



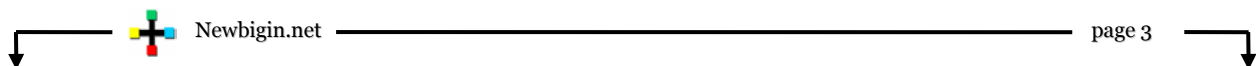
A Survey Of The Year 1963-4

1965

J.E. Lesslie Newbigin

The International Review of Missions 54 (January): 3-75.

All material is reprinted with permission from the Newbigin family, the Newbigin Estate and the publisher. All material contained on the Newbigin.Net website, or on the accompanying CD, remains the property of the original author and/or publisher. All rights to this material are reserved. Materials are not to be distributed to other web locations for retrieval, published in other media, or mirrored at other sites without express written permission from the appropriate parties. The material can be used for private research purposes only.

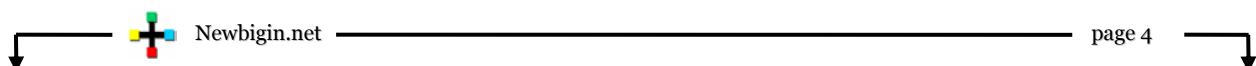


Australasia And The Pacific

In February, the **New Zealand** churches held their Third Faith and Order Conference, on the theme, 'What is our Gospel?'. Besides the member churches, observers present were Roman Catholic, Lutheran, Ratana, Ukrainian Orthodox and Churches of Christ (Life and Advent) Association. Three-quarters of those present had never attended any such conference before. Complete frankness in no case resulted in tension, and the delegates returned home with a new conviction that many churches are in fact preaching the same Gospel, in spite of their different history and traditions.

In April, the General Synod of the Church of the Province (Anglican) decided in favour of negotiating for union with the other four churches already far advanced in their own negotiations (Presbyterian, Methodist, Congregational and Churches of Christ). The representatives of all five met in May, the Anglicans being warmly welcomed. New Zealand is one of the few countries in the world where Anglicans constitute the largest church.

The annual meeting of the National Council of Churches, July 24-25, 1964, recognized that the churches have a mission to fulfil to the nation and that this must be carried on regardless of whether or not a particular person such as Dr Billy Graham is available. It instructed its executive to set up a commission to examine proposals and prepare plans.



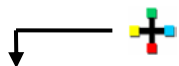
In addition to the normal sending of missionaries, the New Zealand churches, acting jointly, sent NCC fraternal workers to India and maintained others in Indonesia. They were proud to send the Rev. Alan A. Brash, for many years General Secretary of the National Council of Churches, to Singapore to be full-time Inter-Church Aid Secretary of the East Asia Christian Conference.

The 150th Anniversary of the coming of the Gospel to New Zealand was celebrated at the end of 1964. As part of the celebrations, a Maori Anglican priest, Canon Rangiihu, went to England, and a descendant of the pioneer missionary, the Rev. Samuel Marsden, visited New

Zealand. In the centennial arrangements, Maoris played an important part. While Marsden was an Anglican, the Anglican Church decided that the celebrations should be a thanksgiving for the coming of the Gospel, and other churches were therefore invited to participate.

The churches in New Zealand continue to make efforts to serve the best interests of the Maori people. The NCC published *Race Relations in New Zealand: A Review of the Literature*, by Richard Thompson, and *Maori and Pakeha*, studies for use in congregations. It also commissioned university teachers to undertake two other studies.

This decade in Australia has been marked by an increased awareness of the Australian Aborigines and concern for their welfare. Government policies, laws and services have been overhauled in several states and substantial improvements made. In 1959 the National Missionary Council of Australia issued a statement on *General Policy on Aborigines*, which had been agreed upon by its member mission boards. It took as its basis that 'assimilation' is the goal. By 1963 it was necessary to ask afresh, 'What is meant by assimilation? Is it simply absorption?' A short statement, *The Meaning of Assimilation*, was prepared by the Council in consultation with anthropologists, lawyers and others. It was accompanied by *Four Major Issues in Assimilation*, which sought briefly to indicate the application of the principle of voluntary assimilation to problems of land tenure, language, law and education for citizenship. These statements were received with keen interest, and even enthusiasm, by university, church and community leaders. Additional copies were requested by several government departments, and the Minister for Native Affairs in Queensland invited the NMCA to submit further material for the consideration of a special government committee enquiring into Queensland legislation affecting the Aborigines. This material included a specially prepared document which sought to apply the principles to the Queensland situation. For the first time,



Aborigines were included in an Australian ecumenical youth delegation – that to the Asian Christian Youth Assembly in December 1964.

The influence of the Singapore Situation Conference has continued in the development of a concern for Joint Action for Mission. The Victorian Council of Churches has set up a Joint Action for Mission Committee, which, among other things, has held a consultation at Morwell, an industrial town, of local churches and denominational home mission departments to consider a united approach to the witness of the Church in a new town, Hazlewood, which is to be built nearby. Similarly, a delegation which included two of the Australian representatives at Singapore has conferred with the Ministers' Fraternal of Shepparton about the implications of Joint Action for Mission for a large country town which will double in size in the next ten years.

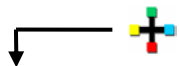
In the conviction that the problems of radical secularism in the inner area of Sydney can be faced only on a united basis, the Congregational, Methodist and Presbyterian Churches are planning to form the Uniting Church of the City of Sydney. The Presbyterian Assembly has agreed, and the others have still to vote on it.

The Australian Council of Churches has brought together representatives of denominational Departments of Evangelism, Stewardship and Christian Education to consider their relationship to each other in terms of the mission of the Church – on the basis both of interdepartmental relationships within a denomination and of ecumenical relations.

As a result of the challenge of the Commission on World Mission and Evangelism at Mexico to commit a significant proportion of personnel and resources to Joint Action for Mission projects, the NMCA has decided to explore the possibilities of uniting the mission work being done among Aborigines in northern Australia by three denominational mission boards and a missionary society. It has also decided to investigate the possibility of producing a common missionary magazine by pooling existing editorial resources.

Negotiations have begun for establishing a joint institution for missionary training in Sydney, which would bring together the candidates of the Anglican, Baptist, Methodist and Presbyterian Churches, and of the London Missionary Society.

A notable and unusual event was the three-day Ecumenical Mission held in Melbourne during the Week of Prayer for Christian Unity. Organized by the Roman Catholic Evidence Guild at the instance of Australian bishops attending the Vatican Council, it had the full co-operation of other churches, and was attended by more than 10,000.



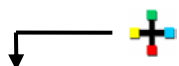
A plan for the integration of the National Missionary Council of Australia and the Australian Council of Churches received the approval of all member bodies of the NMCA. In the light of that, a draft constitution for a Division of Mission of the Australian Council of Churches was prepared and sent to the ACC and to NMCA member bodies for approval. Integration is expected to take place in February 1965 at the Annual Meeting of the ACC.

A new organization is the Overseas Service Bureau, which exists 'to encourage Australians to serve in the developing societies of Asia, Africa and the Pacific'. Set up with the backing of the Student Christian Movement, the ACC and the NMCA, it is a community organization sponsored by a wide cross-section of organizations and individuals. Under the leadership of its Director, Mr J. B. Webb, it has already recruited teachers, engineers and others for service in Nigeria, Tanganyika, Malaysia and the Solomon Islands. It has also established a short-service, one-year programme called Australian Volunteers Abroad. In 1964, the first group of ten served in Papua-New Guinea and the Solomons. A much larger number is planned for 1965.

In the **Pacific**, the past year has seen a further growth of mutual contact between the island churches, fostered by the tireless travelling of the Rev. Vavae Toma, who – characteristically – wrote the material for the survey while stranded for lack of a boat on one of the Ellice Islands. The Congregational Church of the Cook Islands has sent a missionary couple for work in the area of Papua close to the frontier with West Irian. They have been trained in Sydney and are supported by the Cook Island Church. The Samoan churches have sent a couple to work in Niue at the request of the Church there. Missionaries from Fiji, Tonga and Samoa are working in the Ellice and the Solomon Islands, in the New Hebrides, in New Guinea and among the Aborigines of northern Australia.

The Continuation Committee of the Pacific Churches' Conference had its annual meeting in Lae, and made plans for a second All-Pacific Conference in 1966, at which it is hoped to launch a permanent organization of Pacific churches. The Week of Prayer for Christian Unity brought Protestants and Catholics together for worship – an occasion of great joy. Work on Bible revision in Samoa and Tonga also helps to bring the churches together. Unfortunately, the picture of growing unity is marred by the increasing incursion of proselytizing groups which set Christians against one another in mutual hostility.

Big steps were taken this year in the direction of autonomy and



indigenous leadership. The Methodist Churches in Samoa and Fiji have received Conference status, and the Rev. Setareki A. Tuilovoni has been installed as President of the Fiji Conference. The Conference has taken as its emblem a Fijian canoe, under sail, bearing the Cross – a fitting symbol for a missionary church. In the Anglican Church, the first two Melanesian bishops were consecrated. Bishop Leonard Alafurai visited New Zealand in May and created a deep impression.

