements for publication and copyright in Bogotá. Who handles the finances for Co-Extensión now?

"Abrazos" to you and your lovely family, from all of us here.

Cordially in Christ

Arnfeld C. Morck

Copy

Box 1242
Camrose, Alberta
Canada T4V 1X2
May 9, 1983

Prof. Viesturs Pavasars
Co-Extensión
Apartado Aéreo 51133
BOGOTA 2, Colombia

Dear Viesturs:

By registered mail we are sending the final draft of the Ephesians course, "Un Solo Señor; Un Solo Pueblo" in four separate envelopes, each weighing less than 500 grams in order to meet the requirements for First Class Air Mail, trusting they will reach you directly to the Synod Apartado Aéreo 51538. The envelopes are numbered 1, 2, 3 and 4. Please check them out and relieve our minds by letting us know that they all were received. The manuscript is ready for the off-set process and thus needs no further typing nor proof reading... unless, of course, you wish to proof read it again and make further changes. In that case you would have to find a typist and a word processor to re-do all pages where changes are made.

In like manner we will be mailing "Creación y Redención, Segunda Parte" as soon as it is ready. We are looking forward to receiving, by Air Mail, Bob Hoeferkamp's good criticism of "Primera Parte".

Remember, the original manuscript of "Creo en el Espíritu Santo" is in Bob Gussick's office. You will have to decide where it should be kept on file. The vinyl stencils for the same book are in Mexico, I suppose, unless they have been brought to Bogotá. Apparently they are not in very good condition for several scratches and blotches appear in the first printing. Also, the entire book, up to the "Apéndice", p. 167, has the even-number pages on the right-hand side and the odd numbers on the left, contrary to universal practice in printing. Perhaps it would be wise to run the second edition on offset, using the original manuscript which we sent to Gussick.

We are addressing both manuscripts to Efraín Torres so that he can sign for them and keep them safely in case you or Bob might be gone for some time. Thus, the EFESIOS and REDENCION manuscripts will be sent to:

CREACION Y REDENCION
Sr. Efraín Torres
Apartado Aéreo 51538
BOGOTA 2, Colombia.

Cordial greetings in Christ to you all from us all.

Fraternally,

Arnfeld C. Morck

cc - Dr. R. Hoeferkamp
Pastor Rudy Blank

Box 1242
Camrose, Alberta
Canada T4V 1X2
June 27, 1983

Dr. Robert Hoeferkamp
Apdo. Aereo 511-33
Bogota 2, Colombia
South America

Dear Bob:

Like we did with the final draft of the Ephesians course, we are sending you, via Efrain Torres, most of "Segunda Parte" of CREACION Y REDENCION. Pavasars says that the Ephesians material came through without any difficulty.

It seems that since retiring (Dec. 31, 1982) I have temporarily become very lazy... and I am still fighting with some health problems. Therefore, what I hope can be done in one final chapter is still on the "drawing board". It will probably take the general outline form of:

ESTUDIO DECIMOTERCERO: Digalo los Redimidos del Señor

I. Justificados

II. Santificados

III. Glorificados

It will stress our response to Redemption as a royal priesthood of the redeemed.

We are planning to spend a few days with Hildur's family in Oregon (June 29-July 7) and will try to complete this study, the "prefacio", etc., after that.

Several of the lessons now being sent (Estudios 8, 9 y 12) have not been "blue-penciled" by my good language critic, Paco Plaza. But I would like to get as much as possible on its way toward publication before the above-mentioned and other travels this summer. Also, my impression is that your mastery of Spanish is as good as that of most Latin Americans. Therefore, I would appreciate your using one eye for linguistic criticism and the other for theological observations.

Perhaps, to save time, if there are no major theological matters to discuss, you and Victor could find a good typist and proof-reader so as to complete the final draft there in Bogota, with no need to return it here for Hildur to do. Please let me know. As of this date we have received no criticism of "Primera Parte", i.e., estudios 1-6.

Cordial greetings from home to home.

Fraternally

Arnfeld C. Morck

copy - V. Pavasars
R. Blank

SERVICIO LUTERANO DE INSTRUCCION TEOLOGICA
POR EXTENSION
CARRERA 13 No. 55-56
TELEFONO 35 34 65
CABLE: «CELMOSA»
APARTADO AEREO 53005
BOGOTA 2, COLOMBIA

14 de febrero de 1984

A: Miembros de COEXTENSION

Estimados hermanos en Cristo:
Qué la sabiduría del Espíritu Santo les ilumine para que puedan cumplir cabalmente con la obra tan importante - la educación teológica para el Siglo XX.

El nuevo Edificio Administrativo de la Iglesia Luterana de Colombia fue inaugurado a fines de julio del año pasado. Aunque las oficianas ya estaban listas para poder iniciar los trabajos acá, sin embargo hubo una demora bastate larga antes de poder pasar las instalaciones al nuevo edificio - la empresa de teléfonos no instalaba los teléfonos y una moderna oficina sin teléfono no sirve. Por eso hasta el 1º de febrero pudimos hacer el trasteo. Ahora también COEXTENSION tiene su propia oficina en la Calle 75 Nº20-54, tel. 212-57-35. La oficina funciona en el primer piso del Edificio de la IELCO.

Durante el año pasado COEXTENSION volvió a publicar el libro de los Hechos. Ahora hay una buena cantidad de este estudio y están a la órden por US$4.oo.

Mañana sale a la imprenta el guía de estudio del Catecismo Mayor, publicado por SELITE. Se debe usar esta guía con el Catecismo Mayor que se consigue en la Librería Aurora en Buenos Aires. La guía de profundieción fue preparado por el Dr R.Hoeferkamp. El costo será US$1.oo.

