



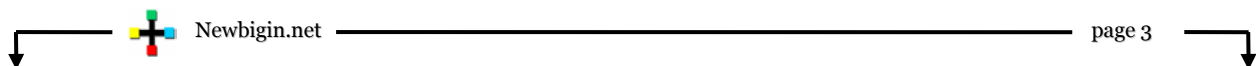
## A Survey Of The Year 1962-3

1964

J.E. Lesslie Newbigin

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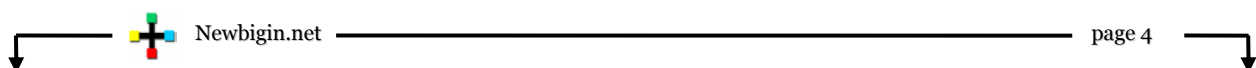


Readers of the Review will remember that a survey of the previous year has been a regular feature of the January issue since the Review was founded in 1910. We regret that it was not possible to prepare a survey for the last two January numbers. What is now presented differs from its predecessors in two respects.

In the first place it treats all the six continents as 'mission fields'. Readers will find in the following pages that the countries of Europe, North America and Australasia are not treated only as 'the sending countries' but also as parts of the mission field. The attempt is made to indicate significant events for the mission of God in those countries, as well as for their participation in His mission in other parts of the world.

Secondly, the survey is based upon reports received from correspondents in the countries concerned, rather than upon the reports of the missionary societies and churches working there. While the Editor takes full responsibility for what is written, he would express his gratitude to all who have helped to provide the material.

The discerning reader will find many large lacunae, and doubtless not a few errors. The Editor would be grateful for help in making the survey better next year. It was the judgment of the Divisional Committee at its meeting in 1962 that the survey was of value to readers, and should continue to be a regular feature of the Review. We shall be glad to know whether readers confirm this opinion.



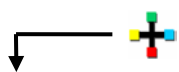
One of the outstanding features of the year in **New Zealand** has been a growing concern with evangelism. This is true of all the churches. Many voices are expressing the danger to the community and to the individual of the highly affluent society and the falsity of the assumption that New Zealand is a Christian community. All the churches have been active in evangelism and there is a considerable increase in unity activities. These vary from inter-church city-wide missions, of which there have been several, to the growth of house church groups with

evangelistic motivation in many areas, notably Christchurch. The churches have extended an invitation to Dr Billy Graham, through, the National Christian Council, to conduct a national crusade in 1965.

New Zealand as a whole is becoming rapidly aware of its Asian neighbourhood, politically, economically and religiously. The churches have played a major part in initiating such thinking. The interests of the churches are revealed in strong support for Freedom from Hunger, CORSO and similar relief agencies, as well as their own Inter-Church Aid appeal through the National Christian Council. The main event was a consultation of 175 New Zealand churches held for four days in November 1962 in Christchurch, under the auspices of the East Asia Christian Conference. The planning of the consultation, every address, Bible study and worship period, were all in the hands of EACC staff. This was a conscious effort to hear what God is saying to and through the Asian churches, and has been regarded as a major contribution to the thinking of New Zealand Christians.

Most churches have specific programmes for lay training, with some emphasis on lay training for church work and church support, but with a much deeper awareness of the real calling of the laity in the life of the community. This has been particularly evident in the numerous 'New Life Schools' conducted for teams of office-bearers and others in the Presbyterian Church. The Churches are also well represented in the organization, Volunteer Service Abroad, which provides short-term work opportunities for young people, particularly in Asia.

Four churches – Presbyterian, Methodist, Congregational and Associated Churches of Christ – continue steadily towards union. The Church of the Province of New Zealand (Anglican) is in the process of deciding whether it will accept the invitation to join these negotiations. The three dioceses (out of seven) which have already discussed the matter have all supported the proposal to join.



The outstanding event of church life in **Australia** in 1963 was the publication of the Proposed Basis of Union between the Congregational, Methodist and Presbyterian Churches.<sup>1</sup> This marks an important stage in discussions which have been in progress since 1957. The next step will be the reception and consideration of the document by the three churches. This will take several years, as the plan is to have it discussed fully at all levels of church life-national, state, regional and local. The General Conference of the Methodist Church received the Report and commended its study in May 1963, but the Congregational and Presbyterian Assemblies do not meet until May and September 1964 respectively. They all meet again in 1966, which means that union is not likely before 1970.

The method adopted by the Joint Commission has been to undertake a re-thinking of the faith, worship and order of the Church, rather than to arrange terms for a merger. This has been done primarily as a biblical study in an ecumenical perspective.

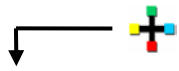
There has been a recognition that a union such as this cannot be considered apart from the ecumenical context in which we are now. In particular, the union in South India has had a considerable influence on Australian thinking. This is seen most clearly in the proposal for a concordat with the Church of South India. The form of unity expressed by the CSI is seen as having prophetic significance because it has bridged the gap between episcopal and non-episcopal churches, because it accepted 'unambiguously the ministries of the churches to which we belong as genuine ministries of Christ blest and ordered by Him', and because it has reformed the episcopacy in the direction of the bishop-in-presbytery.

Somewhat naturally, the proposals for an episcopal government in the union of three non-episcopal churches, and for a concordat with the CSI, have been the focus of much attention and comment. One Anglican archbishop is reported to have sent copies of the Report to all his clergy. It is too early to know what measure of support it commands, especially in the matter of

episcopacy; but it is a notable attempt to place the churches afresh under God's word and to answer the question, 'What is God's will for us now?'

The Singapore Situation Conference of the East Asia Christian Conference had a considerable influence on the Australian churches

<sup>1</sup> Published in a volume of 92 pages called *The Church – Its Nature, Function and Ordering*, being the Second Report of the Joint Commission on Church Union, together with the Proposed Basis of Union for the Congregational Churches of Australia, the Methodist Church of Australasia and the Presbyterian Church of Australia.



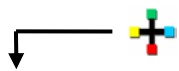
through their six delegates there and through the continuing work of the Australian Council of Churches and the National Missionary Council of Australia. Four of the six delegates were chosen from one area of Australia, so that they might be able to work out some of the implications of the conference in their local situation. A beginning has been made in exploring joint action for mission between Anglicans, Methodists and Presbyterians in an industrial area of Melbourne. The Australian Council of Churches produced a report on the Singapore conference, together with a list of ten local situations in which some joint action might be taken.

At the time of the meeting of the Working Committee of the East Asia Christian Conference in Brisbane in November 1962, a 'Situation Conference' was held there under Asian leadership. This was the first attempt to examine an Australian situation (primarily that of the churches in Brisbane) in the light of the eight questions prepared by the EACC for the three Asian Situation Conferences held in 1963.

A Joint Action for Mission Council has been formed by the Victorian Council of Churches, and includes delegates at the Singapore conference and representatives of Ecumenical Affairs Committees. Provincial surveys are being planned in Geelong and Bendigo, and Tablelands Regional Conference at Armidale will be looking at education, evangelism, and service in a rural community. The Australian Council of Churches has two groups working on the missionary structure of the local congregation, plans to issue a quarterly publication on this theme from the beginning of 1964, and has sent a questionnaire on the subject to every minister in Australia. The Australian Christian Youth Council has planned a two-day consultation in October with Christian Education Departments, the YMCA and the YWCA, on Joint Action for Mission among youth.

Missionary training is a matter which has received special attention. The National Missionary Council of Australia issued a survey on *The Selection and Training of Missionaries in Australia*, covering six of its member societies. This was partly produced in preparation for the visit of the Rev. Gwenyth Hubble, who arrived after a tour of Pacific Island churches and Australian missions. Her visit was particularly valuable in stimulating reconsideration of the training that exists and encouraging thought about longer and more united forms of training. The National Missionary Council is now exploring ways in which a greater measure of unity can be achieved in this respect.

The churches and missions working in Papua/New Guinea have,



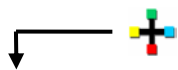
under the leadership of the National Missionary Council, agreed to the establishment of halls of residence on a united basis at the Government's new University College of Papua. They have also proposed that religious subjects should be included in the curriculum and that a Department of Religious Studies should be set up, with a view to the eventual establishment of a theological faculty. The Government's decision on these proposals, which are in addition to Australian support for the United Theological College in Suva, is awaited.

In recent years there has been a marked increase in co-operation and fellowship between members of the Roman Catholic Church and others, and this is accelerating. It is seen in public

meetings in connexion with the Week of Prayer for Christian Unity, in the work of industrial chaplains and in biblical and theological meetings.

The far-scattered territories of the **Pacific** are more and more being brought into contact with each other and with the rest of the world. The speed of change is constantly increasing. Air communication is beginning to replace the very inadequate sea transport which has hitherto linked the islands. The South Pacific Commission, bringing together leaders of about eighteen territories every three years, has helped to produce a ferment of ideas. More and more students are going overseas for higher education. Fiji alone has 536 students abroad in university or technical courses, and more than half of them are in degree or post-graduate courses. Sport also plays its part in this process. Over 700 athletes were expected in Fiji for the South Pacific Games in 1963; Fiji plans to send a rugby team to Wales, and Tonga to Australia. The tourist industry grows with tremendous rapidity, bringing with it new ideas, new wealth and old evils. Political development faces many problems. Independence is in the air, but ideas of federation are not popular, and most territories are too small to be viable political units. Indigenization and 'localization' are demanded everywhere, and at the same time there is an increase in economic planning for the undeveloped areas.

The churches in the Pacific have been slow to achieve self-government, and the slogan 'not yet ready' has been allowed to pass. (When was any church ready?) Nevertheless, this year has seen several important moves. The Papua Ekalesia (ex-LMS) was inaugurated in November 1962. The Methodist churches in Fiji and Samoa have been granted 'conference status' and become self-governing from January 1964. The Tahitian Evangelical Church (Paris Mission) became autonomous in 1963, the Church of New Caledonia having attained autonomy



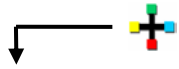
earlier. A united synod has been set up for consultation and co-operation between the Methodist churches of New Guinea, Papua, the Papua-New Guinea Highlands and the Solomons, in the hope that it will grow into a self-governing Conference of Melanesia.

Co-operation has been growing since the Malua Conference of 1961, which is increasingly being recognized as a watershed in the history of the Pacific churches. The Continuation Committee has met annually (in the New Hebrides in 1962), and has begun plans for a second Pacific Conference to be held in 1966, at which the formal constitution of a Conference of Pacific Churches will be proposed. The work of the Secretary, the Rev. Vavae Toma, in visiting the territories is increasingly appreciated, as are the growing number of ecumenical contacts. In New Guinea/Papua the churches which were represented at Malua are continuing to collaborate, and a most fruitful Bible study conference on 'The Mission of the Church and our Equipment for it' was held at Bumayang, Lae, in January 1963. Plans are being made for a visit from East Africa to this area. There is encouraging news of spontaneous growth among the churches in certain highland areas of New Guinea, and of emerging local leadership. Two students from Fiji, one Indian and one Fijian, are studying theology together in India—a symbol of the growing recognition that the mission to the Indian community in Fiji is the responsibility of the whole Church.

A 'Curriculum Consultation' and 'Writers' Workshop' organized by the World Council of Christian Education and Lit-Lit are reported to have produced impressive evidence of creativity and competence in the use of English. Consultations with a view to the development of united theological training on a high level continue, and it is reported that eight churches have now taken formal decisions to participate in the proposed college. There is widespread concern that steps should be taken without delay to raise the standards of ministerial training, in order that the churches may be equipped to deal with a world that is changing with growing rapidity.

## Asia

The United Church of Christ in **Japan** (Kyodan) has recently undertaken a statistical study which shows, contrary to expectations, that the present membership represents an increase of 69 per cent over the 1945 figure, after eliminating the congregations which seceded at the end of the war. However, the continual loss of membership, due to the constant movement of Christians away from their home churches,



is a source of concern. It would appear that there is need for attention to the more flexible conceptions of ministry and congregational life which will make mobility a missionary opportunity rather than a pastoral problem. At its assembly in October 1962, the Kyodan sanctioned a ten-year evangelistic programme emphasizing the 'larger parish' idea. A type of evangelistic campaign called the 'L-type Crusade' (named after an American evangelist) is being developed in the Tokyo area. At a number of selected centres a Japanese minister is stationed along with an American minister, who is loaned for a two-month period from a church in the United States. In this way new congregations have been organized in a number of places.

The Japan Baptist Federation invited Dr Billy Graham for a crusade in the early months of 1963. Though Dr Graham was prevented by illness from coming, the crusade was held in Tokyo and in 152 other centres. It is reported that attendance at the meetings was in the neighbourhood of 250,000 and that over 10,000 asked for baptism. The enquirers were put in touch with the United Church and other churches, as well as with the Baptist churches.

The Kyodan continues its remarkable ministry to the industrial communities in the Osaka area, and a pastor of that church is one of a team visiting India to counsel with the churches there on industrial evangelism.

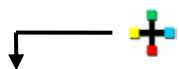
In co-operation with the United Bible Societies, the Japan Bible Society has raised funds to send 100,000 Bibles to Indonesia.

One of the three 'Situation Conferences' organized by the East Asia Christian Conference was held at Amagisanso near Tokyo in March. The proceedings were conducted in Japanese and English by means of simultaneous translation. The meeting was chiefly significant for the fact that this was the first occasion since the war when Christian leaders of Japan, Korea, Taiwan and Okinawa could meet together for frank and intimate discussion over several days. The effects are likely to be more far-reaching than is indicated by the printed report.

The Nippon Christian Academy, with support from the German Evangelical Academies, has opened its 'Oiso House' near Tokyo, with Dr Saki as Director.

Dr William Axling, for fifty-four years a missionary in Japan, died in February at the age of eighty-nine.

The churches in **Korea** share to the full the agonies and tensions of a people in an ex-colonial situation, and these have been compounded by tragic divisions between Christian brethren. Perhaps, as in some



other situations, the very success of the early missionaries in rooting the Church deeply in the life of the people makes the tensions of revolutionary social change more acute. It is generally acknowledged that the Korean churches have played an important role, during a long period of terrible confusion, in shaping a democratic way of thinking in the nation. It is more difficult for them to give a clear lead in complex political situations.

The National Christian Council unanimously approved the sending of a letter to General Park on his reversal of a previous undertaking to turn the government over to civilians. The letter stressed the importance of integrity in national leadership, and the incompatibility of power concentration with the development of free and responsible citizenship. The Council's Family

Life Committee also called for the revision or abolition of certain articles in the new Civil Code which failed to accord equal treatment to women along with their husbands.

During the first week of April, following the Amagisanso Situation Conference, an important series of consultations was held, in which leaders of the Christian Council, secretaries of six North American mission boards, and staff from the World Council of Churches and Church World Service participated. A full review was made of the tasks of the Korean churches and of their related mission agencies.

At the Anglican Diocesan Synod, the Bishop outlined plans for developing new forms of church life suited to the evangelistic and pastoral needs of the country. These would include a non-professional ministry of non-salaried deacons and presbyters, and the encouragement of 'house churches' in place of the present emphasis upon expensive buildings.

Early in the year the first conference for high school students was conducted by the Korean Student Christian Movement; 75 students representing 37 high schools took part.

An event of great potential importance for the future was the decision of the Theological Education Fund Committee in August to allocate a grant of 110,000 dollars for the development of a graduate school of theology at Yonsei University.

**Taiwan** continues to be an area of remarkably vigorous church growth. In the Taiwanese community itself, constituting about eighty per cent of the population, this growth is shared by Presbyterians and Roman Catholics. The adult communicant membership of the former church has risen from 14,000 in 1945 to 38,636 in 1962, and there seems every probability that the movement to 'double the church'



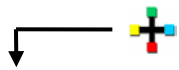
between 1955 and 1965 (the centenary of Protestant work on the island) will reach its target. The growth among the tribal peoples (two per cent of the total population) is even more remarkable. Beginning with the conversion of a fifty-year-old woman during the period when the Japanese authorities forbade any Christian work among them, the growth of the Church has now reached the point where some 78 per cent of the tribal peoples are Christian, nearly fifty per cent being Protestant. Among the mainland Chinese there are probably about 100,000 Protestant Christians, divided into some fifty denominations, but accurate statistics of church growth in this community are not available.

Interdenominational co-operation is developing. In June a meeting of the Protestant Consultative Conference met to prepare a constitution for a Taiwan Christian Council-evidence of growing mutual trust between Taiwanese and mainland Christians. In May a Faith and Order consultation was held. In addition to representatives of churches related to the World Council of Churches, those attending included members of the True Jesus Church, and observers sent by request of the Papal Legate to represent the Roman Catholic Church. In March members of the Billy Graham organization held evangelistic meetings in four centres with full interdenominational co-operation, and the results were judged to be most encouraging.

Evidence of concern for greater missionary penetration can be seen in new plans for united work in university centres, and in the newly planned curriculum of the Tainan Theological College, which seeks so to train its students that they will be missionaries to the world and not only pastors of the flock. Both the Presbyterian and the Baptist churches are sending missionaries to other parts of Asia, but in the case of the former the fear is expressed that they are not supported and therefore not adequately remembered by the sending church.

In spite of the evidence of growth, it is noted that there is also much indifference and materialism in the Church, and also that great sums are being spent in the revival of the popular aspects of non-Christian religion. Some Christians are seeking new and more effective ways of communicating the Gospel to non-Christians; one example is a project for using the traditional puppet theatre as an evangelistic medium.

News of the churches in the People's Republic of **China** remains very scarce. Such scraps as are available confirm the assurance that Chinese Christians continue to bear faithful witness to the Gospel, and strengthen the hope with which Christians in other countries look

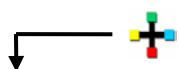


forward to the renewal of contact. It has to be recorded that the growing variety of contacts between the Russian churches and those in other parts of the world has not served to open up fresh communication with the churches of China. A detailed Chinese account of the New Delhi Assembly did not mention the admission of the Church of Russia to the World Council of Churches. The absence of direct communication with Christians in China is a challenge to continued fellowship with them in intercession.

In **Hong Kong** the Christian Council is trying to assist the churches to co-ordinate their plans for dealing with the immense human problems of this crowded city, the population of which increased by almost 300,000 in the year 1962. The huge resettlement areas, each housing tens of thousands of uprooted people, present a challenge which can be met effectively only if the churches act together. The Council's Committee for Co-operation on Church Development and Planning has been working during the year to secure the best use on behalf of the churches of the small amount of available land, and is exploring the possibility of building 'community churches' to be used at different hours by different denominations. The Council has also adopted a scheme to build a twelve-storey Christian centre, which will house the numerous inter-church activities and also the Kowloon Union Church. In addition, it is proposed to erect a general hospital of 600 beds, in order to minister to 'the overwhelming needs of the colony.'

The United Church of the **Philippines** has recorded a growth of thirty per cent in the last five years, to a membership of 128,000, but the most recent figures indicate that this rate of growth is not being maintained. The United Church now sponsors twenty-five missionaries in countries outside the Philippines. The Philippine Independent Church (Aglipayan) has concluded a concordat of full communion with the Protestant Episcopal Church of the United States, and is negotiating similar concordats with other provinces of the Anglican Communion and with the Old Catholic Church. The first Bible Translators' Institute for South-East Asia was held in April and May. The Philippine Bible House now has the co-operation of 31 denominations and institutions, and distributed nearly 540,000 Bibles and portions during 1962. Plans are well advanced for the organization of a Council of Churches in place of the Philippine Federation of Christian Churches.