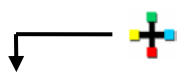
Asia

The Second Assembly of the East Asia Christian Conference, held at Bangkok in February, has been reported in the July issue of the *Review*. It was notable for the emergence of new leadership, for the remarkable plans developed for a study on 'Confessing the Faith in Asia', and for the introduction of the new *EACC Hymnal*. Perhaps this experience of learning to sing together the hymns of Asian Christians was – in the long run – the most important thing about the meeting, for Christianity is first of all the worship of God. The pre-Assembly Consultations on Asian Missions and on Responsible Parenthood were most important.

The Rev. Alan Brash moved his headquarters to Singapore after the Assembly and came into full-time service with the EACC. This move strengthens the hands of the staff in the work of inter-church aid for mission and service, Mr Brash being in the fortunate position of not having to decide at each moment which of these two activities he is engaged in.

The consultation of Methodist Churches in Asia (related to the Methodist Church, USA), held at Port Dickson in December, was also an event of considerable importance. It produced (to the surprise of some) an impressive volume of conviction in favour of autonomy for the Asian Methodist Churches. The tension between confessional and national loyalties (both under God) has its own peculiar acuteness for Methodists in Asia. The EACC study on 'Confessing the Faith in Asia' will be of special importance in the follow-up of this meeting.

Okinawa is now represented in the Continuation Committee of the EACC in the person of the Rev. Seijin Higa, Moderator of the United Church, and the Council planned to send four delegates to the Asian Christian Youth Assembly in December. In spite of some meetings in which the Christian Council and the Evangelical Fellowship were both represented, the tendency is towards fragmentation rather than unity. 'There is a proliferation of small groups and independent missionaries,



but not a real total numerical advance' – a situation not confined to Okinawa. A significant initiative of the Kyodan is the effort, entirely financed by the Church, to build a burial tomb for those who cannot or will not use their family tombs, which are the centres of ancestor worship. 'It is a real effort by the Okinawa Church to come to grips with a problem that is basic to Okinawan life and culture.'

The National Christian Council of **Japan** has been concerned with the fuller integration of Japan Church World Service into the work of the Council, and has sponsored substantial gifts of help from Christians of Japan to victims of the earthquake in Bali and to the hungry in Korea. Through the efforts of the Japan Christian Medical Association, a gift of more than two million yen was sent to Taiwan. A gift of Bibles from Denmark for the use of Buddhists in Japan evoked the sending to Europe and America of a remarkable deputation of Japanese Buddhist leaders, who visited Europe and the Americas in order to present Sutras to Danish Christians and to meet church leaders in a number of western capitals. The World Student Christian Federation sponsored an Asian Conference on the Life and Mission of the Church in May.

The spectacular rise of the Soka Gakkai, and its virulent attacks upon other religious groups, including Christians, has created considerable concern. An open attack upon the society has now been made by the Socialist party, and it is thought that this may lead to a greater freedom for Christians to answer back.

Readers of the *Monthly Letter on Evangelism* will already know of the new mission to truck drivers in Kakogawa, an interesting venture in occupational evangelism. Another important new experiment this year was an Institute for Laymen Overseas, held in Tokyo under the joint sponsorship of the National Christian Councils of Japan and the USA and a committee of local churches. Reports suggest that it may be a fore-runner of similar institutes in other countries.

In September, a Japanese pastor of the Yamato Koriyama Church left for Cairo, where he will spend four years helping in industrial evangelism.

The year in Korea has been marked by continuing political instability, together with deterioration in the economic situation. Students, who had been successful in bringing about a change of government in 1960, again rioted, but this time without success. Government has imposed severe restrictive laws on political activity by students, and on the Press.

Three Presbyterian missions, those of the United Presbyterian Church (USA), of the Presbyterian Church (US) and of the Australian



Presbyterian Church, have entered into a new arrangement with the Korean Presbyterian Church which transfers to that Church responsibility for work hitherto supervised by the missions. Some educational and medical institutions are excepted from the transfer. The new arrangement is considered to mark an important advance in church-mission relations, which have not been happy.

Korea continues to send out a remarkable number of missionaries to other Asian lands. The work of teachers sent from Ewha Women's University to West Pakistan has attracted notice in the Press.

As a result of Anglican initiative, informal talks have been begun between churchmen from the main Christian churches in the country, including the Roman Catholic Church.

The Protestant churches in Taiwan are preparing for the centenary of the arrival on June 16th, 1865, of the first missionary of the English Presbyterian Church. This is providing the occasion for new developments in inter-church relations. The Faith and Order consultations begun in 1963 have continued, and there have been informal conversations between Protestants and Roman Catholics. In preparing for going 'Into the Second Century Together', the Research Institute at the Tainan Theological College is engaged in a study (conducted by fifteen expert commissions) of every aspect of the social and religious life of Taiwan.

The administrative officers of the Presbyterian, Episcopal, Methodist and Lutheran Churches, with one or two others, have met three times to consult about a number of projects in the realm of Joint Action for Mission. Plans for the formation of a Conference of Christian Churches in Taiwan are being carried forward, but it takes time for church bodies to act officially on the constitution. It was decided that a number of projects could be begun or continued most effectively at this time through joint consultation by church administrative officers. As a result of these informal meetings, joint action has followed in specific ways. A polio prevention campaign was organized through the co-operation of churches and Government in Taiwan, and with support of Church World Service in New York and the World Council of Churches in Geneva, to administer polio vaccine in the summer to all the children under three years of age in the three largest cities in Taiwan. A proposal to begin a Christian magazine was made in the consultations. While this project has not yet started, it is related to an important move in the realm of Christian literature in Taiwan. A group of Christian writers, all of whom earn their living as journalists, essayists or novelists, has begun meeting once a month to confer about ways in which Christian



ideas can be communicated to the non-Christian reading public through secular journals and books.

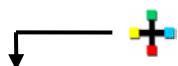
A major effort is being made in the Protestant churches to help promising boys and girls in the Christian tribal community to secure secondary and higher education, partly by the provision of scholarships for qualified students to study in Christian middle schools in Tamsui and Tainan, and also by helping a few students in university. An agricultural institute has been started at Hualien, co-ordinated with the Mount Morrison Theological Institute. Plans are now being considered for vocational courses, also for hostels for Christian tribal students who go to government middle schools.

These encouraging developments have to be seen against a background which contains many discouraging features. The rate of growth in population continues to be greater than the rate of increase in church membership. The problems of city life, rapid industrialization, juvenile delinquency and other changes are more and greater than the ability of the Church to make a significant constructive contribution. The number of Protestant churches and sects and the lack of any important co-operation among most of them are disappointing to Christians and quite incomprehensible to non-Christians.

There is still little authentic news of the churches in the People's Republic of **China**. They do not communicate with related churches or organizations outside China. There is no official journal of the churches or of the 'Three-Self Movement' which is made available for study outside China. While Chinese churchmen occasionally visit other countries, there is no participation in confessional or ecumenical gatherings. Information is sometimes gleaned from the reports of visitors to China and from occasional personal correspondence, but it is perhaps not wise to draw more than local and limited conclusions from information gained in this way. The recent publication of *Documents of the Three-Self Movement*¹ provides valuable source material for the study of the Protestant churches from 1948 to 1962.

There is, however, ample ground for a number of positive affirmations. The churches of the larger confessional families, even if there has been a considerable decrease in the number of church buildings and congregations, and much co-ordination and co-operation under the aegis of the Three-Self Movement, continue their separate existence. The worship services of the churches continue. The size of the congregation is inevitably affected by the 'seasons' and commitments which

¹ Reviewed in the IRM, October 1964, pp. 498-500.



fall on all citizens alike. The main Christian festivals are kept and well attended, and the sacraments are observed. Theological education continues principally in Nanking, where there are one hundred students who take a five-year course of study. There is also an institute for advanced theological research and study at Peking. In rural areas generally clergy and ministers are engaged also in secular employment; even in urban areas where a congregation is able to support its minister, his participation in the secular life of the community is regarded as desirable. The Church has become more Christocentric, and dependent on the personal witness of individual Christians. While there may be restriction in the formation of new centres of prayer and worship, there is evidence of groups of Christians meeting for prayer and fellowship outside the organized life of congregations.

In brief, the conclusion can be drawn that the Holy Spirit is still at work amid Chinese Christians and in the land of China. It is known that Chinese Christians continue to pray for and with their fellow Christians outside China, and that they hope those fellow Christians will also pray for and with Christ's people in China.

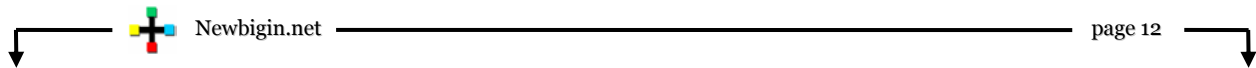
The churches in **Hong Kong** continue to grow rapidly – but not so rapidly as the population, which increased by 3.29 per cent in the twelve months ending mid 1964. In a complex medley of competing denominations, there are a few signs of growing unity. The Week of Prayer for Christian Unity was the occasion for united prayer by Roman Catholics and Protestants. A welcome exception to the general rule of non-cooperation was the Christian Council's annual choral concert given by a choir drawn from many churches, including the Roman Catholic.

Hong Kong was also the scene of two important ecumenical conferences: the Asian Consultation on Inter-Church Aid of October 1963, and the South-East Asia Literature Conference of May 1964. At this meeting plans were made for fostering closer co-operation in Chinese literature work throughout South-East Asia.