El estudio de Efesios por A.C.Morck está casi listo para la imprenta. Espero poder arreglar para la impresión la semana entrante. Todavía no sé cuánto será el costo unitario pero me parede que no será mayor de US$4.5o.

El último libro que aprobamos en la reunión pasada (Creación y Redención) está en las manos del Dr.Roberto Hoeferkamp quien ya casi ha terminado su lectura y corrección. Espero que en unos 3 o 4 meses lo tendré en Bogotá y así podré arreglar también para su impresión durante la segunda mitad de este año si no antes.

Las publicaciones de COEXTENSION están a sus órdenes.

Atentamente,
S.S. en Cristo,

Viesturs Pavasars B.
Coordinador

Box 1242
Camrose, AB
Canada T4V 1X2
June 23, 1984

Rev. V. Pausars
Co-Extensión
Apdo. Aéreo 53005
Bogotá 2, Colombia

Dear Viesturs:

Thank you for copy of your Feb. 14, 1984, letter to members of Co-Extensión which arrived not long ago. You and your important work are much in our prayers. Enclosed is copy of my letter of June 22 to Bob Hoeferkamp. Busy as you are, I would still appreciate reply to questions asked during the last year or two. One of the most urgent is: Where is the manuscript of "Creación y Redención, Estudio 1.", Prefacio, Bibliografía, etc., and when can we hope to have it back here so criticism can be noted and final draft prepared?

Then, please send me 6 complimentary copies of the Ephesians work and likewise 6 of "Creación y Redención" when it is printed. These copies are for me and those who have helped with the job, the ELCC World Missions office, etc. In addition to these, I trust you are giving complimentary copies to Dr. Hoeferkamp, my esteemed and most deeply involved critic.

Then, I would like to purchase 2 copies of "Los Hechos de los Apóstoles", Estudios by A. Corzo and A. Morck, and 2 copies of my book, "Creo en el Espíritu Santo".

Co-Extensión, in Minutes of July22, 1982, voted to give a gratificación of $150.00 U.S. to my excellent "blue-penciller", Mr. Francisco Plaza, who has now cheerfully edited 2 of my books as a completely voluntary gesture. I feel confident and grateful when he has checked my work. This is necessary, for even though he has, on several occasions, complimented me for excellent writing in Spanish, he always finds some little details such as the use of the prepositions which betray me as more Canadian than Colombian. He is not happy either when I use terms listed in the dictionary as "galicismos", even though modern writers use them freely. If receipt of this "gratificación" has not been acknowledged by "Paco" or has not been sent, please speed it on its way. His new address is:

F. J. Plaza
Apt. 104, 2040 - 54 Avenue S.W.
Calgary, AB
Canada T3E 1L6

How I would like to see you and other friends in Colombia and chat with you in the new offices! I understand that we had to buy the two neighboring houses due to damage by our new construction. If so, what are they being used for? Or, were they demolished, giving you more parking space? How about a picture of the famous "Torre Luterano"? Any hope that the government will come across with anything for damage of the old parsonage and classrooms on Carrera 13?

Cordial greetings from home to home, and to anyone who might ask about us.

Fraternally,

Arnfield C. Morck

c - R. Hoeferkamp
R. Blank

Box 1242
Camrose, AB
Canada T4V 1X2
September 12, 1984

Rdo. Sr. Viesturs Pavasars
Apartado Aéreo 53005
Bogotá 2, Colombia
South America

Dear Viesturs:

Thank you for your letter of September 5, 1984, and for the copies of "Los Hechos" and the Ephesians course. By the way, page 152 is missing in one of the copies. And now we discover that we committed a "boo-boo" when we sent the Ephesians Ms. to you. We did not include the graphic rendition of Eph. 3:14-21 which I make reference to on page 88. We are sending you a copy herewith so that you can forward some to each TEE entity that may have purchased copies. Then you can also make as many copies as needed to insert under the front cover of the copies you still have on hand. I am very sorry about this oversight which causes more work for you and more expense. Please forgive. Who did the printing, by the way? We're glad they rectified the "nones y pares" mistake after only 20 pages of the mistake. The new edition of "Los Hechos" appears to have been retyped. Does that mean that the old off-set masters which I left in the office could not be used for another run? Too bad we did not run more copies in the first place. Would it cost much more to do future printings on better paper?

Then, there are two questions I have repeatedly asked, which still remain unanswered:

1. Has Francisco Plaza received the U.S. $150.00 "gratificación" that Co-Extension voted to give him? My letter of June 23, 1984, gives his new address, but I shall repeat it as follows:

F. J. Plaza
Apt. 104
2040 - 54 Ave. S.W.
Calgary, AB
Canada T3E 1L6

2. Did Bob Hoeferkamp get the final chapter of "Creación y Redención" with him to Costa Rica for critical reading? We're still waiting for this chapter so as to type up the final draft.

Give Arlene our thanks also for her good letters with report of fresh life here and there in the church. We pray for you and the church in Colombia - and in the world. There are some signs of new life here too.

Right now it looks like our congregation is meeting the challenge of sponsoring 4 families for entrance to Canada, who are illegally in the U.S.A. and on the point of being deported. We are already helping the two lovely families from El Salvador who were brought in by the Canadian government. A big problem here is the high rate of unemployment among our own Canadian population, let alone bringing in refugees from other parts of the world. But it seems that God is pushing us into that sort of service. Our Messiah Lutheran Church here in Camrose is also blessed with two gifted pastors who preach the Word with clarity and power.

Cordial greetings from home to home. A.C. Morck

copy - R. Hoeferkamp