If the background of daily life in **Indonesia** during the year has been economic instability and the continuing strain of inflation, the foreground has been fully occupied by the question of West Irian. The



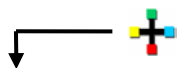
National Council of Churches in Indonesia has been actively concerned, as have other ecumenical agencies, in securing a peaceful solution to the question. Protestants have a special interest in it, since the majority of the educated people of the territory are members of the Evangelical Christian Church of West Irian. Some anxieties were expressed lest the transfer of sovereignty should create serious problems for the work of the Church and especially for the schools which depended heavily upon subsidies from the Dutch Government. Reports so far received indicate that the transfer has been accomplished without damage to existing work. Dutch teachers have been replaced by Indonesian Christians sent by the Government. Foreign missionaries are allowed to continue their work but not to have control in church matters. Now that West Irian is an integral part of the Republic of Indonesia, the Evangelical Christian Church has applied for membership in the Indonesian Council. The faith missions working in West Irian have announced their

intention to create a single indigenous church, entirely separate from the Evangelical Christian Church.

Recognizing that their traditional approach has been to the rural communities, and that the evangelization of the big cities is now of paramount importance, the churches are turning their attention to urban evangelism. A co-operative organization of Christian churches for action in Djakarta has been formed, and reports an attendance of 12,000 for their Christmas celebrations. Special attention is also being paid to the needs of labourers in the ports and on the plantations.

There are also reports of the new penetration of the Gospel into hitherto unevangelized areas in West Java, the southern part of East Java, South Celebes, North Sumatra and among the migrants in South Sumatra and Kalimantan. Some of these territories were closed to missionary work under the colonial government but are now (in terms of the first of the 'pancha Sila', or five principles) open to the preaching of the Gospel.

Reports indicate that there is an increasing anxiety among Muslims which makes friendly dialogue with Christians more difficult. This is attributed partly to the relatively large number of converts from Islam to Christianity, partly to the very much larger accessions from Islam to communism, and partly to the repercussions of an informal statement by a Roman Catholic prelate in which he expressed his hope that Indonesia would become a Roman Catholic country in fifty years. The effect of this change of atmosphere is to make evangelism more difficult, but not less fruitful.

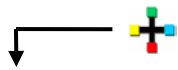


As part of the search for a more effective witness in the rapidly changing situation, an ecumenical training centre has been established at Sukabumi in West Java. This provides pastoral training for students from Djakarta Theological Seminary and also opportunities for lay training and consultation. The Council is also planning the creation of new student centres in eleven cities; one of these has already been opened in Bandung. Great importance is attached to this effort, since it is found that many of the recent conversions among educated groups have had their origin in contacts made through the Student Christian Movement.

At the time of writing, Indonesian mobs were in process of demonstrating against British civilians on account of the formation of the new State of Malaysia, which links together ten million people in Malaya, Singapore, Sarawak and Sabah (formerly British Borneo). Considerable tension is likely to continue for some time in these areas along the northern coast of Borneo. Christian leaders in these territories and outside them have been concerned to ensure that the new constitution would not impose upon the other territories the severe restrictions upon religious freedom which at present exist in Malaya. The constitution provides that, while Islam shall be the religion of the Federation, other religions 'may be practised in peace and harmony in any part of the Federation'. It adds that 'State law may control or restrict the propagation of any religious doctrine or belief among persons confessing the Muslim religion'. Further provision, however, is made that a law to this effect in the two States of Sarawak and Sabah would require a two-thirds majority of the state legislatures of these territories. Moreover, federal law regarding religious education is not to apply to these states except as their Governments agree. With regard to Singapore, the Prime Minister has given the assurance 'that it is not the intention of my government to introduce legislation to control or restrict the propagation of any religious doctrine or belief'.

A notable landmark in the missionary history of Borneo is the formal establishment of the Sidang Injil Borneo (Borneo Evangelical Church), comprising about two hundred congregations from a dozen or so tribes, the fruit of the work of the Borneo Evangelical Mission. The vigorous evangelism of this indigenous church is a source of encouragement to others. The Anglican Church in Borneo has been divided into two dioceses, Kuching and Jesselton. The Methodist Church has, after considerable debate, taken action to form the





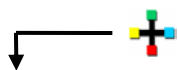
Sarawak Iban Provisional Annual Conference. As a result, the work among Chinese and Ibans is administratively separated. It is hoped thus to stimulate the growth of Iban leadership and to provide greater freedom for the development of patterns of work suited to local needs.

Inter-church consultations have been held, and five representatives from the area attended the EACC Situation Conference in Singapore – including one Roman Catholic observer. An inter-church committee is working on the translation of the Old Testament into the Iban language, and several races and denominations were represented at a recent writers' conference. The delegates to the Singapore conference returned home convinced of the need for closer co-operation.

Several of the churches in Singapore and Malaya have concentrated during the year on deepening the life of their congregations, with a view to new efforts in witness and mission. The Anglican Church has issued a call to all parishes on the missionary responsibility of members for their neighbours. The Methodist Church has put special emphasis throughout the year on a teaching ministry, shared by all, and stressed the need for lay training. The smaller, Chinese-speaking Malaya Synod of the Chinese Christian Church has completed the second year of a five-year movement for doubling the Church – 'a movement to expand the Church, by doubling the membership, and also to deepen its life'. In this small church, which now has an adult communicant membership of about 5,000 and a Christian community of between 12,000 and 15,000, the increase during the past year has been 360, 'the highest recorded increase in any year in the past'.

In the main churches in Singapore and Malaya, there has been a continuing emphasis during the year on 'Malayanization' and on self-support. Though 'foreign' leadership is still quite prominent in Anglican and Methodist churches, every new appointment is now closely scrutinized to see whether or not there is a local man for the job.

During the year two Lutheran churches have been formally set up on a Malayan basis. The Lutheran Church in Malaya has developed out of the mission of the United Lutherans of America, and the Evangelical Church in Malaya out of the former Tamil Evangelical Lutheran Mission. Both bodies are now committed to training their ministers at Trinity Theological College (with Methodists, Anglicans and members of the Chinese Christian Church). One consequence of this is the present plan that the Lutheran Bible Training Institute at Petaling Jaya, near Kuala Lumpur, will become an ecumenical Lay Training Centre for all the churches in Malaya and Singapore. This



indicates a common concern in these churches for better opportunities for lay training for mission and service. The plan has grown out of the co-operative work of the churches in the Malayan Christian Council, which has continued during the year to offer courses of in-service training for 'new village' workers and laity. Five such courses were held in 1962, and a mobile training team has been available for six weeks at a time to train Sunday School teachers in rural areas.

One of the most significant moves for mission and unity is the 'operation oikodome'. This was suggested at the All Malaya Church Extension Conference early in 1963, and the plan has been accepted by the churches. It appears that both personnel and finances will be available to start on this project early in 1964. It envisages a wellqualified and inter-church training team – Anglican, Methodist, Chinese Christian Church and Lutheran – operating experimentally in a region of Malaya among the rural churches, in leadership training, lay training, youth work and Christian education.

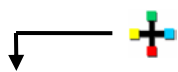
Another interesting experiment in rural mission started during the year is the experimental agricultural centre at Sungei Buloh, run under Anglican auspices but with ecumenical support.

Work among university students continues in the two student centres at Petaling Jaya and Singapore. There are now three full-time student workers, and the SCM is affiliated to the

Malayan Christian Council. Dr D. T. Niles conducted a student mission in the summer of 1962, and Bishop Stephen Neill in August 1963.

The EACC Situation Conference in March brought to Singapore representatives from the whole of South-East Asia. The next step in joint action for mission is still to come—that the churches in Singapore and Malaya should consult together and, with their related mission boards, act on the conclusions of the meeting. The need for better preparation of church members for mission seems to be widely acknowledged.

**Vietnam**, like Germany and Korea, is a nation divided arbitrarily in two parts under the tension of world events. At the time of writing, South Vietnam had a government which contained a number of Roman Catholics in key positions, while the majority of the people are Buddhist. The tragic clash between the Government and Buddhist leaders is well known. A delegation led by the presiding monk of the Buddhist priesthood waited on the President to demand equality of treatment for Buddhists and Catholics, but this demand was not met, as the Government pointed to the clauses in the Constitution about freedom for all religions. The Government argued that the communist,



would take advantage of protection granted to the Buddhist community. Buddhists responded with acts of self-immolation which excited horror throughout the world.

The Roman Catholic community numbers about 1,220,000, and the evangelical community is estimated at 40,000. In addition to the Evangelical Church, which has its origin in the work of generally conservative missions, there is also the French Reformed Church, originally consisting of expatriates only, which is now in contact with the Evangelical Church and whose church building also serves as a place of worship for the small Anglican community. The Evangelical Church is putting up several new church buildings, and is participating in relief work in Saigon. It is also assisting in the work of the YMCA, which runs a reading-room in a busy section of the sprawling capital. One of the Evangelical pastors who attended the meeting of the EACC Continuation Committee in Bangalore in 1961 has started work as an evangelist in trouble-ridden Laos, and the Church is considering a proposal of the EACC to find a Vietnamese worker for pastoral and evangelistic work among the four thousand Vietnamese who were taken before the war to New Caledonia as indentured labourers.

A notable event in the life of the Church in **Thailand** was the opening in June 1963 of an irrigation canal in Chiangmai province. The canal is part of an irrigation project initiated by the Christian Co-operative Farm as a community development project, and designed to serve a rice-growing area of 5,000 acres. The local farmers, mostly Buddhists, have joined with the Christians in the digging work which has gone on for a year. The enterprise has given the small but growing Christian community an opportunity for witness, and for the whole community it has been an exercise in democratic development.

Early in February the International Trade Fair was held in Bangkok, and an attractive Christian pavilion was built and manned with the help of funds from the Baptist churches. More than 10,000 copies of St John's Gospel were distributed by the Thailand Bible House.

**Burma**, sandwiched between two powerful neighbours, India and China, has gone through a new political change. The party of Premier U Nu, with its programme for making Buddhism the state religion, was faced by various dissatisfied groups, and during 1962 a number of the chiefs of the Shan groups led a movement in favour of a more decentralized constitution. In the ensuing tension the army took the occasion to depose the Government, dissolve Parliament and set up a government by a Revolutionary Council, led by the General of the

Forces. The new Government has proclaimed 'the Burmese way to socialism', which represents not a new direction but a much more vigorous implementation of former principles. There is stronger emphasis on state initiative and control. Many undertakings controlled by foreigners have been taken over. An example of this that affects the churches is that the Burma agency of the British and Foreign Bible Society is no longer permitted to import Bibles; they must be imported by a recognized national agency. This measure has had the incidental effect of expediting the recruitment of nationals for executive responsibility in the Bible Society. The establishment of a Burma Bible Society is obviously overdue. As in other Asian countries, Government is unwilling to grant entry visas for foreign missionaries until it is persuaded that their presence is essential and that there are no nationals able to do the work proposed.

The Baptists are proceeding with their plans to celebrate the 150th anniversary of the coming to Burma of one of the pioneer missionaries, Adoniram Judson, while the Second Assembly of the East Asia Christian Conference is scheduled to be held at Rangoon in February, 1964, and will be preceded by three other consultations, on Asian Missionaries, Responsible Parenthood, and Confessionalism.

Remarkable new opportunities for evangelism are developing through the medium of radio. The Audio-Visual Aids Committee of the Burma Christian Council has constantly received letters of response to its programme of Christian witness, broadcast over the station of the Far Eastern Broadcasting Corporation, Manila; many come from Buddhist listeners who are eager to know more about the Gospel.

From **Ceylon** it is reported that the Government continues to meet with opposition from the middle classes (to which a large part of the Christian community belongs) who suffer from high taxation and the severe restrictions placed on the import of 'luxury articles'; from the large Tamil minority, who suffer much injustice and discrimination but are too divided to offer effective resistance, and from the trade unions which are strong and largely dominated by political leadership of the extreme left. It is here that the Government faces its most serious danger. Labour unrest, corruption in the administration, a sense of frustration among the Tamils who hold a large number of important posts in government service – all these militate against economic advance. However, the Government is vigorously attacking the problems which beset Ceylon and is meeting with some success.

Leadership in the Ceylon churches has hitherto been mainly middle

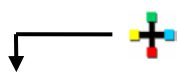
class and western educated. Several factors are combining to change this. Young people leaving school to-day have been educated in the vernacular and this tends to encourage more indigenous ways of thought, work and worship. Some of the younger clergy have been instrumental in promoting a Christian Workers' Association, which organized an impressive workers' service on May Day. And the opening of the Theological College of Lanka, as a joint institution of the Anglican, Baptist and Methodist Churches, is an important development which should in time produce a ministerial leadership more closely aligned with the thought and feeling of the nation. The college opened in July, and expects to be affiliated with Serampore University.

The movement towards organic unity continues to gain momentum in Ceylon, and there is a growing conviction that a united Church of Lanka is the goal towards which the churches are inevitably moving. During 1963 the Negotiating Committee approved some modifications of the original Scheme which, it is believed, will make it more acceptable.

There is a significant revival in Bible study. Many hundreds of enquiries are received from listeners to the 'Back to the Bible' broadcasts, and a large number of Bible study groups in schools and congregations have been started during the past year. During August, Vacation Bible Schools for children of different age groups were held in Colombo, with a view to making up in

some measure for the opportunities which the Church had to forfeit with the compulsory handing over of its schools to the Government.

Almost all the schools are now directly controlled by Government. There has been a marked decline in the quality of education as a result of the taking over of the denominational schools by Government, but along with that there has been a great increase in the availability of educational facilities for the Sinhalese-speaking people, and an increasing number of village children are having opportunities of education, even up to university level, which were quite unknown to their fathers. The Government's religious policy requires every child to take a paper in his own religion (which is interpreted to mean the religion of his parents) in the GCE Examination, and the Government is thereby committed to providing Christian instruction for all Christian children in school. The churches continue to maintain half a dozen large schools without grant and without school fees. The future of these schools continues to be precarious: the financial strain of maintaining them is very great, and the future policy of Government towards them is uncertain. The Christian Teachers' Guild is active



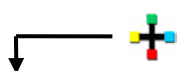
and increasing in significance as it explores new ways of nurturing the large body of Christian teachers, most of whom are now a dispersed community working in government schools.

The situation in **India** has been dominated by the national emergency created by the Chinese attack. In the general response to danger Christians have been eager to play their part. Churches, institutions; and individuals have made donations to defence in various ways, often by forgoing meals and other necessities. Christian churches and associations sent resolutions and messages to the Prime Minister, condemning Chinese action and pledging their loyalty and support to the Government. A conference on peace, called by the National, Christian Council and the Christian Institute for the Study of Religion and Society, Bangalore, endorsed action taken by the Indian Government and called for support to the defence effort against aggression, but gave warning against the promotion of hatred and the brutalization that war can bring. It also pleaded for exemption of students and women from compulsory military service.

The Plan of Church Union in North India/Pakistan, in its final draft, came before the administrative units of some of the negotiating, churches for a 'Yes' or 'No' vote during the last year. The dioceses of the Church of India, Burma, Pakistan and Ceylon (the Anglican province on the subcontinent) and the Annual Conferences of the Methodist Church in Southern Asia failed to say 'Yes' with a two-thirds majority and therefore the Plan will not come before the governing bodies of these churches for final action. The United Church of North India's General Assembly gave unanimous approval to the Plan and has commended it for voting by the constituent councils.

There is every indication that the churches concerned are eager to, continue negotiations, and that further efforts will be made to over,; come the difficulties. Among the Baptists, however, there is consider able division of opinion on the subject. The Anglican and Methodist' bodies in West Pakistan have given overwhelming approval to the, Plan and may proceed without waiting for decisions in India.

In South India, talks between the Lutherans and the Church of South India have progressed well towards wider union. The Inter., Church Commission which is functioning for this purpose is composed' of representatives of the CSI and four Lutheran churches in South India. The Lutheran Church affiliated to the Missouri Lutheran Synod participates through visitor-representatives only. The Commission reached agreement on a doctrinal statement which is now



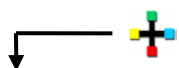
being studied by the churches. In January 1963 the Commission discussed the shape of the future united church.

The Mar Thoma Syrian Church is also concerned about closer relations with the CSI. A Theological Commission has been appointed with authority to start conversations as soon as possible, and views recently expressed by a leading member of the Commission indicate a favourable attitude towards union with the Church of South India.

The Situation Conference of the EACC at Madras brought together leaders of the churches in India, Pakistan and Ceylon. Its findings on the subject of 'Joint Action for Mission' were detailed and far-reaching, more so than those of the other two situation conferences. The churches are now studying these findings with a view to implementing them in local situations. The most advanced plan of the kind envisaged is being developed in the Church of South India, which undertook a very detailed survey leading up to a consultation with all the related mission boards at the end of 1963. It is hoped that at its meeting this month the Synod will take action on the findings of this consultation.

The Methodist Church in Southern Asia, which through accidental circumstances was not represented at the conference, has also endorsed the call to joint action for mission. Representatives of the church who met in April 1963 for an all-India consultation commended the statement of the situation conference to the whole church, and the College of Bishops which met in August also supported the need for joint action. Leaders of this church and of the British Methodist churches in North India will meet shortly to discuss joint action in their areas first of all.

The Methodist Church in Southern Asia has also been engaged in preparations for a major consultation held in Malaya in November 1963 on the theme 'God's Call to Repentance and Renewal'. At a preparatory all-India consultation held in April, the delegates called for greater co-ordination between the men's and women's divisions of the church, more local co-operation with other churches for the sake of the common mission, fuller participation in world ecumenical bodies, more effective education of the congregations on the Plan of Church Union, and better stewardship of resources within the church so that salaries of pastors might be met adequately from local sources. The consultation also expressed the view that the development of national leadership should not be an end in itself and called for the appointment of missionaries or nationals to posts of leadership on the basis of qualifications and ability alone.



During the year, the top law courts in the country twice upheld the right of the Christian minority to run institutions of its choice for the training and nurture of its members, and ruled all government interference *ultra vires*. One case was that of a Christian training college in Gujarat, where the state Government attempted to prescribe the number of seats that should be reserved for candidates sent by the government schools. The other was a Methodist school in Hyderabad, where Government attempted to control appointments and retrenchment of staff.

As has happened before, a member of a state legislature (this time in Madhya Pradesh) has brought forward a bill to ban conversions, from one religion to another. It is obviously aimed at Christian, missionary work. There have been strong protests against it *from* Christians. The bill has not been sponsored by the Congress Party: which is in power, but as it has been accepted for inclusion in the business of the legislature, some members will have an opportunity to air their views on the subject of conversion. There has been no significant change in government policy on the admission of missionaries.

An all-India meeting of Christian literature workers-writers, editors, printers, publishers, literature secretaries was held at the end of August to plan advances in Christian literature in all its aspects. It was hoped that the consultation would produce plans for specific projects in Christian literature which could take advantage of the proposed international fund for Christian literature. Regional consultations on literature in the different language areas were held in preparation for the main meeting. Among the year's activities of the Christian Institute for the Study of Religion and Society, and of particular relevance to the planning of Christian Literature,

have been a conference of converts to Christianity and a conference on apologetic literature for non-Christians.