The Bible Societies in Hong Kong and Taiwan continue to be one of the unifying factors between the denominations. In line with the campaign 'God's Word for a New Age', the Societies

have published attractively presented selections from Scripture for individual distribution. Demand for the Scriptures is well maintained, and during the year the total distribution from Hong Kong and Taiwan for the second time exceeded one million volumes.

In November 1963, the National Council of Churches in the **Philippines** was organized, succeeding the former Federation of



Christian Churches. The new Council, unlike the former Federation, includes the Philippine Independent Church and the Episcopal Church. The former body, formed by a secession from the Roman Catholic Church, claims about seven per cent of the total population, and the combined membership of the churches which make up the Council is about three million, or ten per cent of the population. The Independent Church and the Episcopal Church co-operate in theological training, and are engaged in long-range development plans for the establishment of more parishes, chapels, schools and medical institutions.

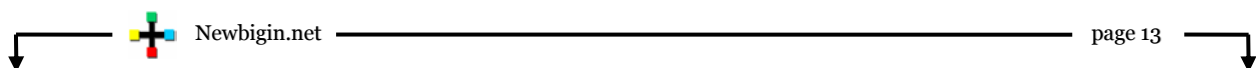
The Philippine churches continue to be among the most active of the Asian churches in the sending of missionaries to other lands. According to 1961 figures, forty men and women are serving abroad in this way.

The proposal that the Philippine Bible House, now an affiliate of the American Bible Society, should be reorganized as a national Bible Society of the Philippines, has been welcomed among the churches.

A very significant consultation was conducted by the EACC at Sagada in November 1963, on 'The Mission of the Church and the Cultural Minorities'. All the delegates were either tribal men or working among tribal groups. By common consent it was an unusually creative meeting. Its first result has been the establishment of an Asian Institute on Development of Ethnic Communities, sponsored by the EACC with support from the WCC. The new Institute provides for the first time a place where the many complex issues involved in the communication of the Gospel and the building up of the Church among tribal communities can be systematically studied. It is a long-desired addition to the family of Study Centres for Religion and Society.

Proposals for the creation of a single Council of Churches for **Malaysia** have been put by the Malayan Christian Council to the churches in Sarawak and Sabah, and this invitation is now being considered by these churches. In spite of 'confrontation', the life of the churches in these two areas goes on with little change, and with no great progress in the matter of inter-church relations. However, there has been a united approach to Government on educational matters, and at Jesselton the Week of Prayer for Christian Unity was observed with the holding of a corporate 'Hour of Prayer'. Nearly one thousand members of Roman, Anglican and Protestant churches took part, and the Roman Catholic bishop gave the blessing.

The effect of the Port Dickson meeting on the Methodist Church in Sarawak has been, among other things, to stimulate a serious study of the meaning of autonomy. The Than Conference (Methodist) has



appointed its first overseas missionary, to work among the Senoi people of Malaya. The difficulties still being met in securing entry permit for this work serve to underline the anxieties which have been felt about religious freedom in the new state of Malaysia. The first missionary from the Chinese Church to the Ibans has been appointed.

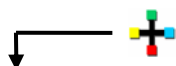
Reports from the Sidang Injil Borneo say that the effect of the international situation upon that Church has been a greater awareness of the need to accept full responsibility for the life of the Church.

The Christian Council of Malaya has been engaged during the year in a number of training and evangelistic projects. A teacher from Tainan Theological Seminary gave a series of lay

training courses, mainly for Sunday School teachers. A Rural Life Workshop and a consultation on the rural ministry were held under the auspices of the Council, and an inter-church Lay Training Team for the rural churches is expected to begin operations in the spring of 1965. In October the biennial all-Malaya conference for full-time rural church workers was held on the theme 'The Life and Witness of the Rural Church'. In an attempt to bring the Gospel to the thousands who are out of reach of the normal ministry of the churches, the Overseas Missionary Fellowship, the Lutheran Church and the Chinese Christian Church have co-operated to appoint an evangelistic worker equipped with a van and full audiovisual facilities to conduct open-air evangelistic campaigns. A further evangelistic project is planned for the spring of 1965, when, under the joint sponsorship of the EACC and the Malayan Christian Council, a team of four evangelists from Formosa will visit twenty-eight centres in Malaya and Singapore.

As in Sarawak, the effect of the Port Dickson meeting on the Methodist Church has been to stimulate steps towards autonomy, and in August the Central Conference appointed a committee to draw up proposals for an autonomous Methodist Church of Malaysia. The Anglican Church responded to the Bishop's 'call to evangelism' in 1963 by a series of evangelistic meetings throughout Malaya and Singapore. The Chinese Christian Church has completed the third year of its five-year movement to double the Church, and in 1963 adult communicants showed an increase of 400—slightly more than the increase in the previous year.

Vietnam remains divided between North and South, while in the South political events have moved fast since the last survey. The overthrow of the regime of the Diem brothers in August 1963, was followed by coups d'état such as that of January 30th, 1964, installing one



military general in place of the other at the head of the Government. The naval incident in the Gulf of Tonkin between the American forces and North Vietnam caused a new wave of concern throughout South-East Asia and the rest of the world. In the meantime, the attempts to promulgate a new constitution investing sweeping powers in the new coup leader caused still dissatisfied Buddhists and students to stage demonstrations leading to the formation of a new government looking towards the re-establishment of civil administration in the country.

The Christian and Missionary Alliance and the Evangelical Church of Vietnam continue to work at the various centres. Danang Seminary serves the Vietnamese students, while the Bible School at Dalat caters for the tribal people. Through the Far Eastern Broadcasting Centre at Manila, radio evangelism covers Vietnam as a whole. Short-term Bible schools are held at various centres. The Mennonites help in the leprosy work of the church and mission at Ban Me Thout. One lady doctor and two other missionaries, who were captured on May 31st, 1962, by the Vietcong, continue to be held by the captors, though second-hand reports indicate their safety and a measure of freedom.

Through the funds of the Fellowship of the Least Coin, assistance has gone from the EACC to the Evangelical Church of Vietnam in the construction of a new church building at Hoa-Hung in Saigon.

In Laos the translation and the revision of the existing translation of the Bible are in hand, and, as in Vietnam, radio evangelism reaches the country via the Far Eastern Broadcasting Centre at Manila. In the northern half of the country, where the Christian and Missionary Alliance is at work, the biggest response to the Gospel has been among the Meo tribes, who have been hard pressed by the communists. The missionaries in Luang Prabang and Saiybury work with aeroplanes to reach the Meo tribes. The Overseas Missionary Fellowship and the Swiss brethren work in the southern part of Laos, maintaining a Bible School at Savan naket, and assisting in radio evangelism and Christian literature work.

The pressures of the political situation have been one cause of increased interest in spiritual matters. The movement of populations to 'strategic hamlets' in the wake of military operations

has meant the concentration of people in various pockets for new evangelistic efforts, and new groups have been reached with the Gospel.

The Church of Christ in **Thailand** was host to the EACC Assembly in Bangkok, and many delegates had an opportunity to learn some thing of the life of this Church, which now numbers about 20,000. It enjoys the help of a number of Asian missionaries, and has now sent

out the first missionary from its own ranks. The initiative was taken by the students of the Theological Seminary at Chiangmai, with the blessing of the Moderator of the Church. The Rev. Boonrate Buayane, a seminary intern, was commissioned as the first missionary of the Thailand Oversea Missionary Society to work among the Than people in Sarawak. The Society depends entirely upon contributions raised for its work apart from the general funds of the Church, and in the first five months its budget is reported to have been over-subscribed. The leadership of the new society is in the hands of students.

Ten thousand Baptists from all parts of **Burma** gathered in December 1963 to commemorate the 150th anniversary of the arrival of the pioneer missionary, Adoniram Judson. A new Memorial Hall for Christian assemblies, seating two thousand, was opened in Rangoon. The regulations limiting foreign visits to twenty-four hours were waived to enable Dr Niemoller to take his full part in the programme.

The Revolutionary Council presses forward along ‘the Burmese Way to Socialism’. It has taken control of most private enterprise, emphasizes agrarian uplift, and seeks to establish the rights of workers and peasants against the oppressions of the wealthy, the educated and the bureaucratic. Its hand has been heavy on the foreign communities, especially Indian and Chinese, who controlled much of the economy in the past. The universities, closed in 1962, have been drastically reorganized, and were expected to reopen in November. Care has been taken to limit numbers and to decentralize, so that students may not again be in a position to intervene in national affairs. Organized opposition by Buddhist priests has compelled the Revolutionary Council to modify some of its programmes, and to secure some freedom for religious organizations. The large farm project begun by the Christian Council with help from WCC Inter-Church Aid has had to await clarification of the Government’s attitude.

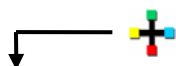
Official restrictions on foreign travel practically preclude attendance by Burmans at ecumenical conferences. The Church in Burma has come to a point at which it must, under God, not only discover anew its task in a changing society, but also find the ways and the words in which to present the good news to those who are perhaps – all unwittingly – carrying out the purposes for which the Church is set by God in their midst to be the sign and instrument. Burmese Christians must now learn to live out in practice the things which ecumenical conferences have been saying in a variety of ways; attending such conferences has become a luxury of the past.

A correspondent in **Indonesia** chooses the words ‘hectic, yet not entirely dark’ to characterize the experience of the last twelve months. He takes the terrible eruption of the sacred mountain of Bali (March 1963) as a symbol both of the tumultuous character of the times and of the opportunity which these have provided for Christian response. The eruption, he says, ‘has caused so much damage to the island – people, culture, economy – yet it has provided a tremendous opportunity for Christians, not only in Indonesia, to put their faith in action’. Among many other such responses to this catastrophe, the Youth Commission of the NCC has started a work camp which will last for one year, to help the victims of the eruption to reconstruct their lives. This courageous response to overwhelming disaster is perhaps a symbol of the living faith which, even in the midst of many failures, is bringing increasing numbers of people to ask for instruction and baptism.

Last year's survey spoke of 'increasing anxiety among Muslims which makes friendly dialogue with Christians difficult'. This year one must use harsher words. Muslim hostility has erupted in racial riots and in the stoning of a theological school in Ambon and a savage attack upon the students. 'The wall of Islam, humanly speaking, has become thicker in the whole country, including West Irian, which was formerly considered as being a potentially Christian region'.

The campaign to 'crush Malaysia' has deepened still further the chronic economic crisis of the country, and strengthened the influence of the extreme political left. In a situation of galloping inflation, with fixed incomes – including pastors and teachers – suffer terribly. The gulf between rich and poor grows wider; and not all Christians are poor. The conditions are ideal for the development of a militant communism, and it is natural that some young Christians see no alternative to Marxism.

The General Assembly of the NCC, originally planned in July 1963 in Macassar, took place in May 1964 in the newly built sports complex in Djakarta. 'For the first time in the history of the Indonesian churches, the Christians of the whole country could consider Indonesia as one field of mission and service.' The discussions of the Assembly centred round the theme, 'Jesus Christ, the Good Shepherd: The Christian Task amid the Revolution'. The choice of that theme was an assertion – not easily made in Indonesia at this moment – that 'our ultimate allegiance is to God in Jesus Christ, the Good Shepherd, and not to the any other man, even if he is very important in the world.' Amongst the immense number of matters which the Assembly dealt with, we mention

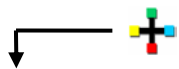


three: preparation of a curriculum of religious education at the universities (now obligatory), provision of all chaplains for the armed forces (350 being immediately requested) and reorganization of the Missionary Committee, bringing it more directly under the Council.

Among promising new developments is the publication of a Christian magazine, *Ragi Buana* (leaven of the world), concentrating on the theme, 'Faith, Science and Revolution'. The magazine, started in February 1964, has reached a circulation of 10,000 all over Indonesia, and is a valuable addition to the Christian daily newspaper, *Sinar Harapan* (started in 1961), which has now a circulation of 35,000. The Christian Literature Society (BPK) has published a valuable collection of papers produced in the NCC Research Centre during the last four years.

In **Ceylon**, the life both of Church and of nation is marked by a steady detachment from western influence and western aid. The Government, chiefly for economic reasons, places the severest restrictions both on overseas travel and on the employment of foreigners, as well as on every transaction which involves foreign exchange. Attendance at conferences overseas and the admission of missionaries from overseas are already difficult, and likely to become more so. These restrictions are hindering some of the traditional forms of church life, but they stimulate new and indigenous forms of activity, which are independent of foreign aid because they have their roots within the life of the Church in Ceylon. There are various ways in which this new-born self-reliance is finding expression. The Methodist Church celebrated its 150th anniversary in Ceylon in June 1964 by becoming an autonomous Church under its own Conference, and very largely self-supporting. There is a growing interest in the *ashram* movement, with its essentially indigenous forms of worship and service: there has been an *ashram* in the Tamil-speaking area in the north for twenty-five years; recently a new one was started in the Sinhalese-speaking area of the Diocese of Kurunegala. New openings for evangelism have been found through radio, and two half-hour broadcasts in Sinhalese are on the air every day, one from Manila and one from Addis Ababa, using tapes which are prepared in Ceylon. The response to these broadcasts from nonChristians is immense, and probably accounts for most of the conversions to the Christian faith which take place. Local literature production in the vernacular is being stepped up, both to meet the needs of theological training and also for a wider Christian public, though little has yet

been done to utilize the great possibilities of this medium to reach the non-Christian community. The Christian Institute for



Buddhist Studies has sprung into new life, and the study of Buddhism and the promotion of dialogue with Buddhists are both taking place in a new way.

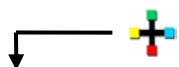
The Christian community is on the whole characterized by inertia, arising from a sense of uncertainty regarding its future influence, or even existence. In consequence, it tends to keep quietly within its institutional walls. But the examples given indicate the ways in which the Church may spring into new life when the present wintry climate begins to thaw.

For the people of **India**, the death of Jawaharlal Nehru came with the force of a deep personal loss, which the ordinary citizen expressed by weeping as if a beloved friend or relative had died. For Christians, as also for other minority groups, the sense of loss was especially poignant, for Nehru was the main creative spirit behind India's democratic constitution, which not only guarantees equal rights to citizens of all religions, but safeguards the position of religious minorities – including the right to run institutions of their choice without interference from the Government.

The churches have to be alert both to deal with questions which arise from time to time in the courts about interpretation of the constitution, and also to find and express a common mind on great public questions. Under the leadership of the NCC, the churches have given much attention to the Indian Christian Marriage Bill, now before Parliament, which seeks to bring the old Act of 1872 up to date in the light of present circumstances and of the Directive Principles of the Constitution. On many of the issues there is divergence of view among the churches, and the new Bill seeks to allow for these.

The chief problem between the churches and the Government is the securing of entry visas for missionaries. There is no general prohibition, but in each case the Church has to convince the Government that the missionary is needed. At its triennial meeting this year, the NCC expressed concern that 'in recent months the Government has been following a very rigorous policy', but also urged churches 'to take more adequate and systematic steps towards self-sufficiency in leadership and resources. At the same time, the churches have a responsibility in stating clearly why they continue to invite personnel from overseas, both for the fulfilment of the Church's mission and for the expression of its ecumenical character'.

One of the most serious events of the year has been the influx of refugees from East Pakistan – Hindus, Buddhists and Christians. Of



the 600,000 who fled to India in the first nine months of the year, 40,000 were Christians.¹ They have come with nothing but the clothes they were wearing. Churches were among the first to assist the Government in arranging for the reception and care of these refugees, congregations all over India have sent help, and many Christian doctors and social workers have given their services. The relief work of the churches is co-ordinated by the NCC with help from churches abroad. The devotion of the Christian refugees has made a deep impression.

The Plan of Union in North India, having failed to secure the necessary support in the Anglican and Methodist Churches, is now being restudied by the Joint Committee. In South India, talks between the Federation of Evangelical Lutheran Churches and the CSI are progressing steadily, and two alternative patterns for a constitution are being discussed. With or without union, the churches are being challenged to act together – especially in the great new industrial colonies which are rapidly growing up around the new manufacturing, mining or power projects. In some cases, 'union congregations' have been formed; in others, different congregations use the same building and collaborate in various activities. In the industrial zone of Bengal-BiharOrissa,

often called 'the Ruhr of India', the Ecumenical Social and Industrial Institute is helping the churches to move into something more like joint action for mission. Roman Catholic priests and lay workers have joined in consultations to this end. In Bangalore, centre of many large new industries, a team based on St Mark's Cathedral is seeking new ways to serve the industrial world. Its leader, the Rev. Harry Daniel, visited a number of centres of industrial evangelism in Asia, America and Europe on behalf of DWME, and Bangalore served as the centre of operations for an 'Industrial Mobile Team', whose visit was described in the October issue of the *Review*.

The NCC triennial approved a national plan for Christian Literature, drawn up by an all-India conference. The plan provides for the strengthening of Christian literature work in all its aspects and in the principal languages of India. It includes proposals for publishing houses and regional literature centres, literature for tribal peoples, for non-Christians, for children and for families. The help of the Christian Literature Fund is to be sought in implementing the plan.

Good progress has been made in the production of theological literature in the Indian languages, with help from the Theological Education Fund. Three regional training institutes for writers have

¹ For the figures given by our correspondent in Pakistan. See p.22.

been held in the past eighteen months. With TEF help, the Serampore Senate has undertaken to provide forty scholarships over a ten-year period for the higher theological training of teachers for the Indian-language seminaries. A further decision, also financed with help from the TEF, has extended this scheme to seminaries not affiliated to Serampore – a welcome symbol of the growing co-operation between Serampore and the theologically conservative institutions. The newly united Andhra Christian Theological College was inaugurated at Rajahmundry on 1st July, combining the work formerly done at Dornakal, Kakinada and Rajahmundry. Plans have also been completed for a theological college at Bareilly for the Hindu-speaking area, uniting the work of Indore, Saharanpur and Bareilly.

The Christian Institute for the Study of Religion and Society has continued its remarkable work of consultation and publication, and has now for the first time a building of its own – fittingly named after Dr Devanandan. A new ecumenical centre has also been opened in a suburb of Bangalore, with the Rev. M. A. Thomas as Director, to provide a place for conferences and consultations for the churches.

The National Missionary Society celebrated its 60th anniversary during the year. It has work in several centres in the south and on the borders of Nepal, and also participates in the work in Nepal. Among foreign missionary enterprises of the Indian churches we may mention the missions of the CSI in Thailand, of the UCNI in Kenya, of the Methodists in Malaya, Fiji and Sarawak, and of the Anglicans in the Andaman and Nicobar Islands.