The triennial assembly of the National Christian Council, which, also marked its jubilee, was held in September with 'Christian Stewardship' as the main theme. The Council is planning special emphasis in the forthcoming triennium upon stewardship and industrial evangelism. Under the joint auspices of the Council and the EACC, and with help from the WCC, a small 'mobile team' of men experienced in industrial evangelism in Japan, Germany and India is spending six month counselling with the churches in growing industrial centres.

The plan, originally put forward in the Ranson Report, to have a single united theological seminary for each of the language areas is

being brought nearer to fulfilment by the decision to inaugurate a single institution for the Telugu area in July 1964, serving Lutherans, Methodists and the Church of South India. A similar scheme for the Tamil country is in an advanced stage of development.

The 1961 census figures, released during the year under review, showed that Christians had increased by about 24 per cent in the previous decade, as compared with a general population increase of about 22 per cent. Preliminary study of the census figures indicates that, contrary to general belief, the rate of growth of Christianity in India during the first six decades of the present century has been at least double that of the nineteenth century.

The death of Dr Paul Devanandan in August 1962 inflicted a very heavy loss on the Indian Church. His place as Director of the Christian Institute for the Study of Religion and Society has been taken by Mr M. M. Thomas.

Readers will recall that until ten years ago there were no Christians in **Nepal**. There are now between one and two hundred Nepali Christians, about 140 missionaries, and some hundreds of other Christians, mainly Indian. Missionaries work under strict agreements with Government, which limit their service to such matters as medicine, education and agriculture.

The Christians live in very small groups, generally meeting for worship in homes. There are now eight formally organized congregations. The law allows persons to continue in their traditional religion, but forbids any change of religion. A Nepali pastor is at present serving the third year of a six-year prison sentence for baptizing some Nepali believers. Petitions for his release on the king's birthday were not effective. Two women believers were called before the court and detained in prison for examination. They testified to their faith in Christ, and were fined for 'attempted conversion' and released.

The new laws which came into effect in August are of extreme severity. Long terms of imprisonment are prescribed for any persons converted from Hinduism to any other religion, and it is provided that complaints under this head may be filed at any time without time limit. Heavier penalties are provided for any person 'attempting to convert another'.

The second church building in Nepal was dedicated during the year, in Kathmandu. There have been one or two cases of apostasy and of church discipline.

The year has seen a significant increase in the available amount of

Nepali Christian literature about a thousand persons took Bible correspondence courses. Some Nepalese went to Bible schools in India.

The Government turned down requests from the United Mission for more education projects on the ground that it did not favour allowing missionary schools in the country. However, permission was received for a large agricultural programme which has been begun, and also to upgrade a dispensary to a hospital, and a middle school to a high school, both in the Gorkha

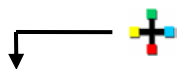
District of the United Mission. The missions have been in personal touch with over 200,000 Nepalese in their various services, and given some measure of Christian witness.

The churches in **West Pakistan** have lived during the year with an intermittent barrage of press attacks alleging large-scale conversions to Christianity and corresponding danger to Islam. Behind this are the census figures, the interpretation of which is questionable, and perhaps anxieties created by the fact that some educated and influential Muslims have been profoundly influenced by the Gospel. 'Islamic Study Institutes' are held in many centres under the leadership of the Rev. Abdul Qayyum, and a request has been made for the release of a missionary to work with him. The Christian Council is seeking to respond to the opportunity of Urdu broadcasts from 'Radio Voice of the Gospel', and two persons have been selected for training in the Philippines with funds provided through the EACC. The recent census figures show that Christians are well behind Muslims in percentage of literacy, except in the cities of Karachi and Rawalpindi.

While the Plan of Church Union has been making heavy weather in North India, in West Pakistan the Methodist conferences and the Anglican Diocese of Lahore have given overwhelming approval to it. The Methodist conferences in Pakistan have memorialized the General Conference of their church for permission to enter into union. Since the United Church of North India Assembly has given overwhelming approval, it seems likely that union between the Anglican, Methodist and United Churches in Pakistan may not be far distant.

With the present administrative separation of East and West Pakistan the two wings of the All Pakistan Christian Council live rather separated lives, and it has been difficult to give much content to the work of the All Pakistan body. It is important therefore that during the year a centre for the APCC has been established in Rawalpindi.

**East Pakistan** suffers from being a political creation with few natural roots, the leadership of the area having been in the city of Calcutta from which it is cut off. The Christian community has suffered acutely



in this situation, and for many the main preoccupations have been the problems of survival. Programmes of aid and the emergence of real lay leadership are beginning to change things. In the early years the Christians were apprehensive of persecution, but this has lessened, and there are some evidences of a sense of responsibility for evangelism in a dominantly Muslim environment.

The Henry Martyn Institute of Islamic Studies is an important factor in equipping the Church for this task, and is doing much through training courses and literature. A Pastor's Training School has been opened during the year, with a full-time member of the Henry Martyn Institute on the staff, and training in Islamics is part of the normal curriculum.

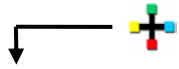
The number of converts from Islam is small, but there is a significant trickle of enquirers, some of whom become committed Christians. There are fairly frequent enquiries from the Hindu community, but these often seem to be prompted in the first instance by political rather than religious motives. The main areas of effective advance are among the aboriginal communities.

The year 1963 will be remembered in **Iran** as the year of the terrible earthquake which devastated a large part of the country and killed some 15,000 people. The WCC Division of Inter-Church Aid, acting in conjunction with the Iran Christian Council, secured resources to rebuild the Muslim village of Esmatabad, an act which has evoked warm expressions of gratitude. Plans are under way for assistance to four other villages which have Armenian Christian minorities.

Other outstanding events of the year have been the Land Reform Law which makes peasants owners of the land they till, and the Emancipation of Women giving them equal rights with men. These two laws are of a revolutionary character and mark the end of the old pattern of society which has endured for centuries.

It is reported that there is great interest in the Christian message in many parts of the country and that there are many enquiries.

In the **Arabian Gulf** area much attention has been given to the development of a national church. A conference of local church leaders was held in February and representatives were present from Egypt and Lebanon. It is hoped that the steps necessary for the organization of the church will be completed in the coming year. The congregations of Kuwait, Bahrain and Muscat are in process of becoming self-supporting with their own pastors. The English-speaking congregation in Kuwait is also now fully organized.



In addition to converts from Islam belonging to the area, there are now many thousands of Christians in the Gulf, most of whom have come for work, and who are organizing congregations centring round the various linguistic and cultural groups. The Near East Christian Council has been asked to look into the possibility of developing some kind of church council to knit together these congregations – now numbering about twenty or twenty-five.

An encouraging event this year has been a fine conference for the youth of the churches. Another has been the beginning of broadcasts from ‘Radio Voice of the Gospel’, which are being much appreciated. Great concern, on the other hand, is expressed about a number of losses due to the backsliding of converts from Islam who have been removed to other places and abandoned their Christian profession.

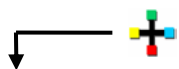
The TEAM Mission in Burami has continued to develop strongly.

From **Iraq** it is reported that the six organized Protestant churches have continued to work towards the formation of a Synod. The constitution has been adopted, but official recognition has not been secured. Trained leadership is a critical need, especially as the evangelical churches have only three ordained ministers in active service. A Christian education worker is reported to be finding increasing fruitfulness in the work of vacation Bible schools held for two weeks at a time during the summer.

There are plans to rebuild the High Hope School for Boys in Basrah.

During the year the Iraq YMCA received official permission for affiliation with the international YMCA, and the YWCA of Iraq has secured a full-time executive secretary.

**Syria, Jordan and Lebanon** may conveniently be considered together, for, in spite of the differences between their political situations, much of what can be recorded concerns them all. We may begin with a fact of more than symbolic importance. In 1963, Easter fell on the same day for all the churches, including Orthodox and Uniate Catholic. Christians of many communions had been drawn together in the January Week of Prayer for Unity in a measure previously unknown, and at Easter the most common topic of conversation was the hope that the great festival should always fall on the same day in future. Other events, both signs and means of growing unity, should be recorded. During 1962 a memorable inter-confessional conference was held on the place and use of the Bible in the churches of the Levant including Latin, Uniate, Orthodox, Anglican and Protestant representatives. It led, among other things, to a unanimous desire that



there should be one single Arabic translation of the Bible for all the churches. Provision was made for continuing the work of the conference in collaboration with the Bible Societies. Another common effort of great importance in which scholars of many communions are collaborating with help from the Theological Education Fund, is the programme for creating basic theological texts in Arabic. Work has begun on such basic tools as a New Testament Greek Grammar in Arabic, an Arabic lexicon of New Testament Greek, and a glossary of Arabic terms.

Among important consultations have been the consultation in November 1962 on ‘The Unity and Mission of the Church in the Near East’, based on the Advisory Study of the



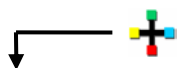
Presbyterian Commission, and the May 1963 conference of the Christian Medical Association of the Near East at which Dr Paul Tournier was the guest speaker.

The *Survey of the Training of the Ministry in the Middle East* was published in English and Arabic in 1962 and discussion of its critical and constructive comments has continued. After many years of uncertainty it seems now probable that the Near East School of Theology will be able to move to a new site adjoining the American University, a move which will have important consequences for both institutions.

The Study Programme on Islam continues its work. The monthly *Operation Reach*, primarily intended for Christian readers, has completed five years of publication. It has now been replaced by *Emmaus Furlongs*, a series which will present studies in Christian belief for Muslim readers, though it will continue to circulate among Christians also. The Jerusalem Study Conference was held in July as usual.

'Still No End in Sight' was the title of an article in the *News Bulletin* of the Near East Christian Council by the new Secretary for Refugee Work. It is an insistent reminder of the gigantic unsolved problem of the Arab refugees who form more than one third of the people of Jordan. Though the physical conditions of life for them are better than before, the 'mental, moral and spiritual hurt' of which the 1951 conference spoke continues. Devoted work has done much to ease the problem; only a political solution can end it.

Increasing activity on the part of the Government to raise educational levels is noted from Lebanon and Syria. In Syria there have been frequent closures of schools for security reasons, and Government keeps a tight hold on the curriculum, prohibiting the teaching of religion to other than the adherents of the religious group concerned. In Lebanon the position is more open. Much work is being



done to train Christian personnel for the production of radio programmes to be broadcast over 'Radio Voice of the Gospel'.

Among discouraging elements correspondents note a shortage of men for the ministry, and dissension in some local churches.

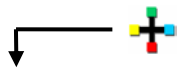
Seven new member churches were admitted into membership of the World Council of Churches. The death occurred in February 1963 of His Holiness Zareh I, the Catholicos of Cilicia.

The year has been notable in **Israel** for several events which have illustrated the bitter opposition which Christian missions have to face in the new state. Attacks have mainly concentrated on the Christian schools, in which about 1,300 Jewish children are enrolled. These have been more difficult to meet because of the undesirable activities of some missions and individuals. A remarkable 'Joint Declaration' in reply to these attacks was issued in July by the Greek Catholic, Greek Orthodox, Latin, Anglican, Baptist, Lutheran, Presbyterian, Nazarene and Pentecostal Churches. The Declaration repudiates false charges and makes a positive statement of the aims of the schools, including 'to testify that Jesus is the source of truth and life for all mankind'. It is a remarkable testimony to unity in the midst of great diversity.

The question of the national status of Hebrew Christians has been brought to a head by the now famous case of Brother Daniel. Greatly loved and honoured for his heroic services to the Jewish people in Poland, he had embraced the Roman Catholic faith in 1942 and immigrated to Israel in 1958. He claimed Israeli citizenship as a Jew by nationality, but the Supreme Court on the 6th December 1967 ruled by a majority that a Jew who is converted to Christianity cannot claim to be regarded as a Jew by nationality.

After overcoming many difficulties, the Bible Society has – for the first time – carried through the publication of the Bible in Hebrew in the Holy Land. During the past four years there have been published two editions of the whole Bible, and two of the New Testament alone as well as one pocket edition. The Bible Society's stand at the Inter national Book Fair in Jerusalem drew many visitors, with its slogan 'The One Book for All Men'.

In view of the very large number of African students now in Israel the visit was arranged during the year of the Rev. Tom Nabeta of Uganda, in order to study their problems and advise on measures to help them. The visit was much appreciated and steps are being take to follow it up.

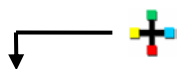


### *Africa*

The past twelve months have been full of meetings which both symbolize and help to make effective the growing sense of responsibility among Christians for Africa as a whole. A small but important meeting was held at Kitwe in September 1962 to consider the African independent churches, their significance for the whole Christian task in Africa, and their relations with those churches that retain close relations with missions from abroad. At the turn of the year the young people of the African churches gathered at Nairobi for a conference on the theme 'Freedom under the Cross', and at the same time the All Africa Conference on Christian Education was held at Salisbury to consider the task of the churches in education in the light of the UNESCO plans for Africa. From mid February to mid April the All Africa Seminar on the Christian Home and Family Life met at Mindolo to hammer out together the main issues facing the churches in the area of family life, and to plan ways in which the Christian councils could help the churches to deal with them more effectively. Immediately preceding the Kampala Assembly of the All Africa Conference of Churches there was a series of 'satellite meetings' dealing with urban evangelism, recruitment for the ministry, and the co-operation of men and women. Finally, the Assembly itself was the occasion of the formal inauguration of the AACC as a continuing organ of co-operation and consultation.

At the same time, some words of warning are in order. The AACC has yet to make its influence felt in any significant degree at the local level. The wide gulf that separated the speaking and thinking at the Nairobi Youth Assembly from that at the Kampala meeting was a vivid illustration of the immense task which the churches have to hold the allegiance of Christian young people. They are tragically handicapped by the almost complete absence of a pastoral ministry in the Church of an education comparable to what is common among Christian laymen. The report by Mr Welch of the Association of East African Theological Schools on *Training for the Ministry in East Africa* is a warning flag for the whole continent. The non-Roman churches of Africa are perilously near the point of no return in the matter of the pastoral ministry.

It is appropriate to refer also to the establishment of the Literature centres for Francophone and Anglophone Africa at Yaounde and Kitwe respectively, to the institutes for theological teachers organized



in various centres by the Theological Education Fund (already described by Dr Gensichen in the April 1963 number of the Review), and to the inauguration of the newsletter *Urban Africa* which is being circulated among those concerned with urban evangelism in all parts of the continent.

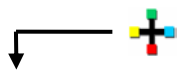
We turn now to some news of individual countries.

World attention has increasingly focused during the year upon the **Republic of South Africa**, where the official policy of apartheid has been pursued with still greater stringency. All reports indicate a growing mood of desperation among the African communities, as the pressure of the official policy upon them increases. It is in this situation that the Church tries to bear witness to the justice and mercy of God.

In the immediate past, the decisive events have been the tragedy of Sharpeville and the subsequent conference of churches under the leadership of the World Council of Churches at Cottesloe in 1960. While the withdrawal from the WCC of the Dutch Reformed Churches because of the 'liberal' findings of Cottesloe may be regarded by some as a setback for the ecumenical

movement in South Africa, many Christians in the country believe that Cottesloe created a new interest in ecumenical affairs within the Dutch Reformed Church also.

This new interest is finding expression in several ways: 1. The Christian Council of South Africa, which now has a new full-time secretary, the Rev. Basil Brown, is being reorganized and 'revitalized'. The Council has a membership of twenty-eight churches and missionary societies. 2. There was established on August 15th, 1963, the interdenominational and inter-racial Christian Institute of Southern Africa, an institute of individual Christians of all denominations (including Roman Catholics) and races. While the Dutch Reformed Churches are, regrettably, not yet members of the Christian Council, many individual members of the Dutch Reformed Churches are participating in the new institute. Its Director is the Rev. C. F. B. Naude, until recently Moderator of the Southern Transvaal Synod of the NGK (Dutch Reformed Church). 3. There are now two ecumenical papers; in South Africa, the *Christian Recorder*, an English weekly, and *Pro Veritate*, an English and Afrikaans monthly, with an interdenominational and inter-racial editorial board. 4. The Interdenominational African Ministers' Federation has now a full-time secretary and a tremendous interest is being shown in this organization by African Christians of all denominations, including the Roman Catholic Church and the 'separatist' or 'independent' churches (of which



there are now more than two thousand in South Africa). 5. The establishment of the new Council of 'Nederduitse Gereformeerde Kerke' (Dutch Reformed Churches) has been a very important development. It is a joint council of the 'mother' (white) and 'daughter' (non-white) churches. The 'Moderation' of this Council consists of white and non-white ministers, and the Council will meet regularly to consider matters of common interest.

The refresher courses for ordained non-white ministers and the theological staff institutes made possible by grants of the Theological Education Fund,<sup>1</sup> together with the realization that the rapidly increasing African urban middle class is calling for better-trained and better-equipped African ministers, have brought a new and active interest in the training for the ministry. The year 1963 saw the opening of the Federal Theological Seminary at Lovedale, Cape Province, which will bring together the students of Anglican, Congregationalist, Methodist and Presbyterian churches in an institution where common theological study is combined with separate denominational halls of residence, thus making possible a real meeting of the different traditions of churchmanship. The effect of this upon the future of the South African churches cannot fail to be deep. The theological staff institutes which are bringing together the lecturers of the various theological seminaries have created a strong desire for closer co-operation and consultation.

In South-West Africa the theological seminary of the Rhenish Mission and of the Ovambokavango Church have amalgamated, and the new joint seminary is known as the United Lutheran Theological Seminary in South-West Africa Paulinum.

There is at the moment an encouraging re-examination in the 'English' churches of their practices in race relations. While condemning racial separation in their churches, many of these churches still practise separation and discrimination and they are becoming painfully aware of this. Increasing efforts are being made to 'put their own house in order', and several investigations are being conducted at present on questions such as differentiation of stipends, separate church attendance and so on. The African members of these churches are increasingly pressing for the elimination of all forms of separation and discrimination.

While the Dutch Reformed Churches are persisting in their policies of separate churches, the so-called 'mother' churches for their white

<sup>1</sup> See 'Theological Education in Africa: The Special Africa Programme of the Theological Education Fund' by H.-W. Gensichen (IRM, April 1963) and 'Theological Education in South Africa' by G. C. Oosthuizen (IRM, July 1963).



members and 'daughter' churches for their non-white members, many individual DRC ministers and missionaries are beginning to question the theological and scriptural validity of this arrangement, and this process of re-examination is being accelerated by pressures from their African members. It is a matter of deep concern, however, that there is growing resistance to change in this field on the part of the 'official Dutch Reformed Church.

The three British High Commission territories in Southern Africa are naturally very much affected by the events taking place in the Republic, and by the growing racial and political tensions of the southern part of the continent. A correspondent in **Basutoland** reports that the actions of the Government of the Republic in seeking to drive back into the Protectorate the tens of thousands of Basutos working in the Republic – thereby creating severe unemployment – and the new controls of movement over the frontier are causing great unrest and hardship. The Church of Basutoland has reached an agreement with the Paris Mission, to come into effect this year, regarding the status of missionaries who will work under the authority of the Church. It finds itself faced with the competition of missions more amply financed from abroad, and by the recent arrival of a DRC mission from the Orange Free State. Nevertheless, it is reported that ecumenical contact has been developing, including those with Roman Catholics and Anglicans, and that a more brotherly and mutually responsible relationship between churches is beginning to appear. A great shortage of vocations to the ministry is reported, and the pressure on mission schools is very severe. The Roma University College is to become a non-denominational university for the three High Commission territories from this year.