Church life in Nepal is very new – only twelve years old. Christians continue to live and work under laws which absolutely prohibit conversion, under heavy penalties. There have been no legal cases over religion this past year, though a governor in one place has twice warned the Christians against preaching. Pastor Prem Pradhan continued with his six-year sentence in jail for baptizing converts in 1960. Baptisms of Nepalese have continued, 8 in Nepal, 36 just outside in India, and 33 among the Gurkha troops in England. These latter have begun to come home on leave or discharge, and some join the nearest church.

The Nepal Christian Fellowship, which was started some years ago but lapsed for three or four years, took on an active life again. It is a free association of the church groups and individual Christians across the country, and is their main way for associating together at the present stage of the Church's development in Nepal. The Fellowship held its annual conference in October.



An important visit was made to mission and church centres by the Secretary of the Nepali Christian Literature Society from Darjeeling. This visit has increased the use of literature and stimulated plans for more work in adult literacy, improvement in book stores, and Christian witness.

Twelve young people from Nepal have gone to study at Bible school in India. This has been happening each year, and the training of these people and their return to the life and work of the Church in Nepal has been significant.

In November, the United Mission to Nepal received permission from the Government to open a technical institute in the town of Butwal. This will be a substantial and important project, involving a dozen missionaries and a large outlay of capital funds. The Anandaban Leprosy Hospital (of the Mission to Lepers) was finished, officially opened by His Majesty the King, and occupied in April. One hundred and twenty patients are now being cared for in this institution.

In March, the United Mission to Nepal celebrated its tenth anniversary of work in Nepal. At this time it looked ahead to approved plans to double its work in the immediate future years.

For Christians in **West Pakistan** it has not been an easy year. News of the flight of Christians from East Pakistan, together with the shock caused by the attack upon Bible Society premises and workers in Anarkali, Lahore, caused much uneasiness among the Christians in the country. However, the Government handled matters firmly and gave all necessary assurances to the minorities. The Christian Council, meeting under the shadow of these events, expressed the desire that a group of consecrated Christian laymen might undertake responsibility for 'the formation of a body which should directly look after political and other related interests of the Christian community'. It added that 'the absence of such a body in the political life of the nation is having a depressing effect on the life of the Christian community in the country'.

Recognizing the lack of means by which the Christian community can communicate effectively with the nation, the Council is exploring the possibility of developing weekly or fortnightly papers in English and Urdu. For the former, it is proposed to explore the possibility of making the Roman Catholic paper *Christian Voice* into an organ for the whole Christian community, and for the latter, it is proposed to develop the Urdu magazine *Masihi Khadim* into a Christian Family magazine for the whole country.

Following the Madras Situation Conference, the Council organized



a consultation on Joint Action for Mission, held at Lahore in November 1963. Participants and observers numbered more than eighty, and included representatives of churches, missions and major Christian institutions in West Pakistan, as well as NCC staff and committee members.

In May, a 'Pakistan Goodwill Mission' went to Indonesia, attended the Assembly in Djakarta, and visited other parts of the country.

The death of Dr Andrew Thakurdas on June 14th evoked expressions of gratitude for his notable service to the Church in West Pakistan.

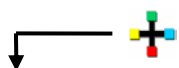
For East **Pakistan** the year 1964 has been one of terrible suffering. It has seen the complete disappearance of many village churches in the border area of East Pakistan, due to the hasty flight of thousands of Garo and other tribespeople into Assam, India. During the months of January and February, the influx of Muslim refugees from India, together with other local pressures and frustrations, set off a wave of fear which spread through the tribal area with amazing speed. Night after night, whole villages crossed the border, leaving behind houses, land, cattle, rice and household possessions. As the movement spread from west to east along the narrow border strip occupied by the tribals, there was scarcely a single church or church remaining along a fifty-mile front. In the eastern section, many families left but most churches remained intact.

The impression that has been created in some quarters, that this trouble was an anti-Christian movement, is not correct. No differentiation was made, by those who were at the root of the unrest, between Christian and non-Christian, or between Garo and other tribals who are exclusively non-Christian. The majority of those who fled Pakistan were not Christians.

It has been difficult to obtain an exact estimate of the total number of tribals who left Pakistan during these disturbances, but it is fairly certain that at least 80,000 were involved in the exodus. Indian sources give a higher figure. The extent to which the Christian community was involved can be more accurately estimated. Nearly 25,000 Christians, mainly from the Roman Catholic, Baptist and Anglican Churches, joined the exodus.¹

The sudden exodus of so many Garo Christians was a profound shock to the small minority group of Christians in East Pakistan. Christians came very much into the limelight with the growing political implications of the situation. Among the leaders of the Christian

¹ For the figures given by our correspondent in India, see p. 19.



community has come a growing conviction that the Church must take a more courageous and positive stand in matters which affect the life of the Church within the country.

In recent months, many of the tribals (including Christians) who had left Pakistan have returned to their homes, which the Government has kept available for them. At the time of writing, more than 6,000 (Christians and non-Christians) have returned, and each day the number increases. Thus the situation has not finally been resolved, and the coming months may see many more returning to their native land.

In each phase of the situation the East Pakistan Christian Council has rendered invaluable help in providing finance and foodstuffs received through WCC and CWS channels. The continuing relief and rehabilitation programme is bringing succour and hope to many.

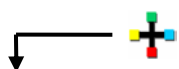
Concern for the provision of more educated Christian leadership in East Pakistan is occupying much of the thinking of the Church in these days, and a start has been made in the direction of providing help in the form of scholarships to deserving students.

Progress has been made on the proposed Christian Conference Centre at Ishurdi, and the land for the purpose has now been secured by the Christian Council.

Iran continues along the path of rapid change. Next to the complete emancipation of women (referred to in last year's survey), the most important event of the year was the Rural Co-operatives Congress, attended by some 4,800 delegates, in which the Shah presented a series of very far-reaching measures which were later passed by public referendum. 'The farmer who used to be called a serf now owns his land... The factory worker will share in the profits; and high-school and college graduate conscripts will spend their time teaching farmers to read and write.' The Charter of Human Rights has been adopted by Parliament and Senate, and a new civil code is being prepared.

It is reported that these revolutionary changes have created better conditions for Christian work, and that there is a very open response to the Christian message. The circulation of the Scriptures is rapidly increasing and was close to 60,000 in 1963. A splendid new Bible House has been built in Teheran. A Bible correspondence course provided by International Missions has enrolled 3,000 Muslim students, and the distribution of Christian literature has increased.

The Church of **South Arabia**, consisting of twelve men and one



woman, all born and brought , from Islam, was constituted in 1961 by the converts of the Scottish and Danish missions. It has had a year of considerable difficulty, and has had its first experience of Christian death, one of the members having been drowned. The Church decided that a sheet

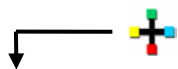
was Arabian, not Muslim, and dispensed with the *coffin*. There is much opposition, and it is hard for Christians to get and keep employment.

The Constitution of the new Federation incorporates the UN Declaration of Human Rights so far as Aden is concerned, but the other states retain the Sharia Law. There are medical centres in these states staffed by Christian nurses, but no open confession of Christ has been made. It is reported from **Yemen** that since the revolution and the formation of the Republic there has been a more tolerant attitude to converts from Islam, and that this is partly due to the presence of Christians among the Egyptian soldiers—the first intimation that ‘Arab’ and ‘Muslim’ are not synonymous terms.

From the **Arabian** Gulf it is reported that members of the churches in Muscat, Bahrain and Kuwait met in April for a conference at which matters of church organization were discussed. The English-speaking congregation in Kuwait has increased its giving to the work of the Church. The interdenominational church in Awali, Bahrain, has entered into formal relations with a pastor from the American Mission, and a similar arrangement is being attempted for Manama, Bahrain. Delegates from Bahrain and Kuwait attended the ecumenical youth conference in Beirut.

The rebellion in northern **Iraq** continues to hamper the whole life of the country. The Government has welcomed a project of aid to the northern areas sponsored by the Near East Council of Churches and the WCC, and at the time of writing a survey team is in Iraq and is in contact with both the Orthodox and the Evangelical Churches. The coup d'état of 1963 has left a continuing instability, but the life of the churches continues. The efforts reported last year for the formation of a single Protestant Church for the entire country have not yet received the permission of Government.

The year has seen some progress in the growth of unity among the churches in Syria, **Lebanon** and **Jordan**. The transformation of the Near East Christian Council into a Council of Churches, and the increasing contacts between its member bodies and the Orthodox Churches, are evidences of a growing mutual understanding between ‘Church’ and ‘Mission’. From Jordan it is reported that the Week of Prayer for



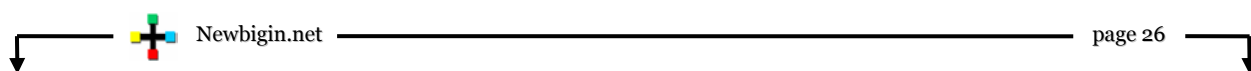
Christian Unity was celebrated in many places with corporate prayer and discussion of a kind which is quite unprecedented. The visit of the Pope, and his evident purpose to come as a pilgrim rather than a pontiff, made a deep impression among those who have not had much opportunity to think kindly of western Christendom. Evangelical, Orthodox and Roman Catholic Christians have been able to share fruitfully in the work of the Theological Text-books Committee, and much pioneer work is being done in shaping the basic tools for the communication of the Gospel in Arabic. In the preparation of material for broadcast programmes from ‘Radio Voice of the Gospel’ there has also been good co-operation, and it is reported that the response to these broadcasts is considerable, both from within and without the churches. New Christian bookshops have been opened in Tripoli, Lebanon and Damascus, and other possibilities are being explored. The Study Programme on Islam is moving into more work in Arabic, and is now publishing *Emmaeus Furlongs* in that language.