**Swaziland** faces similar changes. A new constitution has been announced, providing for an elected Legislative Council which will replace the present (somewhat nebulous) Swazi National Council. Important industrial and agricultural developments are taking place, including the opening up of iron mining, and juvenile delinquency in the areas of industrialization is becoming a problem. Five-sixths of the schools in the country, and the only teacher training schools, have been until recently in the hands of missions. Government is now entering the field of education more vigorously, and the missions have a new problem to face as a result. A government commission on which the church was represented has submitted its report. Missions are reported to be active *in seeking* to devolve responsibility upon the African church.

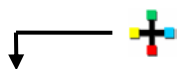


**Bechuanaland** has had a very hard year economically, with heavy crop failure and much cattle disease. Political and racial tensions, though less acute than in the Republic, are an ever present part of life. The London Missionary Society has opened a new school – Moeding College – to replace Tiger Kloof (now taken over by the South African Government and on the point of being abandoned as being in a 'white area'). It will take students up to university entrance level. The opening of the Federal Theological Seminary at Alice will be of very great significance for the ministry of the Church in Bechuanaland. Much work is being done on Bible revision. The American 'Operation Crossroads' is building a community hall at Serowe and doing much to help create good relations between the races.

In **Mozambique** administrative changes are taking place which affect many of the problems which have hitherto seemed insoluble. A greater measure of autonomy is being given to the Portuguese overseas territories, and this is chiefly visible in the fact that school text-books and other educational materials are being produced in Mozambique and not, as hitherto, in Portugal. The State has taken over some responsibility for the elementary education of Africans, and there is talk of opening eighteen normal training colleges. The Roman Catholic missions enjoy a privileged position in education, but the non-Roman missions – barely tolerated for thirty years – now have the benefit of a new statute. Medical work is also being brought under new statutes which, in the case of the mission hospital at Lourenco Marques, may be difficult to satisfy. The

Christian Council of Mozambique comprises churches of both Portuguese and African language, the Bible Society and the missions. The theological school at Ricatla, under the auspices of the Council, trains men for the ministry of the several churches and also undertakes youth leadership training. The treatment accorded to missionaries has varied from approval to expulsion. The work of evangelism goes on.

The terrible wounds inflicted on the life of the Church and people in Angola by the events of 1961 will take many years to heal. The number of refugees from Portuguese rule in the Congo Republic, estimated at 150,000 at the end of 1961, is now over a quarter of a million, and continues to increase. They are able to live and worship in close association with the local communities. Churches in various parts of the world have contributed liberally through the World Council of Churches to minister to the refugees and to provide further education abroad for promising students. Brazil has recently offered to receive



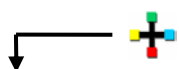
a number of these. Clandestine groups of believers continue their worship in the interior of Angola, but for the most part the northern area of the country has become a no-man's-land for Protestants, except for two Canadian Baptist mission stations on the coast.

In the southern part of the country Protestant churches enjoy somewhat hesitant toleration by the Government. Visas for missionaries are slow in coming, and some churches and institutions are only gradually recovering from the events of 1961. Renewed approaches have been made to the authorities concerning the incorporation of the Alianea Evangelica de Angola as a recognized body. The need for chaplaincy work among Protestants serving in the armed forces has been under consideration.

The Christian Council of **Madagascar**, which took over the responsibilities of the former intermissionary conference in 1958, held its first quinquennial assembly in October 1963. In August 1962 the Council organized a youth congress in which 1,200 young people took part. A welcome feature of this event was the participation of the Anglican Church. The long-discussed project for a united theological college has come nearer to realization with the promise of a TEF grant of 100,000 dollars. The churches involved in the project are the Church of Christ in Madagascar (London Mission), the Evangelical Church (Paris Mission) and the Friends Church. The same three bodies are also discussing union, and have recently issued a booklet to the churches which reports on the progress of the discussions. The Norwegian Bible Society and the British and Foreign Bible Society have appointed Norwegian secretary to take charge of Bible House with the object of training a Malagasy secretary to take charge as soon as possible. A new teacher training college has been started jointly by the Church of Christ and the Lutheran Church.

The movement of events in **Southern Rhodesia** during the year has been towards a widening of the gulf between the white government and the opposition. For the first time there are African Members of Parliament; all fourteen are in the Opposition. The one by-election has shown a considerable swing of European votes towards the polio of the Field Government, and an even greater swing of African vote against it. The Church has the task of witnessing to the justice and the peace of God in this situation of widening estrangement.

Advance is recorded in the transfer of authority to African leadership The Anglican Diocese of Matabeleland has its first African archdeacon the Lutheran Church has a new constitution with African majorities



in its courts, and two of the four chairmen of the Methodists (British) are Africans. On the other hand, most of the churches report a decline in the number of candidates for ordination and in church income. The political situation is considered partly responsible, and 'the competition of the nationalist movement' is felt by some to be a threat.

Developments of great promise are the opening of a Department of Theology at the University College and the expansion of Epworth into a federal-type institution giving training at university level, both of these developments having been assisted by grants from the Theological Education Fund.

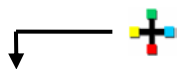
The emergence of Councils of Churches in Bulawayo and Salisbury is an event of great importance and seems likely to lead to the development of a national council of churches in due course.

Reports from Northern **Rhodesia** reflect the different – and exhilarating – atmosphere of a country starting out on the adventure of national autonomy. The United Church of Central Africa (Rhodesia) reports that thirty men have offered themselves for the ministry, and that African moderators have been appointed to the two presbyteries. The Anglican Church reports much building of churches, including the completion of the fabric of the cathedral at Lusaka, and the up-grading of the school at Mapanza to senior secondary level. The Methodist Church (British) has laid great stress during the year on lay participation and stewardship, and on strengthening its educational work. Two Methodist ministers expressed the concern of the church for political issues by standing as candidates for election, and three of the new African parliamentary secretaries are members of St Paul's Church, Lusaka. However, a discouraging response is reported to appeals for self-support. The African Reformed Church (DRC Mission) confesses that many intellectuals are being lost to the Church, and speaks of the gulf which divides them from other members of the Church.

Further steps have been taken towards the union of the UCCAR and the Methodist Church, and the Synod of the latter church has passed a strong resolution in favour of union.

Co-operative work under the Northern Rhodesia Christian Council has expanded during the year. The two teacher training colleges run by the Council at Livingstone and Serenje have made good progress and are sending a steady stream of trained teachers into the national educational system. The Council is also active in youth work and literature.

The Church of **Barotseland** has now received its full autonomy from



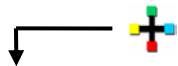
the Paris Mission and is making fine progress under its African chair man. It is reported that 'there is an acute conscience that the Church of Barotseland is responsible for its own decisions and actions' and that 'the fact that all missionaries are fluent in Lozi, and some are official experts in the language, gives us a feeling of unity and togetherness in the common task'. A missionary adds the comment that 'some very simple facts, like the housing of ministers or managers of school in missionaries' houses, and the sharing of "pool cars" between Maloz and missionaries in their work, are facts that strengthen tremendously all other good intentions'.

The events of the past year in the life of the Church in **Nyasaland** or Malawi (as the country will be called in future) have taken place against a background of political change, as the country has been granted internal self-government and looks forward to full independence.

During this period the most significant events in church life have been connected with Christian unity. The Week of Prayer for Christian Unity was observed more widely than ever before, and in Blantyre Protestants and Roman Catholics participated in joint services. A quite new sense of unity has been observed also in the Nyasaland Christian Council, particularly between Anglicans and Presbyterians. This has found expression in a scheme for three lay-training centres serving the whole country, one of them being planned as a joint Anglican-Presbyterian institution.

During the past year there has been development in the Nyasaland Student Christian Organization, which has branches in secondary schools and training colleges. The motif of unity is found here too because the NSCO is supported by the main non-Roman churches and though it is affiliated to the WSCF, it combines what in Britain would be both the SCM and the IVF traditions.

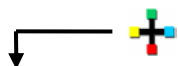
Another important development, also connected with unity, is the establishment of the Gospel Broadcasting Corporation. This has two functions: to compile and supply programmes in Nyanja for the Radio Voice of the Gospel, Addis Ababa, and to act as negotiator with Government over time for religious broadcasts on the new Radio Malawi. The Corporation has its own recording studios, a full-time staff of four and several part-time workers. The possibility of a daily programme in Nyanja from Addis Ababa produces opportunities at problems. Nyasaland is a small country but heavily populated, at Nyanja is spoken widely not only in Nyasaland itself but also in neighbouring territories.



**Tanganyika** became an independent republic in December 1962, led by a single party and committed to the form of socialist society called 'Ujamaa', which has been interpreted as 'extended familyhood'. The practical implications of this concept are being worked out, but present trends indicate that it includes a strong emphasis upon co-operative self-help under government leadership. A minimum wage law has been passed, and from the present year, private ownership of land is replaced by a 99-year trust subject to satisfactory use. Several communal development schemes are under way as pilot projects for future economic development. The establishment of a National Council of Women and a National Council of Youth illustrates the intention of the State to give leadership in all aspects of life. Like other rapidly developing states, Tanganyika faces the dilemma that it must Africanize its leadership, and must at the same time attract a large number of expatriates for essential services. A recent man-power survey shows that the country will need a minimum of 8,000 highly qualified professional and technical workers before 1967, while only 1,150 are expected to attain university degrees in the next five years.

Christians are estimated to number about 2.3 million in a population 4.92 million. Muslims are probably a slightly larger number. Almost half of the population is pagan. There is a marked increase in Muslim missionary activity and in the influence of Muslims in public life. A special training course in Islam was held this year for Christian workers from many churches. Broadcasts from 'Radio Voice of the Gospel' are being much appreciated. The first city-wide evangelistic campaign was held in Dar-es-Salaam in August 1963. While provision for the training of the ministry is being greatly improved, recruitment is a grave problem. One well-organized attempt to meet the problem by a scheme of voluntary work is said to have been a failure, while for the first time in history four out of the seven Lutheran Synods failed to present a single candidate for ministerial training.

The Christian Council is giving vigorous leadership in many fields, and has developed excellent liaison with Government at many points. Its largest new undertaking is the Rapid Social Change study launched in May under the title, 'The Christian Responsibility in the Midst of National Development'. A Joint Conference of Education Secretaries has considered the findings of the UNESCO and Salisbury Conferences on Education and is preparing a statement on educational policy. In June 1963 the seven Lutheran churches decided to become one single church, and these, along with Anglicans and Moravians and



others from Kenya participated in an important discussion of church union at Makumira in January. Relations with the Roman Catholic Church are increasingly cordial, though Protestants are unable to compete with the vast Five Year Development Plan launched by the Roman Catholic bishops.

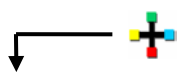
Tanganyika has become an asylum for refugees from many parts of Africa, mainly from the south, but also from the Sudan. The Christian Council has established a secretariat for relief and service in order that the churches may play their part in ministering to those in need.

**Kenya** attained internal self-government on June 1st, 1963. The publication just before this date of F. G. Welch's *Training for the Ministry in East Africa* was an ironic reminder of the fact that the Church is almost totally unprepared to minister effectively to those of its members who now assume responsibility for the government of the country. Standards of ministerial training are rising, with help from the TEF. The opening of a Department of Religious Studies at Makerera and the establishment of a chaplaincy at the Royal College, Nairobi are important events of the year. St Paul's, Limuru, is gearing itself up to a London BD course. However, some Anglican dioceses are developing courses of training for an 'assistant ministry', characterized by low educational qualifications, little theological training and low pay. The ultimate effect of this on the work of the Church is a subject of discussion. Programmes of lay training (for the work of laymen in the secular world) are being conducted by the Christian Council of Kenya but are reported to receive little attention from the churches.

Efforts are being made, with some success, to bring some of the 'independent African churches' into membership of the Christian Council. Considerable progress has been made during the year in discussions on reunion among Anglicans, Lutherans, Methodists, Moravians and Presbyterians in Kenya and Tanganyika, and a deep unity than many expected has been discovered.

Land settlement schemes have moved many thousands of African into what used to be the White Highlands. The churches are moving to minister to them and are establishing farm training schools in some areas with help from Inter-Church Aid.

Growing concern for the work of the Church in the cities has led to the appointment of two Industrial Advisers in Mombasa, and to in survey work in Nairobi. An African couple participated in the Mindola Seminar on the Christian Home and Family Life, and are to work on a full-time basis under the Council.



The Christian Council, especially through its newspaper *Rock*, has continued to give unique leadership to the churches in their witness to an emerging nation. Perhaps the key question for the future is: 'What is the "image" of the Church which is being formed in the minds of the people of Kenya?' Recent history is being rewritten; the words 'Mau Mau', 'loyalist' and 'martyr' have changing connotations. The image of the Church in the minds of the people is being reminded.

Many of the same questions face the Church in **Uganda**, which achieved national independence in October 1962 – a year after the Anglican Church became an independent province. But there are differences. The roots of Anglican Christianity in Uganda are deeply interwoven with tribal loyalties. That which was a source of strength in the past becomes a source of difficulty when the reality with which the Church has to deal is not so much ancient religion or Islam as that intangible but powerful entity, the 'African personality'. In the face of the new pressures, there is said to be a widespread return to ancient practices. The task of training and sustaining a pastoral ministry capable of dealing with the new situation is as desperately urgent here as anywhere in Africa.

Government is increasing its control over schools and insists upon the admission of children to the nearest school, regardless of denomination.

As already reported, the teaching of Religious Studies as a degree subject has begun at Makerere; the course for School Certificated men heading to an East African Diploma in Theology has entered its third year.

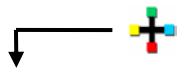
The Christian Literature and Radio Centre at Mukono is now in active work.

The Church of Uganda has introduced a stewardship campaign. Baptist missions have entered eastern Uganda. The African Greek Orthodox Church has a resident Greek priest.

The former trust territory of Ruanda-Urundi became, in July 1962, the two independent states of **Rwanda** and **Burundi**. In Rwanda independence was preceded by prolonged strife between royalist and republican groups. Christians were deeply committed to opposing loyalties



in this struggle, missionaries not excepted. This has brought suffering to the Church, and there have been remarkable examples of courageous faith in the face of danger and death. Only some small groups have been able to stand aside from the struggle – and who shall say that this was the true obedience? In spite of everything, the Church has been very much alive and has been able to minister to the spiritual



hunger which became most apparent in this troubled time, and also to carry out an immense task of service to refugees and homeless, as well as to triple the number of children in Protestant schools. Great help has been received from Inter-Church Aid throughout this period.

The Kingdom of Burundi has had a much more peaceful exit from the colonial era. It is reported that ‘everyone is happy that the King of Burundi is now again sovereign in his country’, and that Christians are happy that the nation’s new slogan is ‘For God, King and Country’, even though the king is not a Christian. The danger here, perhaps, that the churches enjoy too much honour. There are reports of ‘greater crowds in the churches and in some places increasing numbers of baptisms’, yet ‘the hunger for spiritual things is not nearly so manifest as in Rwanda’.

The Protestant churches are very conscious of their lack of educated leadership and are urgently seeking ways of up-grading their schools. Yet there is evidence of real penetration into the life of the nation in both countries, and Christian members of parliament and civil servants are playing their part with good effect in the national life.

Reports from **Congo (Leopoldville)** state that missionaries have returned to most of the areas which they left, in 1961 and later, on account of tribal fighting and the secession of Katanga. Work has been carried on in most cases by Congolese church leaders. As has happened throughout church history, the churches have been themselves involved in inter-tribal rivalry (not, apparently, with such devastating effects as in Europe), and this has resulted in the formation of break-away groups. Some of these have sunk to a sub-Christian level, while the old established movements such as Kimbanguism still flourish.

The economic and political troubles of the country have, of course affected the life of the churches, and government subsidies for educational and medical work have been greatly reduced. A most encouraging feature is the increasing readiness of laymen to undertake church work and a Christian Laymen’s Organization has been created in Leopoldville.

As in other parts of Africa there is a growing awareness of the challenge which urbanization offers. In the capital the churches have formed a federation, looking to the possibility of eventual union.

Under the leadership of the Congo Protestant Council, and with massive assistance from abroad, there has been a continuing programme of relief work for refugees along the Angolan border, in Bakwanga Katanga, Kivu and elsewhere, including vast feeding programme distribution of seeds, construction of schools and training schools, the



organizing of a secondary school for Angolan refugees and other emergency and long-term measures. The programme of up-grading and strengthening secondary schools has developed. Proposals for creating a university under Protestant auspices at Stanleyville are under discussion, and an experimental pre-university year has been started. This includes some students destined for the ministry who hope to be ready for entry into the higher theological faculty at Elizabethville in 1964. A short in-service course for pastors was arranged during the year.

The Congo Protestant Council has faced large administrative problems. The division of the country into twenty-three provinces in place of the former six makes it impossible for the Council to maintain branch offices in each province as before. In the national office, departments have been created with full-time secretaries for youth, students, education, study and evangelism, and

relief. The churches have been asked to study the question of revising the constitution of the Council, possibly to give it more executive powers.

The literature programme of the Council has been expanded with the opening of a branch of LECO in Stanleyville, the appointment of a full-time worker for Lingala literature, and the publication of a new monthly in Kikongo-Kituba.

There is a grave shortage of missionary teachers for secondary schools, and of medical personnel.

In **Congo (Brazzaville)** the Eglise Evangelique celebrated the second anniversary of its autonomy in July and held meetings for spiritual renewal which lasted for several days and were attended by about twelve thousand people. These meetings are to be held every two years. The great concern of this church is the evangelization of the tribes occupying the middle part of the country between its own territory in the south and the territory in the north where the Baptists are working. These tribes have not yet been touched by the Gospel.

The Church faces difficulties due to tribal differences. There is no common language that can be used at Synod meetings, and it is impossible to use one single language for the development of literature for all the tribes.

The Baptist Mission has given autonomy to the Church which has taken the name of Eglise Baptiste de Sanghe, with its headquarters at Ouessou.

School work faces some difficulties because, now that Government pays and controls the teachers, disciplinary rules are applied which differ from those to which the churches were accustomed.



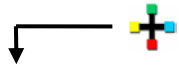
The Republic of **Cameroun** became independent in 1960 and is at present undergoing considerable economic development with the aid of capital from France and elsewhere. Prices are rising rapidly, fortunes are made, and the bulk of the people are probably becoming poorer. There are about 600,000 Protestants and 800,000 Roman Catholics. The President of the Republic is a Muslim, and Muslim influence is very strong, especially in the north, but now also increasingly in the south. The three principal Protestant churches in the south (Evangelical, Presbyterian and Reformed) appear at the present time to be concentrating mainly on problems of internal organization, and there is little evangelistic outreach. An exception is the remarkable campaign of the Evangelical Church among the Bamileke people. This area had suffered greatly because of terrorism and civil war. Churches and schools had been destroyed and there had been heavy loss of life. Into this situation the Evangelical Church sent teams of pastors and missionaries after due spiritual preparation. Reports to date indicate that more than four thousand have enrolled as catechumens and there is now a shortage of literature to help the new enquirers.

In the north the Norwegian Mission and the Sudan United Mission have formed a united Lutheran Church. The other missions working in the north are still studying the problems of integration. In the south the Presbyterian Church has applied for membership of the Work Council of Churches and has taken the important step of abolishing the post of 'Mission Representative', in order to establish more direct links with New York.

The Federation of the Churches of Cameroun, Gabon and Congo (Brazza) met at Libreville in February. It was proposed to the churches to establish a Protestant Council of Cameroun, but to continue also the existence of the Federation, which supports a chaplain for the African students in Paris. The Federation now has an African secretary in the person of M. Eugene Mallo.

Symbolic of the grave crisis in the Christian ministry in Africa is the fact that the new theological faculty at Yaounde does not yet have a student of the required academic level. Plans are in hand for consultation at Yaounde on the whole question of recruitment for the ministry in Francophone West Africa.

A course for Bible translators in West Africa was held in Libamba in July under the aegis of the Dutch, British and American Bible Societies. About sixty persons, half of them Africans, studied modern methods and principles of Bible translation.



The opening of the Evangelical Literature Centre for French-speaking Africa on January 1st, 1963, has already been mentioned. It has begun publishing a bi-monthly bulletin called *Dialogue*, and co-operates with publishing agencies working in the French language. A distribution specialist was expected at the Centre at the end of 1963.

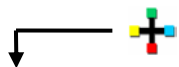
Attention is being given to the growing urgency of urban problems. There is a group called 'Presence Protestante' in Douala for this purpose, and the Presbyterians have an industrial mission in Edea. There is need for a much more thorough grappling with the problems of the city.

The deaths of Pastor Pierre Benignus and Pastor F. Kpedekpo in an air crash on Mt Cameroun on May 4th was a grievous blow to the whole of Christian Africa, and to the Church in Cameroun which especially looked to Pierre Benignus for leadership in the work of the 'Islam in Africa' team.

The Republic of **Chad** is the only French-speaking African state which has a Protestant President. Of its two and a half million people, about 75,000 are Protestant and 50,000 Roman Catholic. The northern part of the country is almost completely Muslim. In the course of 1963 the first trained pastor-evangelists graduated from Bible school after four years' training. The Sudan United Mission is building a centre in Fort Lamy for youth work and book distribution; their printing press plays a very important part in the work of evangelization throughout the country.

The **Central African Republic** has a proportion of Protestants to the total population which is among the highest in French-speaking Africa. Of a total population of about 1,200,000, there are said to be 200,000 Protestants and 150,000 Roman Catholics. All education in the state has been nationalized. There are no more Roman Catholic schools, and Protestants are completely free to render their share of service in official bodies for the development of curricula and textbooks, and also to work as school chaplains. Reports indicate that there is at present little readiness to co-operate with Government in this way, and that there is a growing tendency for the intelligentsia to leave the churches. Literature work in the Sango language is being developed, and a literature conference was held in 1963. The New Testament is available in Sango and a translation of the Old Testament is in preparation.

The Republic of **Niger** has an overwhelmingly Muslim population, with only about 5,000 Protestants and 12,000 Roman Catholics in



a population of three million. It is reported that the Government is promoting a vigorous literacy campaign and that the use of French is increasing.

The Methodist Church in **Dahomey**, along with that of the Ivory Coast and the Evangelical Church of Togo, has opened a seminary for the training of pastors for the three churches at Porto Novo. At the same time it is seeking, like other French-speaking churches, to find candidates able to take the university level course in Theology now offered by the Faculty at Yaounde. A Protestant Youth Council has been organized in Dahomey, bringing together the various youth and student movements. In spite of being so young, the new Council has been able to elaborate two ambitious but well-planned projects – a farm school where young people (especially refugees from the Ivory Coast) may receive training in agriculture, and a Protestant Press. The primary schools are facing big financial difficulties.

Fruitful evangelistic work has been done in the Bohicon region, in places where the Gospel was unknown, and in the Cotonou circuit there has been an important revival, leading to many conversions. Members of several neighbouring parishes met at a lakeside village – a well-known

tourist resort – to burn publicly the fetishes and amulet of the newly converted. Problems created by the continuing power pagan ideas and practices, especially in connexion with marriages and funerals, trouble the leaders of the Church.

The Evangelical Church of **Togo** has made special efforts during the year to communicate the Gospel to those so far untouched, by means of a comprehensive approach to five different regions of the country. The work has been based on the existing congregations in the areas but has used outside resources. For example, in one area with a very small Christian minority regular visits have been made by evangelization teams consisting of an evangelist, two or three nurses, two or three mass education teachers, and ten to fifteen volunteers from congregations in the south-eastern part of the country. Their work has included medical care, mass education, dances and biblical dramas, and work camps for the construction of churches and schools. In another area with some strong congregations already in existence, the method was to develop a training centre for mass education. In Lome plans are in hand for a programme of urban evangelization.

Upper Volta has about 50,000 Protestants and three times that number of Roman Catholics out of a total population of 3,600,000. The Assemblies of God, the main Protestant mission in the country, has



created a secondary school in Ouagadougou with about two hundred students, and also runs a pastors' training school. In September 1962 a course for Bible translators was organized jointly by the British and American Bible Societies.

The immense and largely desert territory of **Mali** has 4,500,000 inhabitants, less than 5,000 Protestants and perhaps 25,000 Roman Catholics. The Christian and Missionary Alliance has established a college in Bamako on the River Niger, and has a relatively strong church among the Dogon people, but the country is overwhelmingly Muslim.

The most notable development in the **Cote d'Ivoire** is the opening up of a new ministry to the rapidly growing city of Abidjan. A chaplaincy in the port and industrial zones of the city has been established. Immigrant Christian families from many parts of the country have been contacted, and a very international and inter-confessional congregation is in being, reaching out to the whole community. A ministry to visiting seamen is also part of the work, and there are plans for a seamen's home which are being studied in collaboration with the shipping companies, the Government and the Catholic and Protestant churches. A team of lay volunteers has played an important part in this development. There are ambitious plans to develop further an allround ministry to this mushrooming city.

In the Republic of **Guinea** the Christian and Missionary Alliance has formed an autonomous church called 'L'Eglise Protestante Evangelique de la CMA en Republique de Guinea'. This held its second assembly in February 1963 and is making good progress. The mission is constituted as a separate organization alongside the Church, and the missionaries are not under the authority of the Church. The Paris Mission has its only post at Conakry. There is no federation of churches and missions.

**Senegal**, whose population is 87 per cent Muslim and perhaps 4 per cent Roman Catholic, has a very small number of Protestant Christians. The Church at Dakar, related to the Paris Mission, works through a social centre ('The Open Door') and also seeks opportunities to commend the Gospel through discussions and lantern lectures. This year a new centre, including a secondary school, is being planned. The team of workers, two Africans and three Europeans, are engaged in a study of the possibilities of evangelism among the Muslim majority. The fourman CIMADE team also continues its characteristic *presence chretienne* among the Muslim people. The World-Wide Evangelization Crusade and the New Tribes Mission have opened a new station, as have the



Assemblies of God in Dakar. A Federation Evangelique de Senegal was formed in 1960 and is meeting regularly, to deal with relations with Government, translation and other questions.

**Morocco**, following the adoption of the Constitution, has published a penal code which, *inter alia*, contains provisions which make almost everything that a missionary society would normally do illegal. The work of missions continues. Reports speak of inspiring meetings and of maturing national leadership. Bible correspondence courses evoke a wide response and comment in the press and on the radio. The translation of the entire Bible into the colloquial Arabic used in this part of North Africa is almost complete – an event of great importance.

The churches have had a special opportunity to minister to the people of Algeria in this time of unprecedented need and opportunity through the work of the Christian Committee for Service in Algeria (CCSA). The work of CIMADE in Algeria is now carried on within this larger enterprise of the churches. Alongside a great programme of relief and rehabilitation, the undertakings of CCSA include a most imaginative plan for planting 21,000,000 new trees with the three-fold purpose of providing food for the hungry, work for the unemployed and restoration for the soil of this much-afflicted country. With the separation of Algeria from France, the Reformed Church of Algeria has become an independent church. The recently established Study Centre, under the direction of Professor Bichon, is seeking to provide new ways in which Christians and Muslims may come into fruitful meeting.

The Government of **Tunisia** has suspended the work of the North Africa Mission, whose Bible correspondence course is said to have resulted in many conversions to Christianity in the past three years.

The ancient Church of **Ethiopia** is going through important change and opening up new contacts with the rest of Christendom. The present constitution of the Church is relatively new, diocesan bishops dating only from 1947 and the establishment of the Patriarchal only from 1956. However, in a short time, remarkable progress has been made and the bishops have been active in seeking to reach pagan tribes with the Gospel. It is stated that 950,000 pagans have been baptized during the past five years.

A number of far-reaching plans for strengthening evangelism and the training of leadership have been made, and – during the year under review – a special committee of the Church has been set up to hand inter-church aid coming through the World Council of Churches to the Church of Ethiopia. In these new developments care has been



taken to avoid competition with the work of the evangelical churches.

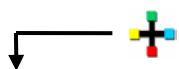
The Lutheran and Presbyterian Churches are continuing discussions regarding the possibility of union. The station 'Radio Voice of the Gospel' was opened in Addis Ababa in February.

The churches in **Egypt** have continued to face hard problems. The policy of the Government hits the wealthy sections of the community, and among these are to be counted many Christians, especially of the Coptic Orthodox Church. While it is probably true that a great many of the laity of the Church are in favour of the national policies, the leadership of the Church and its institutional life is hard hit. The Greek Orthodox Church is losing many of its members through emigration, and suffers from the fact that its Patriarch is out of the country.

The Ecumenical Advisory Council for Church Service has sponsored the sending of some women of the Coptic Orthodox Church to Germany for training in church work, and a grant from the Theological Education Fund has been voted for the development of the Coptic Orthodox Seminary in Cairo. The Coptic Evangelical Church has applied for membership in the World Council of Churches. Excellent inter-church co-operation has been developed during the year in the preparation of programme material for 'Radio Voice of the Gospel'.

Several thousands of students from sub-Saharan Africa are enrolled in the university, from which also trained teachers are being sent into many parts of the Middle East.

The severe pressures being exerted by the Government against the Christian churches in the **Sudan** have been the subject of world-wide comment and concern. Between the beginning of 1960 and February 1963 the Sudan United Mission had lost the whole of its team of thirty-five missionaries; in the Province of Kordofan nearly all the Presbyterian missionaries had had notice to quit; the CMS had lost about half of its force in the same way, and the Roman Catholic Verona Fathers no less than a hundred missionaries. On the other hand, in two cases permission has been given for a missionary to occupy a new post. The Missionary Societies Act came into force in November 1962, but no licence under it has yet been issued. Pressures are brought to bear which make it extremely difficult for Christian children to get any education except by registering under Muslim names, for congregations to repair their churches or for pastors to visit their people. There is some evidence that the Government of the Sudan has been impressed by the reaction of world opinion to these policies and desires to establish better relations with the Christian peoples of the country.



In spite of these pressures – or because of them – there are also evidences of strength, among which are cited an increase in the number of young men from the south returning to their own people as evangelists after being educated in the north, good preparation for using the facilities of ‘Radio Voice of the Gospel’, and good literature work; Above all, while the work of foreign missions is severely curtailed, the churches are taking more responsibility – and the Word of God is not bound.

Christians in **Ghana**, who were deeply grieved by the expulsion of Bishop Roseveare in August 1962 on orders from the Minister of the Interior, rejoiced at his return in November by permission of the President, and at the restoration of the entry permit of the Archbishop of the Anglican Province of West Africa. It is understood that the Government has appointed a committee to look into the objections voiced by Christian leaders to some aspects of the Young Pioneers organization.

The arrival of Dr Kuitse as a member of the ‘Islam in Africa’ team is an important event for the churches in Ghana.

The long-delayed plans for moving Trinity College, Kumasi, to the vicinity of the University College, Legon, and the building there of a new joint college are now on the point of being put into effect. There are also plans for a Centre for the Study of Religion and Society in connexion with the college. A very useful institute for English-speaking theological teachers in West Africa was held in August and September 1962.

The Ramseyer Memorial Retreat and Conference Centre, the first of its kind in the country, has been completed by the Presbyterian Church of Ghana and is being very fully used and appreciated by all the churches.

At the conclusion of seven years work, an agreed scheme of church union has been completed and published for study in the churches by the Union Committee. The churches involved are the two Presbyterian churches, the Anglicans and the Methodists. There has been a growing cordiality in relations with the Roman Catholic Church. The hierarchy of that Church wrote a letter of sympathy and encouragement to the Anglican Church at the time of the Bishop’s expulsion, and invite the heads of the other churches to the memorial service for the late Pope John. A notice correcting a false press allegation against the World Council of Churches, which the ordinary newspapers were unwilling to publish, was carried by the Roman Catholic magazine.



Reports from Liberia speak of building projects, including a \$1,650,000 hospital (Lutheran, with Methodist and Episcopal cooperation), a \$850,000 cathedral and a \$650,000 office building (both Episcopal), and a \$300,000 Church of our Lord (Aladura). A modest Southern Baptist plan for a church in the new Lamco iron-mining concession area at Mount Nimba (\$30,000) is part of a plan to place missions and schools in each of the new counties being formed by the reorganization of government in the interior of the country.

The Lutheran Church held a 'Strategy Conference' in August, and the Liberian Methodists have asked the General Conference to grant them complete autonomy in 1964. The National Student Christian Council of Liberia organized a West African Bible study and leadership training seminar following the All Africa Youth Conference at Nairobi. Sixty-five delegates from Sierra Leone, Ivory Coast, Nigeria and Liberia participated. Ten episcopal clergy took part in a four-week refresher course.

The past twelve months have been a time of great political tension in Nigeria. It is of immense importance to the Nigerian churches at this point in history that they should have in their hands the report on *Christian Responsibility in an Independent Nigeria*, which was presented to the Christian Council at its meeting in May 1962. There is evidence that this valuable report, and the shorter popular recension, are having their effect both in the thinking of the churches and among the national leaders.

Reports indicate that the power of Islam in Nigeria continues to grow, and that missionaries, particularly from Pakistan, are numerous and active as teachers, doctors and in other ways. The difficulties experienced by Christians in the predominantly Muslim north do not grow less. The work of the two 'Islam in Africa' advisers in preparing Christians for a fruitful encounter with Islam is much appreciated, and the hope is expressed that an African member also may be found.

The Church Union Committee, representing the Anglican, Methodist and Presbyterian Churches, decided at its meeting in April to set December 1965 as the 'target date' for the inauguration of union between the three churches. The plan of union was modified at the suggestion of the Lambeth Conference of 1958 to follow the example of the North India Plan in regard to 'unification of ministries', and is to be sent for approval by the three churches in July 1964. The Anglican diocese of Northern Nigeria has recently announced its withdrawal from the negotiations.



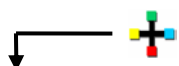
The Christian Council of Nigeria now has a full-time African secretary in the person of the Rev. T. A. Adejunmobi, of the Baptist Church. It is engaged in a number of new projects, including the creation of a Study Centre, with the Rev. John Fowler as its first Director. Following upon the work of the Women's Ecumenical Team and the Mindolo Seminar, the Council has appointed a full-time African worker in the field of Christian Home and Family Life. It has also taken the lead in proposing a survey and study of Christian responsibility with regard to health and medical work, and this has now been broadened to include Kenya and Uganda, and is in progress at the time of writing. An ambitious programme for a rural survey is also under discussion.

In September 1962 the Methodist Church became an autonomous body governed by its own Conference, linking together two districts of different Methodist traditions. The Church is in process of building new headquarters in Lagos. The Baptist Church has a very vigorous programme of church expansion, especially in Lagos, based on a careful survey of the way the city is growing. Relations between Roman Catholics and other churches have not been good in the past, but, as in many other places, this is changing. A welcome indication of this is the co-operation of Roman Catholics in the medical survey. The Anglican Church is engaged in new efforts in urban evangelism in Lagos and Port Harcourt.

An all-Nigeria inter-church consultation on theological and ministerial education was held at Umuahia in March, dealing with the with both of the church seminaries and of the university departments of religious studies. Plans have been made for a survey of recruitment for the ministry, similar to that conducted by Mr Fred Welch of the Association of East African Theological Colleges.

### *Europe*

If there was a boom, or boomlet, in religion after the war in Britain, it has now come to an end. College and school chaplains complain of falling attendance at worship, or at least diminished interest in regular worship. In 'public' schools there is growing pressure not to make chapel compulsory, and the trend seems to be towards a 'gathered church life in schools and colleges, which might in time displace the traditional conception of religion as a corporate concern of the life of



the whole college. It seems that, in general, congregations in churches have been tending to fall off, but it might be hazardous to generalize.

If there is a disinclination to worship, there is at the same time a deep and it would seem growing interest in the great questions of life and faith. Is there a God? What is He like? What is life for? Dogmatic answers are increasingly rejected, at any rate, if they are presented dogmatically, but those who are felt to be honest through and through, and to be ready to give a reason for the faith that is in them, are heard eagerly, whatever their views.

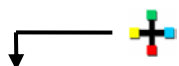
The sales of serious religious paperbacks continue to increase. Over 200,000 copies of *Honest to God* had been sold in Great Britain alone by July 1963. Whatever may be thought of *Honest to God* as a book, it has opened shut doors and caused real discussion of the deepest religious questions in circles where such a thing would not have happened before. Religion is a subject of real concern in very wide circles. Religious plays and TV features draw large audiences. *Black Nativity* fills the theatre night after night with youthful audiences who are 'with it' in every sense. Anything that shows the new life in Christ in action is eagerly heard.

Evidently the churches have many opportunities for indirect evangelism through TV, the arts and the world of ideas, but no one seems to know quite how to use these opportunities for the best. Much evangelism falls flat because it seems to concentrate on answering the question, 'How am I to be saved?' whereas people are asking the prior question, 'Do I need to be saved? And if so, why and from what?'

This is a great age for church building, if not for the building of great churches. It may be that unimaginative and outmoded architecture has something to do with the falling off of congregations. Coventry Cathedral, though built in a style that is too new for some and not new enough for others, is at least a break with the externals of the Gothic tradition, and it continues to draw enormous crowds from all over the Midlands and indeed from the whole country. Only some come with a religious intention, but they do at least come within earshot of the Gospel.

The older churches have not so far been particularly successful in assimilating the immigrants from the West Indies. There is a strong Pentecostalist element among the immigrant communities, but it is not clear whether this element is growing significantly.

It is said that in the first session of the Second Vatican Council the English bishops were among the most reactionary, surpassing those of



Spain and Latin America, but the new theology from the Continent is making rapid progress in the Roman Catholic Church in Britain, though there is still a long way to go.

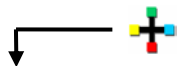


After five years of 'warming up', the Parish Life Conference movement is beginning to take root in the local church. This is an attempt to apply the experience of 'group relations' in other countries to the life of the Church in England. It started in the Church of England, but is now spreading to the Free Churches. Industrial Life Conferences are an attempt to apply the same principle in factory conditions. It is too early to generalize, but there are cases where a series of Industrial Life Conferences has led considerable numbers of unchurched worker to become regular worshippers in church.

The proposals for unity between Anglicans and Methodists may not have a direct bearing on evangelism, but they place a challenge before the two churches concerned. Neither church is likely to have the courage to go forward unless it undergoes a renewal which would also make its evangelism more effective.