A great event of the year was the first Middle East Youth and Student Assembly, held in Broumann, Lebanon, in July. More than a hundred young people of ten Near East countries and nine confessions pledged themselves to offer ‘a common contribution to our world in the name of the one Christ’.

It would be unrealistic not to speak also of the undiminished bitterness and hostility which continues to surround the question of Israel. Arab feeling is deeply suspicious of everything from the western world which shares responsibility for the creation and support of the state of Israel, and Christians related to western churches run the risk of being regarded as enemy agents. The world has been reminded of this by sharp Arab reactions to the endeavour of the Vatican Council to purge church teaching of the remnants of anti-Semitism.

The state of **Israel** continues its, rapid economic development, with increasing emphasis on industrialization. Immigration is now mainly from North African countries, less from western Europe. Tensions are acute, especially between orthodox groups and those who are more secularized. A 'dialogue' was recently held between Israeli and American Jews which resulted in acute tensions. Reformed and Conservative Judaism have no official status, and the Orthodox Rabbinate controls all matters. However, in a recent case concerning intermarriage between Indian Jews and those of other Jewish communities, the Rabbinate was compelled to yield to pressure.

To help combat the general identification of Christianity with



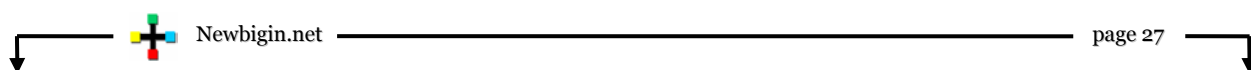
anti-Semitism, the Christian Council has published a booklet entitled, *Did the Churches Keep Silent?* This has been well received, and a larger work is planned. At the same time, the Council plans an investigation of Hebrew school-books in order to find out what is the 'image' of Christianity, and of Jesus Christ, which is being presented. Many feel that, for the present, real dialogue is still impossible, but that by such efforts as these the way to dialogue can be prepared.

Christian schools in which there are Jewish pupils continue to be under criticism, but Government has resisted pressure to have them closed-perhaps because of the effect on public opinion abroad. Late in 1963, some of these schools were attacked by fanatics. Several of those guilty were arrested and imprisoned for short periods. But the Minister for Religious Affairs visited them in prison, and when they were released they were welcomed as martyrs.

Production of Christian literature in Hebrew continues, but distribution is difficult. Work is proceeding on a glossary of Christian terms in modern Hebrew, and Roman Catholic scholars are collaborating in this. Medical work among the Jewish people continues; the EMMS Hospital at Nazareth has expanded its work and has built a new Nurses' Home with help from Brot fur die Welt.

A Christian village – Nes Ammin – is being built in the midst of fifteen *kibbutzim* in western Galilee, so that Christians may have an opportunity to share in Israel's agricultural and technical development.

In **Turkey**, the main headlines are all concerned with Cyprus. News papers and probably public feeling are more aggressive and less states manlike than is the Government. Archbishop Makarios is pictured with robes and cross as the leader of attacks on Turkish villages in Cyprus. It is an embarrassment to loyal citizens of Turkey who are Greek Orthodox that a leader with high church rank should be identified as the international opponent of the Turkish Government. Meanwhile, the Turkish Government is taking legal steps to abrogate a treaty with Greece that has, until now, protected Greek citizens resident in Turkey by giving them special business rights; and at the time of writing it seemed likely that several thousand such Greeks would be deported. The Near East Mission of the United Church Board for World Ministries sponsored an Education Conference in Istanbul in April 1964. The Conference studied the present situation, the aims and the probable future course for the four schools of the Mission in Turkey, and moved towards more sharing of administrative and financial responsibility with the Muslim Turkish community.

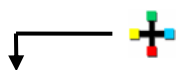


Africa

Events in Africa have continued to attract world-wide attention, and many forces are competing for mastery in this rapidly evolving continent. China is making a massive, determined and well-planned drive to secure the allegiance of all those forces which oppose the new African governments. The Organization of African States grows in authority. With UNESCO's assistance, the drive to achieve universal primary education by 1980 continues. At the same time, the problem of mass unemployment among the products of primary education gravely troubles many

African governments. Islam is strengthening and co-ordinating its drive to win Africa. The Pan-Islamic Congress which met early in 1964 called for the establishment of a general fund to propagate Islam, and inaugurated a House of the Koran in Cairo to be responsible for publication of the Koran. Muslim pressures have increased markedly in several areas of West Africa during the year, making it a matter of real courage to profess Christianity. The Theological Education Fund has continued to sponsor a variety of programmes designed to strengthen the recruitment and training of the ministry, and the All Africa Conference of Churches has drawn attention in a widely circulated pamphlet to *The Crisis in the Christian Ministry in Africa*. To meet the recurring emergencies throughout the continent, the Division of Inter-Church Aid of the WCC launched an appeal for a one million dollar emergency fund, and sent Sir Hugh Foot and Dr Z. K. Matthews to visit a number of governments and churches to seek their advice about priorities for Christian action in the field of relief and nation-building. At the time of writing, preparations were well advanced for a Roman Catholic Education Conference at Brazzaville. The AACC has not yet secured the staff for an education bureau, as recommended by the Salisbury Conference. Full-time staff has, however, been appointed for youth work and for work in the field of Christian Home and Family Life.

The **Republic of South Africa** continues to be dominated by the tragedy of racial separation. Churches, including the Roman Catholic Church but excluding the Dutch Reformed Churches, have continued to attack the Government's policy, and also to extend help to its victims. Much attention has been given by the Christian Council to efforts to mitigate the grievous effects of wholesale movements of families and communities under the Group Areas Act. Leaders of



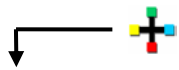
Christian, Jewish and Muslim communities have joined in protesting to the Government against the ninety-day Detention Clause, which has, however, been promulgated afresh. The Student Christian Association of South Africa has disaffiliated itself from the World Student Christian Federation because of the latter's stand against *apartheid*. Sharp controversy was caused early in the year when Dr Beyers Naude and Professor Albert Geysers were involved in the publication of secret documents of the Broederbond indicating that it was using the Dutch Reformed Churches for political purposes.

There is encouraging evidence of closer co-operation among the churches. The Christian Council has strengthened its programme, and held in May a successful conference on 'New Dimensions of Mission'. Eight Regional Christian Councils have now been formed. The opening of the Federal Theological Seminary at Alice, Cape Province, is a very important event. Conversations are proceeding between Anglicans and Methodists, and there have been helpful contacts with Roman Catholics and with the Dutch Reformed Churches. The N.G. Kerk in Africa (a union of the Bantu Churches which are the result of the missionary work of the Dutch Reformed Churches) has approached the Christian Council with a view to possible *affiliation*.

Basutoland is to become independent in 1965, with a constitutional monarch, a government responsible to the National Assembly, and a Senate (or House of Chiefs) with some delaying powers. In the 'pre independence period, tension is high and there is a certain amount of anti-missionary feeling. Inter-church co-operation is improving, except with the Dutch Reformed Church of the Orange Free State, whose activities have caused some bitterness. Plans are being made for a Christian Council, of which the Roman Catholic Church would be an associate member. Roma University has been transformed into a non denominational university serving the three High Commission territories. On April 19th the Paris Mission formally handed over to the Church of Basutoland the responsibility for the evangelization of the country.

Swaziland has had its first democratic election, and the traditionalists supporting the Paramount Chief have gained all the seats in the Legislative Council. Industrial development proceeds very rapidly and the first railway was opened in September. The Swaziland Conference

of Churches has persuaded the Government to appoint a social welfare *officer*. There is a great shortage of Christian teachers for the schools -of which eighty per cent are run by the churches. The Nazarene

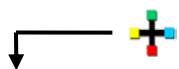


Teacher Training College, jointly supported, is facing the necessity to expand. A government radio station is to be established, on which the churches will be given broadcasting time. The South Africa General Mission is planning to set up a studio which could be used co-operatively by the churches. **Bechuanaland** has had another year of severe drought and almost total failure of crops. The first general election with universal suffrage will take place in March 1965. A new capital is being built at Gaberones, to replace Mafeking (which is outside the territory), and it is hoped to build a church which will be the home of all the Reformed churches. Relations between the long established work of the London Missionary Society and the new Anglican work are improving greatly. Anglican services have been held in the LMS church at Serowe, and the Bishop of Matabeleland has been welcomed at the church council. The war in the northern part of **Angola**, now in its fourth year, shows little sign of bringing victory to either side. Militarily, the Portuguese have strengthened their position in the last year, causing a new wave of refugees to flee to the Congo. The number of Angolans in the Congo, estimated at a quarter of a million a year ago, may now be close to half a million. In January 1964 the last Protestant missionaries in the north of Angola were withdrawn.

Portugal maintains its closed-door policy towards Protestant missionaries. In 1961, 256 missionaries were working in Angola. In the second half of 1964, there were 116. Hopes were raised in March 1964, when mission representatives met Portuguese officials in Lisbon, and received assurances that visas would be granted. One new missionary – the first for three years – was allowed to enter the country, but since then the door remains closed.