The relations of missionary service to other forms of service overseas and the role of the Inter-Church Aid movement, continue to exercise many minds. In the Church of England, the former Overseas Council and the former Ecumenical Council were combined at the end of the year in a new Missionary and Ecumenical Council of the Church Assembly (MECCA). This will provide a much needed meeting-play for the representatives of the missionary societies and of the ecumenical movement.

In Scotland the Scottish Churches' Tell Scotland movement continues its work as the focus of interdenominational missionary action. The third 'Kirk Week' (an idea picked up from the German Kirchentag) was held at Ayr in August, and brought together some three thousand people, in an attempt to help them to see that the Gospel is concerned with the ordinary life of people and to accept their responsibility for mission. This pioneering approach is essential to break through a pattern of congregational life which may be helpful to individuals but is isolated from the forces that are moulding society. A panel of missioners has been formed under the chairmanship of Dr Boyd, formerly of Madras Christian College, to view the whole question of mission in Scotland and to help locally where requested. Emphasis is laid on careful sociological study of an area as a preparation for mission. Scottish Churches' House, in Dunblane, is proving a most effective point for drawing together lay people concerned to understand



Christian issues in secular life. Scotland is also fortunate in the remarkable co-operation which the BBC gives to the churches in their missionary effort. Four TV programmes on the Person of Jesus have been used by the churches as a basis for discussion groups. In the field of industry, in addition to many part-time chaplains, the Church of Scotland now has a full-time industrial chaplain for the shipyards of the lower Clyde, and there is much discussion about the Church's involvement in industrial issues.

The ending of the Algerian war and the granting of independence that country have brought great changes for the life of **France**, among which we may include the problem of dealing with the great number of repatriates from Algeria. In service to these, as to many refugees and immigrants, CIMADE has continued to play an important role. For the churches, the key question is the new relation between Protestants and Roman Catholics – or rather, the profound change which is taking place within the Roman Church which confronts Protestants with a radically new situation. The question for Protestants is whether they are ready to respond to the challenge that this brings to the spiritual resources of the churches of the Reformation.

Organizational changes are taking place in the French Protestant Federation directed to making it rather more like a council of churches, with a number of specialist departments. There is also a tendency to draw the movements and institutions which exist for special forms of Christian action into a more integral relation with the churches.

An important event during the year was the opening of the new Protestant Centre in the Cite Universitaire at Paris, which will be at the same time a student centre, a centre for research and documentation and a centre for chaplaincy work among overseas students.

The death of Pierre Benignus at the beginning of May, which was mourned by Christians in many parts of the world, was a specially heavy blow to the Reformed Church of France. That Church was able to rejoice with many others when Pastor Marc Boegner was received into the company of the 'forty immortals' and became the first Protestant pastor ever to be a member of the French Academy.

In Germany, where over 90 per cent of the people profess membership in the Christian Church, the immediate post-war years were a time of religious seeking: men turned from their disillusionment with false ideologies and looked to the Church. To-day, while there is no organized hostility, the Church faces a different mood. Church attendance has fallen steeply, being as low as one per cent in some places; Christian

standards of behaviour are questioned; in an increasingly affluent society, religion – where it exists – tends to be 'religion without commitment'. Small sects attract more members, including new groups from America which tend to draw off the pious, and non-Christian religions (Buddhism and Islam) which attract the intelligentsia.

Within the churches there is a real struggle to recover the missionary character of the Church. This is expressed in theological research (though the attempt to interpret the Gospel for modern man in purely existentialist terms creates also conflict within the churches), in the use of new forms of communication, and in the growing integration of missionary work with church life. The most important event in this connexion during the year was the action of the Synod of the Evangelische Kirche in Deutschland (EKD) at Bethel in constituting a 'Coordinating Committee for World Mission' jointly with the German Missions Council (DEMT). This joint committee of fourteen members will have the responsibility of furthering missionary services and institutions which require the co-operation of all churches and societies. It thus constitutes an extremely important organ through which the German churches can play a larger part in ecumenical missionary task.

The 1963 Kirchentag was held at Dortmund under the title 'Living with Conflicts', and provided a special opportunity for contact between the Church and industry. The Evangelical Academies are developing a new type of 'Cross-Section Conference', to which people from the different groups in an industry are invited to discuss together the common problems of their work. While the Academies continue to do an indispensable work in meeting needs which the ordinary congregational forms of church life do not meet, questions continue to be posed about the relation of this work to that of congregations, and about the problem of moving from 'dialogue' to commitment. The whole question of new forms of congregational life fitted to express the Church's missionary character is very much under discussion.

In the general area of Christian service, the stress is being laid upon the importance of spontaneous *diakonia* arising from the life of the, congregation, rather than upon the institutions typical of the nineteenth century. More and more 'church advisory services' are being established' to help people in all kinds of need. One of the most rapidly developing of these services is the telephone ministry, now operating in some fourteen cities of western Germany to offer spiritual counsel to men and women in need. The concept of stewardship, developed in America, is now having a fruitful influence on the German church situation.

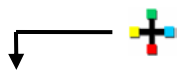
The rapidly increasing mobility of the German people, the influx of more and more immigrants (especially from Greece) and workers from Common Market countries, and the enormous increase of tourism and the 'weekend' habit, are all posing new problems for the Church. Spiritual counselling for holiday-makers has proved to be a welcome and fruitful ministry. The Arnoldshain Consultation on European Migrants, sponsored by the World Council

of Churches, has opened the way for the establishment of regular means of receiving and ministering to the growing army of immigrants.

One notable event of the year was the visit of Dr Billy Graham for crusades in Nuremberg and Stuttgart. The meetings were attended by very large numbers, including a high proportion of those with no effective contact with the churches. The crusades have been effective in re-activating congregations and helping them to work together.

What has been said above refers primarily to the Federal Republic. Conditions in the German Democratic Republic are in many respects different, though the background of church-people relations is similar. In the DDR, 83 per cent of the people belong to Protestant churches (81 per cent to the EKD), and 12 per cent to the Roman Catholic Church, so that the burden of the struggle to bear Christian witness vis-à-vis the nation falls primarily on the Protestants. The most important event of the year in this respect was the publication in June of the 'Ten Articles' on 'The Freedom and Service of the Church', issued by the Conference of Evangelical Churches in the DDR. The articles deal with the preaching of the word, the life of faith, science, justice, labour, reconciliation and peace, and with the question of supreme authority in the state. Despite all official efforts it must be said that the people have not, in general, been converted to the official ideology. The intelligentsia are extremely reserved in their attitude to it and the Church by its clear position has won respect. The inner force of congregational life has increased, in spite of much temptation to weariness and despair. The Church provides catechetical instruction for its young people, but faces both the strength of the official teaching in the schools and also the continuing state pressure on young people to take the vows of allegiance at the *Jugendweihe* (Dedication of Youth). The struggle over this issue has reached a standstill, but the number of children coming for confirmation is much reduced. In the work of mission, stress is laid upon personal witness and visiting, since other forms of activity are severely restricted.

In spite of all the difficulties, the missionary societies continue their



work, and here also the move towards integration with the churches is strong. The Berlin Mission, whose 'home territory' is mainly within the DDR, has been able to continue its work in the congregations through personal visitation and sermons, and in spite of the difficulty of contact with the work in Africa, the congregations are reported to be very much aware of what is going on and very convinced that continued participation in this missionary work is necessary for their own existence as Christian congregations. Here, too, the study of the 'Missionary Structure of the Congregation' is lively.

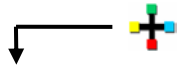
In Austria, Protestants are only 7 per cent of the population, which is predominantly Roman Catholic. But the Austrian Evangelical Church is growing rapidly. The situation is in many respects similar to that in the German Federal Republic. There is, however, less vigorous theological enquiry, and the influence of the revival movements of the nineteenth century is still to be felt in the rural areas. However, the move towards a missionary understanding of the Church is present here also, and is strengthened by the strongly lay character of Austrian Protestantism. Church members are very scattered and the Church is therefore encouraging the organization of small cells and house churches. The very large number of tourists coming to Austria for holidays also presents a challenge to the churches which they are seeking to meet.

Church life in **Spain** has felt something of the influence of the Vatican Council through its effect upon the Spanish bishops. In Portugal, however, the tense political situation arising from the conflict in Africa has made the position of the Protestant community even more difficult than before.

Events of world-wide importance may be better reported at a distance than close at hand, and in Italy the daily press has not concerned itself with the discussions in the Vatican Council to the extent that might have been expected. For Protestants in that country, however, the Council has been the centre of greatest attention during the year. Two different attitudes are evident: some

fear that the new language of the Roman Church means no real change in underlying policies; other hope and pray for real renewal in the Roman Church and for the possibility of real dialogue 'in Christ' between Roman Catholics and other Christians. By now even the most sceptical begin to recognize that 'something is happening'.

In the thinking of the churches about their mission to the world, more and more attention tends to be given to the role of the Church



as servant of society. The parishes try to engage their members in social service. On the one hand, this is to be welcomed where it is a true attempt to bring the Gospel as a matter of life and not only of words, accompanied by a *diakonia* which is a living witness to the risen Lord. On the other hand, not all acts of social service are Christian *diakonia* in this sense; they may be a kind of self-affirmation which is not witness to Jesus Christ. The influence of the AGAPE centre in the effort of the churches to incarnate the Gospel in daily life is manifest. AGAPE is now organizing groups for Christian service in places of great need. In general, the spirit of proselytism and of barren polemic is diminishing, and the Protestant churches in Italy are trying to discover new ways for evangelism, for many realize that the old ones are no longer open.

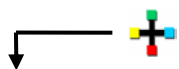
The outstanding event in the life of the Church in Greece during the year has been the celebration, in the months of April and May, of the millennium of the Holy Mount, Mount Athos. No such gathering of patriarchs has been held, certainly for many centuries. There were present with the Ecumenical Patriarch the Patriarchs of Jerusalem, Serbia, Rumania and Bulgaria, representatives of the other Orthodox churches, of the Roman Catholic Church and of the World Council of Churches. This gathering was an event of profound significance for the growth of Orthodox unity. It forms a happy contrast to the difficulties that have centred round the matter of Orthodox responses to the invitation to send observers to the Vatican Council. On this issue the Church of Greece has maintained its negative decision.

The Third Panhellenic Theological Conference took place in Athens in June, and dealt with the subject of religious education. In August the third annual theological conference organized by ZOE dealt with questions concerning theology and the spiritual life and other matters. 'The new catechetical manuals for the four cycles of the Sunday Schools of the Church of Greece were completed late in 1962; about eight thousand Sunday Schools now function throughout the country.

A beginning has been made in the preparation for emigration of the very large number of Greeks who leave every week for work in the great cities of northern and western Europe.

The Inter-Orthodox Missionary Centre, 'Porefthentes', continues its vigorous work, and is concerned with the welfare of African and Korean students in Greece.

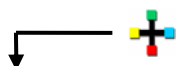
One of the greatest obstacles to an all-out missionary effort in Sweden is the fact that there is such a solid outward framework of 'church buildings, organizations, time-honoured traditions and nominal



Christian ceremonies. The mere job of baptizing most children, of struggling with huge crowds of undisciplined youngsters of fourteen and fifteen years and preparing them for confirmation, of solemnizing weddings and funerals, keeps most Swedish pastors busy most of the time. And yet in terms of church attendance and Christian giving, not to speak of participating in Holy Communion, there is a slow but marked increase from year to year in all dioceses. This is at least true of the national Church of Sweden. It is in the fast-growing urban areas that all missionary efforts are being concentrated by the national and free churches. Never in the history of Sweden, except possibly during the first Christian centuries, has there been such a 'building boom' of parish houses and new churches as during the last few decades. The town congregations have

been swelling to the point of explosion, and the procedures for splitting them up into smaller units have been constantly too slow to keep up with the influx of people to the cities. At the same time, the small rural parishes, where spiritual traditions are more stable and the relationships between pastors and congregations are closer, are rapidly shrinking to such an extent that four or five, and in some cases even more, congregations, each with its own church are amalgamated into one pastorate with only one ordained minister. The people, mainly young people, who leave the country parishes for the industrial towns, tend to be lost to the Church. There are a number of town areas around the larger cities where for years the new settlers, with their hordes of small children, could not ever hear the sound of a church bell on Sunday mornings. It is also in these newly built areas with their colossal blocks of flats, that young people tend to become lost and lonely and where the suicide rate has been growing rapidly.

This is the mission field where the churches of all denominations in Sweden have had to concentrate their efforts. In most larger parishes a group of volunteers has been formed to act as 'parish godparents' in place of the older type of godparents which is becoming increasingly rare. These people keep in touch with a number of children and visit their homes on the anniversary of their baptism. After five or six such annual visits, the godparent invites the parents to send their children to Sunday School, and so on. The follow-up of confirmation is another effort of fundamental importance. Pastors do not usually have either the time or the resources to keep in touch with the hundreds of young people whom they confirm each year. Therefore larger parishes employ youth leaders on a full-time basis, and there is a constant need for more, bigger, and better accommodation for parish youth and other activities.

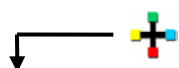


Generally speaking, the increasing pressure against organized religion has had the effect of making those who are committed Christians more conscious of their responsibility than formerly. Church attendance is slowly but surely increasing. It is a statistical fact that Sunday services attract a far higher proportion of the population than all sports events put together.

A few pastors have made special attempts to enter factories and offices to spread the Gospel in new ways. During the summer, a high proportion of the population live in their summer cottages or in tents or trailers around the archipelago and other popular resorts. The Church is constantly devising new methods of reaching out to these centres of summer activity, and many methods are the same as those used in any mission field.

The religious situation in Sweden is full of paradoxes. On the one hand, there is the growing lethargy, the increasing materialism, the scramble for a higher standard of living, the feeling of disorientation and lack of direction and purpose in life. There is also a small but very vociferous minority of young intellectuals who are keeping up a constant barrage of anti-Christian attack on the radio and in the daily newspapers, and who simply take it for granted that Christianity is dead and finished – or pretend to do so, for it seems odd that they should concentrate such violent energy against something they consider dead. There is a similarly anti-Christian minority in control of Government, and in matters such as Christian education in schools there is a consistent effort to eliminate the Christian traditions and ethics of the nation. On the other hand, several tests and polls have revealed that the majority of the people either believe in God or at least wish their children to be brought up in the Christian faith. There are 'anonymous Christians', just as in any mission field, who are under such pressure from their secularized surroundings, perhaps from their family and from their neighbours, that they simply dare not express any needs or attitudes that might be even remotely denounced as religious. There are stories of solid family heads and fathers who take out the car on a Sunday morning, pretending that they are merely going for a spin in the country, and who park the car on some distant road in the woods and tune in to the Sunday religious service on their car radio. They would not want to risk going to church and being recognized by some acquaintance. It is indeed incredible to note how, in this old and

nominally Christian country, religious matters and beliefs have become something extremely embarrassing which nobody dares to mention



among ordinary people, while one can talk about practically everything else without embarrassment.

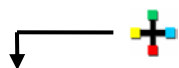
The Church in **Finland** is going through a period of acute internal tension as Christians try to face the new demands of a changing world. On the one hand are those who, recognizing the fact of secularization, and the spiritual change that it brings, try to find new ways of communicating the Gospel. On the other hand there is a reaction which fears that by these tendencies the Gospel will be reduced to ethics, the Church will become preoccupied with the relations between men instead of the relations between man and God, and the borderline between Christians and non-Christians will be blurred. One recent incident in the spiritual battle which is going on has been the resignation of the Professor of Systematic Theology of the University of Helsinki.

The Diocesan Conferences, which take place every fifth year, one year before the Church Assembly, received for study and further recommendations the large and carefully prepared report of the committee appointed by the previous assembly on 'The Church in the Changing Society'. The report presents a thorough analysis of the changes in Finnish society and the changing attitudes towards to Church, and it ends with a number of concrete recommendation including the total revision of the church law. The main trend is seen in the attempt to change the structure of the Church to meet the present situation, and there are indications of a new missionary orientation of the Church against the traditional folk-church pattern.

In addition to their favourable reception of this report, several of the conferences made recommendations to the Church Assembly the foreign missions should be considered as a normal and integral function of the local parishes, so that it would become possible to make provision for this work in the ordinary parish budgets, which in principle is possible at present. This can be seen as a clear indication of the emergence of a new missionary orientation, compared with the established or state church pattern.

Discussion about the role of the laity in the mission of the Church has become more common in various connexions. New initiatives have been taken with regard to training and preparing the laity for mission in their secular environment.

An Office of International Service has been formed, jointly sponsored by the Church of Finland Council on Missions, the missionary societies the YWCA, the SCM and the Ecumenical Council of Finland. Its aim is to prepare the laymen of the Church who go abroad in UN jobs, in



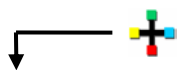
business and in other secular connexions, to relate their life to the mission of the Church in the world. In addition, this agency serves foreign students by arranging housing and hospitality, and contacts with active laymen of the Church. It also serves the missionary societies in their recruiting.

The meeting of the Assembly of the Lutheran World Federation in Finland and the preparations for it made an impact on the Church of Finland, opening for a large number of its members a vision of the tasks facing the whole Church of Christ in the world to-day. Never before has an event in the Church's life attracted such wide attention in the secular press as this meeting.

In Norway, where the virtual identification of Church and people is similar to that in other Scandinavian countries, the missionary societies have some of the characteristics of 'free churches'. They concern themselves with evangelistic work in Norway as well as with missionary work abroad, but the traditional distinction between 'home base' and mission field' is still normal

in most people's thinking. The general theological position of the missions is strongly conservative and evangelical, and there has been no significant change in the general opposition among them to integration with the World Council of Churches. Giving for missionary work shows an upward tendency, and recruitment for missionary service is good. The missions have also received government funds for development aid abroad, after satisfying themselves about the conditions attached to such grants. As regards the work of foreign missions, Norwegian societies are more hesitant than others in encouraging the development of daughter churches towards independence, but some progress has been made during the year. 'The great question' as formulated by one Norwegian correspondent, 'is whether missionary zeal can be maintained even if or when the old traditional ideas of mission have been replaced by a way of thinking relevant to our days'.

From **Denmark** it is reported that the Danish Missions Council is developing slowly but steadily. 'From being a Lutheran body with one Baptist as an appendix, it has now turned ecumenical – in so far as one can do such a thing in this monochrome country.' At the same time, the Council is becoming more active, is doing some pioneering work, and is beginning to be known in the parishes. It has started a new children's magazine dealing with the mission of the Church at home and abroad. The Council has also taken over the *Nordisk Missions Tidsskrift*, of which Dr Johannes Aagaard is now editor. The missionary



societies are working together and growing together. They have recently developed cordial relations with the government agency for aid to underdeveloped countries, and have accepted considerable sums in aid of overseas projects. Acceptance of the missionary character and obligation of the Church has become more widespread during the past year

As in other Scandinavian countries, the initial difficulty faced by this Church in its missionary task at home is the fact that almost the entire population is already baptized and confirmed. The home mission is therefore understood as a sort of *diakonia* to help the members to realize what membership means. In Copenhagen there is a church count (*kirkefondet*), a semi-official body which has taken the initiative in tackling the problems of the Church in relation to industry, and is engaged in visitation evangelism. This body is a centre of vigorous discussion of the Church and its mission.

A new feature of the Church's work is the retreat houses, of which there are now three. These are fulfilling an important role. Religious instruction in schools is being critically reviewed, and new zeal is being devoted to this part of the Church's ministry. A centre for study and action in this matter has been organized in Copenhagen, with co-workers throughout the country. The Missions Council co-operates with this centre. Academic teaching on the mission of the Church has received a new recognition in the fact that the lecturer on missions at the University of Aarhus has been made an associate professor. The Missions Council has created a Study Commission which is collaborating with study commissions in the other Scandinavian countries in a four-year study of church-mission co-operation.

Perhaps the most notable event in church life in the Netherlands during the year was the adoption by the Synod of the Hervormde Kerk, representing about 30 per cent of the people of the country, of a statement totally rejecting the possession and use of nuclear weapons in war. It is unusual for a church so closely identified with the nation as is the Hervormde Kerk to be able to take a political stand so radically opposed to that of the State.

Also notable is the remarkable change in relationships between the Protestant and Roman Catholic Churches. A very strong feeling for unity, especially among young people, found expression recently in a youth congress attended by about five thousand young people, drawn in equal numbers from both confessions. The same change in relationships is expressed in the fact that TV programmes of Bible exposition are conducted under joint Roman Catholic and Protestant auspices.



The Dutch churches have responded generously to appeals for inter-church aid, and effective liaison has been established between the agencies of mission and inter-church aid, especially in the matter of seeking personnel for service overseas.

The Netherlands Union of Baptist Churches has withdrawn from membership in the World Council of Churches. The study commission appointed to consider the matter had advised against withdrawal.

The great majority of the Christians of Czechoslovakia belong to the churches which have a traditional *volkskirche* structure, and their theory and practice of evangelism is therefore governed by this fact. They are seeking to find ways of Christian witness in the circumstances in which they must now live. The General Assembly of the Church of the Czech Brethren discussed in February 1963 the question of a new formulation of the confession of faith. It is recognized that traditional formulations do not speak to the man of present-day secular society, and the 'worldly' interpretation of the Gospel suggested by Bonhoffer makes a strong appeal to many ministers. A theological conference of ministers in 1962 discussed this matter, and now – by decision of the General Assembly – a commission has been established to prepare a handbook of principal Christian issues which would appeal to the man of the present time and help him to understand the Gospel. The commission includes laymen and theologians.

At the same assembly the question of the role of laymen in the mission of the Church was vigorously discussed. In the conditions of society to-day the office of an ordained minister can be a hindrance rather than a help for evangelism, and the 'worldly' interpretation of the Gospel calls for the living witness of the lay Christian rather than for new verbal formulae. It is felt by Christians that it is their duty to help develop the new structure of society and to bring into it, through their personal lives, the deeper moral and spiritual dimensions which are the prerequisite for the communication of the Gospel to modern man.

The Czechoslovak Church (which was formed by a secession from the Roman Catholic Church after the First World War), has applied for membership in the World Council of Churches after spending much time on a theological study of the Basis.

The Czech Brethren continue to collect and send money for the work of missions in Cameroun, and the Moravians support the work of Dr Schweitzer in Gabon.

Archbishop Josef Beran and seven other Roman Catholic bishops



were liberated by the Government early in October. The archbishop was arrested fourteen years ago.

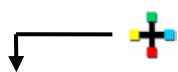
In **Poland**, where the Roman Catholic Church has an immensely strong position, Protestant and Orthodox churches have considerable freedom of action. Protestants, who number about 110,000, still conduct a number of institutions of social service and have a lively programme of youth activities. For the first time, an ecumenical vacation camp for Sunday School teachers was held in Warsaw in August 1963, in which teachers from five Protestant churches participated. Following the New Delhi Assembly there have been a number of large united meetings of Protestant and Orthodox believers, and relations with the Roman Catholic majority have been much helped by the general change of 'climate' in the past year. The Polish Ecumenical Council is beginning to make its influence felt at the congregational level. There is a united Theological Academy serving seven denominations, including both Protestant and Orthodox.

The churches in **Hungary** have found it difficult to recover from the tragic events of 1956. Much the largest of the Protestant churches is the Reformed (about two million members), with its main strength in the East. In spite of internal difficulties, it is reported that church services are very well attended. The same basic problems of Christian witness in a highly secularized society



face the churches here as in other eastern European countries. The Reformed Church, however, is still able to run some social service institutions, and the small Baptist Church has recently opened a new and enlarged seminary in Budapest.

For **Yugoslavia**, the year 1963, the year of the terrible earthquake at Skopje, has also been an opportunity for the exercise of Christian compassion. As the result of a world-wide appeal, the WCC Division of Inter-Church Aid has been able to secure resources to rebuild whole section of the city, which will stand as a visible sign of ecumenical fellowship. While there is no ecumenical council in the country, relation between the churches are good. The new Baptist seminary is also helping to train Methodist pastors, and some Methodists are studying Orthodox seminaries. Pressure on the Church is considerable, but faith is strong and the number of young men coming forward for the priesthood in the Orthodox Church has increased notably in the present year – in spite of the fact that rules regarding military training bear hard on theological students. At a conference in Belgrade of Lutheran minority churches from various parts of Europe, it was noted that the deepest divisions were not between the East and the West, but between



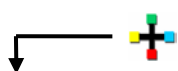
the older and the younger pastors on both sides. The challenge to the Christian ministry of the secularized world on both sides was fundamentally similar.

The Church in **Bulgaria** is under severe pressure. The presence of vigorous lay brotherhood groups in the congregations contributes greatly to the maintenance of a vigilant Christian spirit, and it is reported that there is a good number of men in training for the ministry. The world-famous Orthodox monastery at Rila, centre of the religious life of the country for many centuries, has been turned into a museum on the ground that it is historically and artistically important. Atheists' Clubs are reported to have been started in Sofia and a number of towns.

The situation in **Rumania** is one of greater freedom for the churches, and the fellowship which they enjoy among themselves is remarkable. A feature of church life is the outstanding vitality of the monastic communities, which are now the largest of any in the Orthodox world. The visit of a delegation from the World Council of Churches in the month of November brought much encouragement both to the visitors and to the churches.

For the churches in the **Union of Soviet Socialist Republics**, 1963 has been a year of broadening ecumenical contacts. In addition to the Church of Russia, the remaining Orthodox, Baptist and other Protestant churches in the USSR are now members of the World Council of Churches. An increasing number of visits has been arranged, including extensive journeys by Metropolitan Nikodim of Leningrad and Ladoga, a delegation to the USA, and the gathering of churchmen from many quarters to celebrate the golden jubilee of the episcopal consecration of His Holiness the Patriarch Alexis. The presence of the Roman Catholic Bishop of Fribourg on this occasion was notable, as it is believed to be the first official visit of a member of the Roman Hierarchy to Russia since the schism of the eleventh century. The presence of observers from the Church of Russia at the Vatican Council was further evidence of the remarkable change that is taking place.

Those who are in close touch with the work of the World Council of Churches testify to the seriousness with which membership has been taken by the Church of Russia. The work of the Council is reported to the parishes through the journal of the Moscow Patriarchate, and the latest edition of the handbook, *Bases of Scientific Atheism*, published by the Academy of Sciences in Moscow, honours the World Council of Churches with an unflattering account of its activities. The continued fidelity and vitality of Christian witness – both Orthodox and Baptist



in the Soviet Union is reflected in the repeated complaint that atheist propaganda is ineffective and that religious teachers are clever in adapting their teaching to new situations.

Perhaps the spirit in which Christian witness is being given in the USSR to-day may be suggested by two extracts from a sermon preached in Moscow on Christmas Day, 1962:

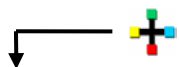
In the midst of modern life, how often do we stand confused, overwhelmed t the changes, the naked facts and the old mysteries which remain unsolved?' We cannot find our place in this world. One explanation presents itself: that we belong to Christ, whereas the world is not Christian and does not want to be. What seems to us to be a fact is regarded by many people only as a dilemma: either to accept the de-Christianized world and adapt oneself to it, or else to withdraw from it and reject it as strange and hostile to our way of thinking and feeling.

The joy of Christmas saves us from this dilemma.... Whatever form our modern world may have, we will live in it as living symbols of the Eternity which has broken through into our temporal life. In our transient world we will bear testimony to Eternity, in our material nature we will bear witness to the reality of the Spirit We pray for strength to make a real witness in the world around us of the Absolute Truth which appears in Bethlehem in the person of the divine child.

### *South America*

The whole of South America faces a revolutionary tension which is, probably more acute than is to be found in any other part of the world All countries contain appalling disparities between squalor and wealth, and several teeter on the brink of revolution. In most of them the army is a key factor in politics, and in all of them there is an acute tension between youth and age. Since population growth in the continent is enormously rapid, the proportion of the population which is under twenty-one is very large. The stirrings in the Roman Catholic Church induced by Pope John and the Vatican Council have been felt throughout the continent and form a background to most of what follows.

Growth among non-Roman Christian communities has been rapid in many areas, but is chiefly among groups which do not easily ca operate with others. Hopes for more effective co-operation we apparent at the time of the Second Evangelical Conference at Lima in 1961, but have been disappointed. A committee was established that meeting to continue co-operation, the leadership of which was entrusted successively to the Evangelical Councils of Peru and Mexico Neither council has discharged the responsibility entrusted to it. However, co-operation has advanced in certain specialized fields. The

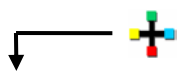


work of surveying the training of the ministry, led by Dr Scopes and others, was completed and the results published during the year 1961-2, but the effects are only slowly beginning to be felt. Among them is the establishment of associations of theological schools in Brazil and the southern Spanish-speaking states; plans for a similar association for the northern Spanish-speaking areas are under way. The Commission (Junta) for Church and Society, established at the Huampani conference in 1961, has become an increasingly influential and effective organ of co-operative study and stimulation in the field of Christian social and political responsibility. Its most recent meeting in September 1963 at Rio has brought together church leaders of eight Latin American nations to develop a common strategy for the guidance of inter-church aid operations in the continent. Dr Kenneth Strachan of the Latin America Mission has been active in the leadership of campaigns of 'Evangelism in Depth' in several countries, and Dr Billy Graham has also conducted campaigns in several centres. Both of these leaders have been able to draw together divided evangelicals for common proclamation of the one Gospel. A Latin American Commission on Christian Education was formed at a conference in Huampani in October 1962, where

delegates from Mexico, Argentina, Colombia, Chile and other countries took part. It will have advisory support from the World Council of Christian Education, and the CCLA.

A correspondent in **Argentina** writes that the greatest impact on the religious life of the country during the year has undoubtedly come from outside-the impact of the Second Vatican Council upon the Roman Catholic Church and upon the whole situation in the country. This has, in the first place, strengthened and rendered vocal the growing movement among Roman Catholic priests, laymen and even some younger bishops for a renewal of the Church, and particularly of the Church's approach to the people. Early in 1963 a meeting of a number of bishops took place privately near Buenos Aires and expressed a number of desiderata for the Council, in view of the Roman Catholic Church's mission in the country. These included simplification and adaptation of the liturgy, social concern, the witness of real poverty, the abolition of stipends for services rendered by the Church, and the establishment of a permanent diaconate.

Moreover, the press and public opinion have indicated a marked growth of interest in the Church and things religious in general. For the first time, secular journals with a wide circulation include a permanent section on religious life and an interest in the Protestant



churches. A number of TV religious programmes have received a high rating and attract great interest.

This new situation has also made possible the beginning of a different relationship between Protestantism and Roman Catholicism. The 'thaw' has been characterized by Roman Catholic initiative on the whole, but also by active acceptance on the part of Protestants – even in some cases of conservative groups.

Formal steps to inaugurate discussion on unity have been taken by the Methodist, Waldensian and Disciples Churches, and a meeting of leaders of the three churches was to take place in December.

The newly formed South American Association of Institutions for Ministerial Training (Southern Region) includes most of the larger seminaries for purposes of accreditation, mutual assistance and 'common study of the best service of theological education to the whole mission of the Church'. It hopes to include smaller institutions such as Bible Schools also.

The Billy Graham campaign of October 1962 attracted enormous numbers and has done much to strengthen unity among evangelicals, to stimulate evangelistic endeavour, and to re-activate some of the lapsed.

Evangelicals in Paraguay were greatly encouraged by the visit of Dr Billy Graham to Asuncion as the culmination of a united evangelistic campaign in which it is reported that 'many rededicated their lives and others were soundly converted'. The Roman Catholic hierarchy of the country have issued a pastoral letter, drawing attention to the fact that the per capita income in the country is the lowest in Latin America, attacking the errors – both ideological and moral – which stand in the way of reform, and calling for the reform of social structures directed to 'the integral uplifting of all in an active respect for the person'.

Uruguay has also benefited from a Graham crusade, and reports show that this has done much both to draw evangelicals together and to bring their message before the public. It is noted with sorrow that the churches have won the continuing allegiance of only about 10 per cent of those who gave in their names in the course of the crusade Stanley Jones has also visited the country to conduct an 'ashram' which brought together members of many different churches to shad in disciplined Bible study, meditation and manual work. Perhaps the task that the Church faces in Latin America is well illustrated, however, by a remark which was made by a student after Dr Jones had spoken of his personal faith and which was quoted in the *Christian Century*



‘It seems that you and we live in two different worlds, and that there is no communication between them’.

In an effort to span this chasm, the evangelical churches in Uruguay have set up a Study Centre under the direction of Dr Julio de Santa Ana, which will seek to give pastors and laymen an understanding of the issues which the Church has to face in its mission to the world of Latin America to-day. At the same time, the Evangelical Council’s Commission on Church and Society, with help from the World Council of Churches, has established an Evangelical Rural Co-operative, which will serve evangelical families and others.

**Brazil**, the fourth largest country in the world, has an annual population increase of 3·6 per cent, and its Protestant population increases at a still faster rate. Accurate figures are difficult to obtain, but it is estimated that Brazil now has about 5 million Protestants out of a population of 75 million. It must also be noted that spiritism continues to grow even more rapidly than do the evangelical groups.

The Bible Society of Brazil reports that it has by now issued 32 million Bibles and portions; this does not include the large output of the separate (Baptist) Biblical Press. Bible distribution is a very important factor in church growth.

The Evangelical Confederation continues its large programme of social service, and has approximately two thousand service points throughout the country for the distribution of surplus food. It is also increasingly active – in collaboration with the Latin American Junta for Church and Society – in the study of urgent social issues facing the Church. It has already carried out a large programme of conferences, courses and publications, and in 1963 launched a five-year study and action project planned by a conference held at Umarama in February and March. These studies have evoked both eager expectation and also criticism from those in the churches who fear ‘leftist tendencies’. However, it is clear that young people are extremely impatient with the slowness of church leadership to face the issues of present-day Brazilian society: the conflict between the generations has even manifested itself in an acute crisis between faculty and students in one of the major theological seminaries. It is the more unfortunate that ecumenical youth work is extremely feeble and that church youth movements, small in numbers, are kept in the strict control of denominational headquarters.

An outstanding event in the life of the evangelical churches of **Chile** was the retreat organized by World Vision for about 450 pastors and missionaries from every part of the country. Reports indicate that the



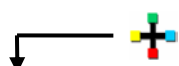
churches have recovered in a remarkable way from the effects of the earthquake, thanks to generous help from churches around the world. Many devastated Pentecostal churches have been replaced by new and larger buildings, and three missions have opened new work in Puerto Montt, one of the badly damaged areas. The Evangelical Council, which has applied for affiliation to the Commission on World Mission and Evangelism of the WCC, has instituted a new office in the centre of Santiago. The Bible Society is planning a programme for increased scripture distribution to Chile. The Society also reports a record donation of 1,500 dollars from the evangelical churches of Chile. Two new Bible schools have been opened during the year.

After a period of military rule, **Peru** now has an elected president with a programme of reform. However, the revolutionary tensions in the country remain very great. Recent economic developments in the coastal region have served to widen the gap between its beneficiaries and the desperately poor Indians of central and southern Peru. Land distribution will have to come by violence, if it does not come very soon by orderly means.

Church World Service has now sent its first field representative to the country at the request of the Evangelical Council. The Council is developing co-operative programmes of relief and

service, and is supporting a national campaign against illiteracy. It has also published a statement on church-state relationships. Under the leadership of Dr Kenneth Strachan training has begun for an 'Evangelism in Depth' campaign designed to reach every home in Peru within two years. It is bringing together separated evangelical groups in a remarkable way. A new evangelical radio station, using both short and medium wave, and designed to reach most of South America, has been opened in Lima by the Evangelical Alliance Mission. The opening of the Peruvian Bible Seminary gives the country its first college-level evangelical theological school.

The thirty-three evangelical denominations in **Bolivia** have shown during the year a marked interest in closer co-operation. There has been good co-operation in preparing for a campaign of 'Evangelism in Depth' throughout the country. A programme of social service involving most of the Protestant denominations, has been planned in co-operation with Church World Service. And an interdenominational consultation on theological education, held in May at Cochabamba developed plans for an interdenominational course on a post Bible school level.

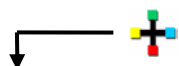


During the year, an organization called MOSEB (Movimiento Social Evangelico Boliviano) was organized in Bolivia. This interdenominational association of evangelicals aims to help laymen make a more effective witness in society. There are four active chapters of this group, and in August a national conference was held to help to give guidance and direction to this movement.

A significant experiment in missionary personnel has been undertaken by the Methodist Church through the programme known as LAOS (Laymen's Overseas Service). Lay workers requested by the Church in Bolivia are selected and screened for a period of service from three months to two years. They pay their own way to the field, and their board. The Church assumes the responsibility for providing them with a room and a job. Ten such volunteers are serving in Bolivia at the present time.

In July 1963 a military junta took over the government of Ecuador. It has a liberal, mildly anti-clerical flavour, has instituted some reforms and promises free elections within two years. Among the evangelical churches there is no national council, but an interdenominational committee including nationals and missionaries is in the process of formation. There is a growing interest in the possibility of a united 'Evangelism in Depth' campaign. About thirty (almost a majority) of Ecuador's evangelical pastors and evangelistic workers took part in the retreat arranged by World Vision and the Association of Colombian Pastors in Medellin, Colombia, and were much benefited. For the fifth consecutive year there has been a national interdenominational women's convention, bringing together 130 delegates from 10 denominations. A new agency, the 'Board of Latin American Missions', has been set up by the Methodists and Waldensians of Latin America, and plans to send missionaries, probably from the eastern part of South America, to work in Ecuador along with one of the existing churches.

Tension between evangelicals and Roman Catholics in **Colombia** has relaxed notably in the past year. It must be remembered that concrete juridical, administrative or political steps have not yet been taken to alter the long-standing grievances of evangelicals, but the general atmosphere is much improved and there have been fruitful encounters, both public and private, leading to better mutual understanding. One by-product of the relaxation of tension is that the Confederation of Evangelical Churches of Colombia (CEDEC) is deprived of its most obvious reason for existence, namely, self-defence. Churchmen are being driven to meditate about the deeper reasons for unity, and while



there is some search for projects in which to co-operate there is not yet much evidence of awareness of the deeper theological reasons for it. One very important project of co-operation is the plan for a united theological seminary sponsored by the Confederation. It is expected that

Presbyterians will join in this with other groups, but not Lutherans or Baptists. There is reported to be little evidence of growth among the older denominations. The Presbyterian Church is engaged in nation-wide study programme on 'The Mission of the Church in Colombia To-day'. Bogota was the scene of a meeting of Presbyterians<sup>s</sup> from the whole of Latin America at the beginning of December.