The Portuguese Government has restricted travel by Protestant missionaries throughout Angola, and new restrictions were also imposed on church meetings. In the midst of all these problems and restrictions, the publication of the complete Bible in two languages – Umbundu and Luchazi – which had previously had only the New Testament gave great encouragement to the Church of Christ in Angola. The Roman Catholic missions have also welcomed the new Bibles. This is one sign of the new ecumenical spirit in Portuguese Catholicism. Many priests are uneasy about the close tie between the Portuguese State and the Roman Catholic Church in Angola.

The year in **Mozambique** has been marked by rapid industrial development, notably in Lourenço Marques and in Beira. A liberal



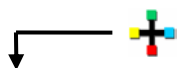
group among the Portuguese is seeking in various ways to provide new opportunities for the African, but a spirit of unrest prevails in the towns, and the number of African young people emigrating to Tanganyika has increased, though it is difficult to ascertain to what extent. In the north, Italian and Dutch Roman Catholic missions have continued their admirable work. In the south, the American Methodists narrowly escaped being banned on a slanderous charge. The African churches continued to make great strides towards autonomy, but are hampered by a severe shortage of personnel, both missionary and African; and at a time when the country is becoming aware of the benefits of European medicine and Christian service, mission hospitals often have to shut down. The recruitment of African pastors and leaders is also difficult, partly because of the high standards required of theological teachers and students, and partly because of the attraction of 'European' salaries offered by the Government to Africans with secondary or higher education. Some rethinking by the missions and churches of their financial policies is imperative, though their problems are particularly acute because the missions receive no state subsidies.

The Protestant churches which constitute the Christian Council of **Madagascar** have been concerned during the year with a number of projects for common action, including a lay training centre, student hostels and chaplaincies, and medical and social work. The most important single project is the united theological college (referred to last year) and university centre. The churches are concerned about the future of Protestant schools, which find it difficult to recruit enough teachers. A statement made in February by a Roman Catholic bishop in Madagascar that children of Protestant parents attending Roman Catholic schools would no longer be expected to participate in the

Mass in these schools, and his plea for co-operation in Christian education at the secondary school level, are indications of the influence of the Second Vatican Council on Protestant-Catholic relations in the country.

In March 1964 leaders of the Protestant, Anglican and Roman Catholic Churches united to issue a statement condemning recent government legislation concerning filiation, paternity and related subjects, on the ground that it was 'in opposition to the Gospel of Christ', and calling for fresh legislation in this field.

At the time of writing, the situation in **Rhodesia** is dark. The white population, gravely weakened by heavy emigration, has rallied round Mr Ian Smith and the policy of severe repression against the two



African nationalist parties, led by Mr Joshua Nkomo and the Rev. N. Sithole. Contact between the two groups is minimal, and the banning of the *Daily News* has removed one of the few remaining organs of responsible African opinion. The heads of the major churches warned the Government, as others had done, of the grave consequences which would follow a unilateral declaration of independence. The visit of Mr Smith to London, whatever its ultimate outcome, has temporarily strengthened his position with the whites. His Government has expelled Bishop Dodge of the Methodist Church and prohibited other missionaries from returning. The churches have been criticized – from both sides – for their political utterances. On the whole, politically conscious Africans do not look to the churches for leadership.

The formation of councils of churches in Bulawayo and Salisbury has been followed by the creation of a Christian Council, with the Rev. H. B. Chikomo as its secretary. Progress has been made in the move to unite the four different brands of Congregationalists in the country, and in the plan for a united College of Education at Bulawayo, involving Methodists, Anglicans, LMS and Church of Christ.

Following the Epworth Conference on the Pattern of the Ministry, held in August 1963, there has been study and some experiment in the direction of a part-time ministry. The newly established Department of Theology at the University College of Salisbury now has four students offering Theology for the London B.A. The Rev. Andrew Ndhlela has become the first African Superintendent of the Methodist Church.

January 1964 saw Dr Kenneth Kaunda's United National Independence Party win the general election in Northern Rhodesia. On October 24th the country became independent and the Republic of **Zambia** was constituted, with Dr Kaunda as the first President. As in other African states, many of the African leaders are graduates of mission schools. Dr Kaunda himself is the son of the Rev. David Kaunda, who brought the Gospel to Lubwa from Nyasaland in 1905. It is no surprise that friendly relations exist between the Church and Government.

Within the churches also, strides have been made towards a new era. In July, the Methodist Conference in Great Britain granted permission to the Northern Rhodesia District of the Methodist Church to unite with the United Church of Central Africa in Rhodesia and the Church of Barotseland. In September, the Church of Barotseland gained its independence from the Paris Missionary Society. On January 16th, 1965, a uniting Synod will be held at Mindolo, Kitwe, to consummate union and constitute the United Church of Zambia. Plans concerning



church union do not come to an end with the January Synod. It is hoped that talks involving the Anglican Church, the African Reformed Church, the Presbyterian Church of Southern Africa and the United Church of Zambia will be commenced in 1965.

A significant consultation on race relations was held in May, sponsored by the Mindolo Ecumenical Foundation, the World Council of Churches and the South African Institution of Race Relations. The meeting faced with unusual frankness the ethical and other questions which Christians have to answer as they take their part in the struggle for justice between the races.

The one black mark against the fine record of Zambia in 1964 was the Lumpa disturbances in the Chinsali and Lundazi areas, with a death toll officially determined as approximately 600 persons. The Lumpa Church was formed in 1953 by Alice Lenshina, a catechumen of the Church of Scotland Mission. Feeling unable to give their loyalty to both Lenshina and Kaunda, the followers of Lenshina, armed with spears, bows and arrows, muzzle loaders and 'passports to heaven', attacked government forces. The United Church of Central Africa in Rhodesia, with assistance from the Methodist and Anglican Churches, moved into the area on a mission of reconciliation and peace. Alongside, and quite frequently hand in hand, went the White Fathers of the Roman Catholic Church. The situation continues to be a challenge to the Church, which realizes that it will have to train its laity to carry the Gospel into the villages and to assist in the rehabilitation of the people.

The Church of **Barotseland** is planning to convert its Bible School for the training of evangelists into a lay training centre, in order to create a force of volunteer leaders for the churches. Evangelistic campaigns, both in towns and in rural areas, have made a big impression and brought in many converts. The Church controls about two-thirds of all primary education, but now feels the need to build separate places of worship, instead of using the same buildings for school and church.

The most important event in Malawi during the year was the attainment on July 5th of full independence within the Commonwealth.

In church life, one of the most significant events was a church unity conference, which took place in March 1964 under the auspices of the Christian Council, and was attended by representatives of the Anglican, Churches of Christ, Presbyterian, Seventh Day Adventist and Seventh Day Baptist Churches. Since not all member bodies of the Christian Council desired to participate, it was recommended that those churches which wished to enter into union conversations should themselves set



up a church union committee; reports, however, being made to the Christian Council. It was also recommended that the interested churches study the proposed Basis of Union of the Ghana Church Union Committee, and take various steps which would help them to get to know each other better. It seems likely that the Anglican Diocese of Malawi, the Churches of Christ and the Church of Central Africa Presbyterian will engage in further conversations.

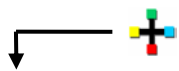
The Malawi Student Christian Organization continues to develop, and hopes shortly to have a Travelling Secretary, who will also act as Youth Organizer for the Christian Council. A daily programme in Chinyanja, prepared by the Gospel Broadcasting Corporation and broadcast by Radio Voice of the Gospel, Addis Ababa, began in March.

A proposal for the translation of the Bible into Chinyanja for use by both Protestants and Roman Catholics seems likely to prove an important piece of inter-church co-operation. The Christian Council has welcomed this proposal from the Episcopal Conference of the Roman Catholic Church in Malawi. Building has now begun on the site of the joint Anglican-Presbyterian lay training centre at Chilema, near Zomba, and it is hoped that courses at the centre

will begin in 1965. During 1964, an Evangelical Fellowship was formed, membership being open to bodies and individuals willing to subscribe to its basis of faith.

The work of the churches in **East Africa** has been affected by the unexpected delay over the projected political federation. It is now clear that the economic and political interests of the three territories are not as easy to combine as was at one time hoped. The year opened with the severe shock of army mutinies in all three territories, following the successful revolt in Zanzibar. The result has been an effort to tighten up security and to suppress opposition, especially in Tanganyika. Some Christian leaders have had heart-searching about this, and Bishop Huddleston has publicly pointed out the uncomfortable similarity to South Africa's ninety-day Detention Law. But on the whole, the churches are ill-prepared to take a stand on an issue like this. There is a natural eagerness to show governments that they have the support of Christians in tackling their severe economic and social problems.

The **United Republic of Tanganyika and Zanzibar** was inaugurated in April. Reports suggest that the Republic is making strenuous efforts to carry through the ambitious five-year plan adopted by Parliament early in the year, though heavy burdens have been placed upon it by the influx of refugees, especially from Rwanda. At the request of the Christian Council and the World Council of Churches, the Lutheran



World Federation has sponsored the launching of the Tanganyika Christian Refugee Service to assist in the rehabilitation of refugees and their integration into the life of the nation. A valuable consultation was held in May on 'The Church and the Problems of the Town' at which the role of the churches in the growing urban centres was examined. The long-planned newspaper, hitherto usually known by the title *East African Venture*, has now begun to appear in English and Swahili editions, entitled respectively *Target* and *Lengo*. These will serve both Kenya and Tanganyika. The University College at Dar-es-Salaam now has a campus ministry for the students, related to the Christian Council. A new Lutheran hospital has been opened at Bumbuli, training medical assistants. Plans are being made for the creation of a separate Anglican diocese of Dar-es-Salaam. Work is proceeding with the Rapid Social Change Study sponsored by the Christian Council, but here-as at many other points – it is proving very difficult to find the staff needed.