From **Venezuela** it was reported during the year that there are now approximately 45,000 Protestants in a population of 5 million. These are divided among at least 23 denominations, have 61 national pastors and 302 foreign missionaries working with them. Plans are under way for an 'Evangelism in Depth' campaign under the direction of Dr Strachan, and preparation for this included an institute of evangelism in June, attended by about three hundred pastors, missionaries and others. The Bible Society of Venezuela reports a record distribution of over 1,320,000 Bibles and portions during 1962, a total approximately equal to the circulation of the whole five-year period 1956-60. This large increase is attributed to a new training programme started in 1961. The society is distributing scriptures in thirty different languages.

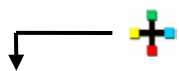
The Presbyterian Evangelical Church is engaged in an ambitious study programme on the life and mission of the Church, based on the 'Advisory Study' of the UPUSA Commission on Ecumenical Mission and Relations. The programme includes retreats, Bible study and discussion in each congregation. These facts about church life may be seen against the background of the report that recent student elections in Caracas University revealed the complete predominance of a coalition of communists and leftist Revolutionary Movement supporters.

#### *Central America And The Caribbean*

Perhaps it will not be inappropriate to begin this section with the following quotation from a missionary's report:

Most glaring, in this writer's opinion, is the apparent utter failure of the Church – any church – to make its impact upon the political life of the country.

In a country and an area where honest and just government is needed more than anything else, the Church remains strangely silent upon the subject. In a situation where communism is a daily threat – or perhaps the only 'hope' for the people the Church appears powerless....



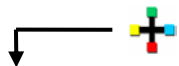
That cry might have come from many of the countries now under review; it could well be the background to other and more cheerful voices which will be heard. It happened to come from **Panama**, where one can also report some positive developments. The Southern Baptists have opened a modern, well-equipped seminary for the training of the ministry. The Episcopal Church has opened a new school and has set aside a priest for chaplaincy work in the University of Panama. Several churches have completed new buildings, and the Methodists are planning the construction of a conference camp site next year. The 'Atlantic Religious Workers Association', representing most of the non-Roman Catholic Christians on the Atlantic side, has presented two projects to the WCC Division of Inter-Church Aid.

1963 marked the centenary of the death of William Le Lacheur, the British seaman through whose efforts Protestant worship was first established in Costa **Rica**, and also the fortieth anniversary of the Seminario Biblico Latinoamericano. This remarkable institution now has 65 students in training for the ministry from 15 countries and some 25 denominations and missions. Ecumenical relations have been the subject of considerable discussion during the year. The Evangelical Alliance, which has a clause in its constitution forbidding any organic relations with 'international bodies', took action at its 1963 meeting to forbid even correspondence with such bodies. On the other hand, Dr Miguez Bonino was invited to report on the Vatican Council in the Roman Catholic Seminario Mayor, and the President of this institution was in turn invited to

lecture in the Seminario Biblico. The Southern Baptists have built a student centre near the University of Costa Rica, and their efforts among the students of that institution are now added to those of the Student Christian Movement, the Inter-Varsity Fellowship and the Episcopal Church. The Episcopal Diocese of Central America, with headquarters in San Jose, has inaugurated a vigorous missionary programme among the Latin American people.

Reports from **Guatemala** indicate that the campaign of 'Evangelism in Depth' has had a remarkable response, and that there is a growing spirit of trust and co-operation among the evangelical churches, at least in so far as the national leadership of these churches is concerned. One evidence of this is the coming into existence of a national association of evangelical pastors. **Nicaragua** is planning to have an 'Evangelism in Depth' campaign in 1964.

British **Honduras** has faced chronic problems of poverty, intensified by the legacy of Hurricane Hattie. The population of about 100,000



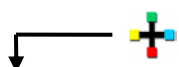
is roughly three-fifths Roman Catholic and two-fifths Protestant. The Christian Social Council brings non-Roman churches together for extensive programme of relief, now developing into rehabilitation work, with help from many organizations overseas.

**Mexico**, which was the scene of the meeting of the Commission on World Mission and Evangelism last month, has also welcomed a number of important gatherings during the year. A Latin American Consultation on the Church and Society was held under World Council auspices in December 1962, and also a conference of students and young people on 'The Life and Mission of the Church', under the auspices of WSCF and ULAJE (the Latin American Evangelical Youth Organization), and a Latin American conference on Christian literature. Considerable interest was aroused by the visit of Dr Miguez Bonino in May to report on the Vatican Council, and there are numerous friendly contacts between Protestants and Roman Catholics including a Protestant-Catholic student group for Bible study. On the other hand, serious reservations are expressed by some evangelicals about these developments. Co-operation between the theological seminaries has taken a step forward with the part-time exchange of professors between the Presbyterian, Baptist and Union seminaries.

In **El Salvador**, the main groups at work are Pentecostal, with the exception of the Baptist Home Missionary Society. Reports speak of growth being steady but not spectacular. Churches have been drawn into co-operation with Government in literacy programmes and are being asked to co-operate in other ways. There is no Christian council. Under the leadership of the Latin America Mission an evangelical radio station has been opened during the year in which there is widespread and effective co-operation.

Visitors to Cuba during the year have been greatly impressed by the spiritual vigour of the churches in that island, and by the way in which they are learning to witness under new conditions in spite of the losses suffered by the emigration of many pastors and leading laymen. The annual meeting of the Cuban Council of Evangelical Churches brought together about a hundred delegates, and dealt with many questions including new forms of evangelism and a new constitution for the Council. 27,000 Bibles, 35,000 New Testaments and 100,000 other portions of Scripture were distributed during the year 1962. Observers at the Youth Conference held in August were impressed by the quality of the youth leadership in the churches.

The events in **Haiti** which have reached the headlines of the world's

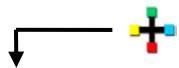


press are but the outcrop of a distress which is deep and chronic. With a population of about 350 per square mile, the country is in a state of terrible social and economic tension. Roman Catholicism is losing ground, and pagan religious beliefs and practices are widespread. A steady stream of conversions is reported by the Protestant churches, limited by inadequate resources for

shepherding newcomers. The main Protestant schools have many more applicants than they can accept, and the circulation of the Scriptures has increased. But there is a great lack of good Christian literature in French and Creole. Under the auspices of Service Chretien d'Haiti, an agency of Church World Service, there has been some measure of co-operation between the churches in relief work and community development, but much remains to be done to improve inter-church relations.

At the time of writing it is not yet possible to assess the effect of the latest military take-over upon the life of the churches in **Santo Domingo**. Reports prior to this event spoke of 'a year of new beginnings'. Released suddenly from the pressure of dictatorship, the people had responded with enthusiasm to the call to build a new nation. The churches, submerged for a generation, had felt that they were called to break out in a new effort to reach the community. A notable series of visits by leaders from outside helped to kindle new life. Special efforts have been directed to social service projects, involving volunteer work together with Roman Catholic volunteers. A literacy programme has been carefully planned with the help of Lit-Lit of New York and ALFALIT of Costa Rica. The United Bible Societies have sponsored a 'Penzotti Institute' attended by sixty delegates from five denominations, for training in evangelism and colportage. The Association of Churches has sponsored a weekly TV programme and a campaign of 'Evangelism in Depth'.

**Puerto Rico**, situated between the Latin and the Anglo-Saxon Americas, is increasingly being recognized as of strategic importance, and its contacts with the outside world are multiplying. Conferences of the World Student Christian Federation and of the Presbyterian Committee on Co-operation in Latin America were held in the island during the year. The Protestant churches in Puerto Rico have an estimated membership of 200,000 and are growing. An 'Evangelical Centre' to house the Bible Society, bookstore and Evangelical Council offices is being built. A full-time secretary has been appointed by the Council, and also a full-time director of Protestant student work at the university. One of the Council's main actions was to launch a



'master plan' for the development of new churches throughout the island. Eighteen denominations are co-operating, and a man is in training to become the full-time officer for the plan.

The high hopes which were centred in the consultation of churches in **Jamaica**, held just before the island attained independence, have been disappointed. The Christian Council has not been able to carry forward many of the ideas there developed. The Anglican Church continues to refuse membership in the Council, even on the basis a completely revised constitution drawn up with the help of Anglican participants in the consultation. Some progress has been achieved in the plans for developing united theological teaching alongside and in connexion with the university.

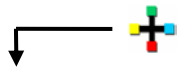
A Jamaican pastor writes:

The Church in Jamaica was awakened in the 60s to discover that it had not kept up with the spirit of the people; for although it had – over the last four centuries – cultivated the spirit of independence and freedom, the full implications were worked out in society in political rather than ecclesiastical terms. Thus when independence came to Jamaica . . . the Church was still dependent.... This discovery has led the Church to discover herself.

Migration has deprived the churches of leadership in many places and there is both a shortage of candidates for the ministry and a drop in the standards of entry in some churches. At this point the plans for university level training are very important. The number of new missions increases constantly, each with a particular doctrinal stress, and movements of real encounter between the churches make heavy weather. Perhaps the most encouraging features in the situation are the quality of Jamaica's laymen and the growing impatience of her youth.



The territories of the Southern Caribbean have in common the presence of a large East Indian population, and during the year special efforts have been made to assist the churches in their witness among them. The Ecumenical Commission on Missions in the Southern Caribbean links together churches working among East Indian in **British Guiana, Surinam and Trinidad**. Plans were well advanced for a visit to the area by Dr Paul Devanandan at the time of his lamented death, but during the two months July to September 1963, Principal C. S. Sundaresan of Dornakal was able to visit the three countries for extensive consultation with church leaders, and to participate in conference on the Christian Mission to the Hindus. Earlier in the year Dr Wilfred Scopes visited the area and gathered together a consultation to carry forward the recommendations of the survey on ministerial training. British Guiana has been through the experience of a

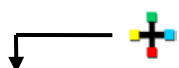


general strike arising from the bitter interracial tensions which afflict the country. The churches have played a notable part (with the help of aid from churches abroad) in feeding thousands of children and in doing whatever was possible for the relief of human suffering in the period of the strike. In a situation of great strife and confusion, the churches are trying to exercise together a ministry of reconciliation and service to all.

#### *North America*

The United States and Canada provide more than 60 per cent of the world's 43,000 Protestant missionaries. The vast majority of this percentage comes from the **United States**. The cultural setting of the Christian churches in America will have a more than national effect on the world mission. At the same time, the American churches' own self-understanding as missionary churches will be based upon their reflection of their milieu. A number of events during the past twelve months served to change the missionary situation of American churches in their environment and as 'sending' churches. The legal secularization of the United States proceeded at its most dramatic pace in over a century and a third. Legal disestablishment of the churches occurred from 1774 to 1833 in the various states, and the First Amendment to the Federal Constitution prevented the national establishment of religion. However, in countless informal ways the United States still permitted and permits the public expression of religion through public and even governmental agencies.

Nowhere has this tradition of religion-in-the-state been stronger than in the public, tax-supported schools. When they were instituted in the mid nineteenth century, America had a secure and unchallenged Protestant majority, and the schools often took on the character of this majority, permitting many religious expressions. As America became urbanized and more religiously 'pluralistic', the minority rights of non-Protestants, non-Christians and eventually nonreligious people came to be tested in the courts. Two dramatic cases reached the US Supreme Court in June of 1962 and 1963. In 1962 the Court ruled that the New York Board of Regents acted unconstitutionally in providing a non-denominational prayer for classroom use. In 1963 the Court moved into more controversial areas by forbidding public school devotions and the devotional reading of the Bible. Some



churchmen decried the 'desacralization' of American life while others welcomed the Court's decision because it laid bare the real character of the national life and threw the churches on their own resources. At the very least, these Court actions served to alert Americans to the fact that their environment is not 'automatically Christian', and that they live on missionary soil.

For the first time in over a hundred years the churches did not keep pace with the national population growth. The Yearbook of the American Churches for 1963 revealed that during the

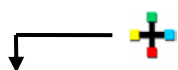
previous year church membership in 258 reporting groups increased by 12 per cent, while the national population grew by 1.6 per cent. Protestants numbered 64,434,966; Roman Catholics 42,876,665; Jewish 5,365,000; and Orthodox 2,800,401 – a total of 63.4 per cent of the population, as opposed to the previous year's 63.6 per cent record. The most dramatic church growth came among non-ecumenically orientated 'evangelicals and Pentecostal groups and among Roman Catholics, who experienced 44 per cent growth in a decade.

Funds invested in church building have stabilized at just under one billion dollars per year. The early 1960s saw a very slight drop in enrolment in seminaries, though the figures varied so minutely from year to year that it was difficult to determine trends. In general, one may say that securing enough qualified clergymen for church growth expected in the decade ahead is an increasingly worrying, task.

From within the churches, no activity did more to change the public regard for religion and thus to qualify the churches' missionary situation than did the new ethical involvements of the churches. During the widely recognized 'religious revival' of the 1950s, American churches grew dramatically. But critics abounded to remind the churches that they grew by accommodating themselves to public prejudice and expectation; that they served to sanction society's existing patterns.

The past twelve months have seen a decisive change of trend on the most obvious ethical instance, the racial scene. The United States missionary knew that on the world scene his presence was often an offence because his nation had a very bad record in the matter of race relations, particularly negro-white interaction. The voluntary situation of religion and the separation of Church and State had produced a mode of church life in which individual congregations established their own patterns of conduct often apart from regard for the Christian norm and the needs of men everywhere.

During 1962-3, the churches, prodded in part by US Supreme Court



decisions, in part by Civil Rights demonstrations and racial agitation, in part by examination of conscience and exploration of Christian resources, began to revise their ways of acting and thinking. Almost every major denomination went on record as supporting the Civil Rights drive. Many prominent churchmen publicly and genuinely identified themselves with negro aspiration, often at the expense of their status in their church bodies. The reserves of Christian strength in the negro community made it possible for racial demonstrations to be organized with a religious basis. Negro Christianity produced prominent leaders, most notably Dr Martin Luther King. Roman Catholicism no less than Protestantism began to assert itself. A conference on religion and race in Chicago in early 1963 issued in 'interfaith' declarations for racial amity and justice for all. More strikingly, individual Christians and their congregations were becoming committed on the local scene.

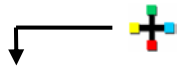
From the missionary angle, one may say that the racial and ethical involvements may contribute to the unpopularity of the churches among some. At the same time, they served to force on the public consciousness the question: To what does Christianity commit a person? The Christian faith was being debated afresh because of the public involvement.

During the past year the most significant intra-Protestant unity talks have followed the outlines of the well-known 'Blake-Pike' proposal which was soon broadened and institutionalized into a Consultation on Church Union. Through talks held in the spring of 1962 and 1963 hopes that numbers of America's 'mainstream' Protestant groups might come closer together were increased.

Overshadowing intra-Protestant events, however, was the public's awareness of improved relations between Protestants and Roman Catholics, symbolized by Protestant observers at the Vatican Council and Catholic observers at ecumenical gatherings of non-Roman Catholic orientation.

During 1962-3 the churches in the United States met the challenge of what was called the 'Radical Right' in politics and religion. The drawing together of professed political and religious conservatives into militant anti-communist groups reflected on the world-wide mission of the churches. Such groups rejected world-wide ecumenical organizations because of the participation of churches east of the Iron Curtain, and they attempted to suggest that the national and local ecumenical organizations deviated from historic Christian and national norms.

Almost all denominations and organs of the denominations in the



ecumenical movement successfully countered these attacks and the Radical Right was forced into a position of stridency and extreme militancy to the point where it became splintered, competitive within its own organizations and – in the eyes of the larger public – implausible in its claims and demands.

When the census statistics of 1962 for Canada were published, they indicated three things. The movement from farm to town and city accelerating. The complexion of the large cities has changed rapidly: many that were Anglo-Saxon and Protestant are now European and Roman Catholic. The gap between the total numbers of members and adherents recorded by the churches and the corresponding numbers recorded by the census has widened.

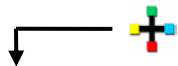
The biggest change recently has been the new atmosphere in relation; between Protestants and Roman Catholics (nearly 46 per cent of Canada's population is now Roman Catholic). This is reflected in groups of Catholics and Protestants meeting for discussion all over Canada.

The Anglican Congress at Toronto has had a profound impact on the Anglican Church in Canada. It is too early to predict the long term effects. Both Presbyterian and United Churches have been holding 'conversations' with the Anglican Church, without much progress. One could even see a deterioration in relations in some places. Now there is a new expectancy.

The Anglican Church has set up a research department, which has already surveyed several dioceses, noting sociological as well as religious changes, and a Social Service Council has its eye on the inner city. In the parishes there is a great deal of experimentation in evangelism, teaching and witness.

For many decades the major churches, Catholic, Anglican and Protestant, have observed an unwritten gentleman's agreement not to compete with one another in their mission work among Canadian, Indians and Eskimos. This is still observed by them, but not by the independent evangelicals, some of whom are financed by American churches. A study of the results of years of mission effort by the older denominations makes it impossible to condemn the zealous evangelic groups.

Since the war Canadian churches have been enjoying financial prosperity and a building boom. Churches have been full, offering plates fuller. This has sometimes been called a 'revival', and it is at least a revival of interest in religious things. The interest is reflected,



in the great space devoted to religious affairs by the press, numerous columnists and a great many programmes on radio and television.

While this has been happening, the churches' youth and Sunday School organizations have not kept pace statistically with the growing population. This was hardly noticed, for there were so many more children and young people anyway. There have been increased activities, many of a social and recreational nature, among men's and women's groups and married couples' clubs. There was a tendency to 'get them in the back door so that they will eventually be coming in the front door'.

Now these movements are being examined more carefully. There is more emphasis on sending church members out into the activities of the community to witness to their faith, rather than withdrawing with other nice church people for their social and cultural life.

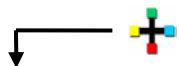
Several churches are struggling with new curricula for their schools. There is a tremendous emphasis on Bible study and expository preaching. Sunday night congregations are very few; but the churches that have two and three morning services are increasing in numbers. Sunday afternoon Bible classes are gone; but mid-week morning classes for women, and small cell groups in homes have multiplied.

The biggest problem of the Canadian Church is lack of ministers. Despite the emphasis on recruiting, much of it done inter-denominationally through the Canadian Council of Churches, the gap between the needs and the volunteers continues to widen.

The heavy immigration of recent years has taxed the capacities of most churches. The United Church, for example, has workers using over thirty languages each week, and preaching in twenty tongues on Sunday. This year for the first time newcomers to Canada will be met at their point of entry by church workers distributing among other things a pamphlet listing Protestant, Anglican, Orthodox and Roman Catholic institutions.

The religious press of Canada has grown dramatically in circulation, and possibly in influence and stature. There has been an increase of 400 per cent in the circulation of the major religious journals during the past decade. During the year, for the first time, Roman Catholic as well as independent evangelical editors co-operated in projects with the Canadian Church Press.

In recent years there has been great emphasis on raising money for new buildings. Commercial fund-raisers accomplished what seemed to be miraculous, especially in the respectable, well-to-do churches whose



members were only nominal supporters. In thousands of Canadian churches now, young couples with big families and big mortgages are giving sacrificially – five, ten or fifteen dollars a week – to their churches. Now the churches are putting a new emphasis on stewardship of time and talents, as well as of money, and are searching for a biblical and theological basis for what they do, and ask their people to do. They are asking whether their people are willing to give not only their money, but also their sons and daughters to the Church's mission.

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