The first year of independence for **Kenya** has seen a rapid increase in the whole process of Africanization. All the key positions in Government and in the East Africa Common Services Organization will shortly be held by Africans. The churches have been under pressure from government speakers to speed up the handing over of responsible positions to African leaders. In fact, the process of Africanization has gone on steadily in the churches. The Christian Council of Kenya itself has an African General Secretary, and another national was appointed during the year to be his assistant. Nevertheless, this has not saved it from the accusation in some quarters that it is 'colonialist' and 'European dominated'. A significant development was the emergence of a rival council of independent African churches calling itself the East African United Churches. They claim forty independent churches as members, some of which have had their applications for membership of the CCK delayed or rejected, and they make much of the point that they are free from European connexions.

There are strong political currents below the surface, and it has been claimed that some of these churches are receiving considerable financial support from 'eastern countries', primarily for political reasons. Such churches, however, could point to the fact that those associated with the Christian Council are receiving very large sums of money for their support in one way or another, and this poses some difficult problems. Virtually all the 'frontier' work done by the churches is paid for by overseas funds. Very large sums of Inter-Church Aid money have gone

into training schemes to help in the tremendous agricultural revolution now going on, as many thousands of landless peasants or small farmers move into the former areas of European farming. There have been expressions of gratitude by government speakers for this very concrete sign of Christian concern for the problems of the new Kenya.

Such concern was demonstrated in another form when a working party, under the auspices of the Christian Churches' Educational Association and the Youth Committee of the CCK, produced some startling estimates of the number of primary school leavers who will have no opportunities for further schooling or paid employment. This year 90,000 will swell the many thousands already unemployed. This is Kenya's gravest problem. The report was given prominence in the paper *Target*, and attracted widespread attention.

During the year, a team travelled around many secondary schools, speaking about the call to the ordained ministry, and it is encouraging to hear of the enrolment of more than thirty students for first-year theology in Makerere's Department of Religious Studies.

The Church of **Uganda** claims about one million adherents in a total population of seven million, while the Roman Catholics claim about twice that number. Apart from one or two very small missions, and perhaps 700,000 Muslims, the rest of the country is pagan. A newly created Christian Council brings the Anglicans and Roman Catholics together for common action after many decades of bitter competition.

From its earliest beginnings, the Anglican Church has had missionary work in Boga in the eastern Congo. Boga is still served by a missionary priest from Uganda. Uganda churches have helped in the last year to finance Boga's new secondary school, but the Diocese of Ruwenzori has now appealed to churches abroad for help to provide Boga with a dispensary and other needs.

Areas of mission within Uganda include the large estates which employ thousands of immigrant workers, the large towns and the refugee camps, which now contain Banyarwanda royalists from over the south-western border and southern Sudanese refugees from the north. In the towns, the Church has made marked advances in the past year. Cathedrals have been completed in two district 'capitals', Soroti and Mbale, but more important has been the focusing of the Church's work in these town centres. At Soroti, the Bishop and his staff have moved from the old mission station twenty miles away; at Mbale the community centre and the energy of the Cathedral Dean have created centres of Christian fellowship, culture and social outreach for the

town. Jinja and Kampala, the two largest towns, have each had African Church Army captains working in them since the beginning of the year. Christian community centres have been built in Kampala and Tororo (an industrial town) and are planned for Jinja and Masaka. Many new congregations have sprung up in Kampala. Several new fulltime workers have come to the town, but the Church is finding it hard to support them.

Many of the Rwanda refugees are Christians and they have brought their own pastors with them. Uganda Christians have recently been urged to give support to the refugees' schools. Money from overseas has been given for work among the Sudanese refugees, and particularly for education, but political difficulties have prevented its use until recently.

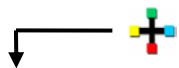
Pastors have volunteered for work among the Bahima herdsmen, who need a roving ministry, and several Christian teachers have voluntarily left their own districts to teach in Karamoja, where the tribes are similarly nomadic. Christian giving from many parts of Uganda and beyond has recently provided a boat for the pastor of the Ssesse Islands in Lake Victoria – again, a man who has specially volunteered for this work – to travel among his scattered flock.

Recently a visiting WCC commission reported that the Church shows little interest in its medical work, but a new hospital has been opened (on the foundation of an old one) in the town of Fort Portal, and a mobile eye clinic is doing important work checking the high incidence of

trachoma in the district of Busoga. Southern Baptists from the USA have also begun to work in Busoga with a mobile clinic. A residential school for the deaf is now in full operation, and blind children are being taught in sighted classes at the church girls' school at Wanyange. Both projects are pioneer ventures for Uganda.

The Government has this year taken greater responsibility for the church schools, which have formed the basis of the country's educational system, and relations have sometimes been strained. The Christian Teachers' Society has this year appointed a full-time worker, with help from overseas. Christian stewardship campaigns have been started in several dioceses. The response has been mixed, but in some areas has resulted not only in increased giving but in a new interest on the part of lay men and women in the work and mission of the Church.

The two neighbouring states of **Rwanda** and **Burundi** have been at the centre of some of the most explosive movements in Africa during the year. The terrible conflict between the Tutsi and the Hutu has been compounded by the fact that the Chinese have won the goodwill of

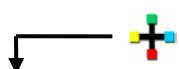


important elements among the Tutsi, and have thereby secured a strong position in Burundi from which they have been in a position to influence the rebel movement in Congo. This alliance of the Chinese with a royalist against a peasant movement is characteristic of the opportunism of their present thrust into Africa.

Rwanda has again passed through a period of violent internal upheaval affecting the whole population. Feelings run high, and among the Christian community there is evidence of some tension between those who support the new regime and condone all its actions, and those in opposition who are subject to constant scrutiny. Yet the work of the churches goes on, and they continue to attract new members.

Outwardly, the situation in Burundi has been much quieter, but the country and the churches have continued to suffer from the tensions and problems attendant upon independence. There is a feeling of disappointment in the churches that church autonomy has not brought financial independence. The traditional tendency of Christians to stand aside from the social and political life of the country is changing fast, and there is a growing awareness among church leaders that Christians are called to exercise their social and civic responsibilities and to live a life of witness and service in this new nation. During the year a small group of pastors and lay leaders went to Europe for a short period of study and orientation. Upon their return to Burundi, they called a meeting of church leaders and discussed such questions as co-operation and inter-church relations, and the united training of the ministry.

The political situation in **Congo (Leopoldville)** has made the continuation of Christian work difficult. In January, nearly all missionaries were withdrawn from Kwilu, and others have had to leave Kikwit three times during the year. General unrest, marked by looting and some loss of life, followed the withdrawal of UN troops at the end of June, and missionaries withdrew from vast areas in the north, east and central regions of the country. Despite the difficulties, Christian work in other areas has gone on steadily. With help from overseas, the churches have continued their ministry to Angolan refugees, of whom there was a big new influx in March. A technical school was opened at Thysville in September, and a poultry farm has been developed in a suburb of Leopoldville. A consultation on evangelism in Leopoldville, attended by fifty delegates, was held there in February, and a continuation committee was set up. Courses dealing mainly with the problems of urban areas were started for pastors in Leopoldville in October. The up-grading of secondary schools has continued, and the Universite

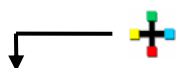


Libre du Congo received *official* recognition at the Conference of Education Ministers at Abidjan in April, though plans to inaugurate three faculties in October were jeopardized by the political

situation. At a consultation on theological training in April it was decided to continue with plans to establish a theological seminary in conjunction with the new University during the present academic year, and it is expected that the theological faculty will be opened in October 1965. A literature conference was held in Stanleyville in May. A new Bible House has been built by the Bible Societies, and in Kasai, Roman Catholics and Protestants are co-operating in the revision of the Tshiluba Bible. The Annual Assembly of the Congo Protestant Council has accepted a draft revision of its constitution, which is now before the churches for study. A number of conservative missions have formed an Evangelical Alliance.

Congo (Brazzaville) is now one of the few African countries which has as President an active member of one of the Protestant churches. As a result of the bloodless revolution of August, M. Alphonse Massamba Debat became President with a new constitution and a government of a socialist character. The Evangelical Church is becoming more keenly aware of its responsibility for all aspects of nation-building. Thirteen new pastors were consecrated in July in the Bakongo Church, Brazzaville. Out of 84 applicants, 23 students of high attainments were admitted to the theological seminary.

The Republic of **Cameroun** has continued to develop under the leadership of its able President, Ahmadou Ahidjo, but the churches face great difficulties. Those in the north meet increasingly severe opposition from officials who seem to think that the religious affiliation of the President makes Islam the state religion. There are reports of a steady pressure to make life intolerable for anyone but a Muslim. The great success of the evangelistic campaign in the Bamileke area seems likely to turn to defeat unless the churches and missions can be brought radically to rethink present policies. The Islam in Africa project has begun to make a real impact on church leadership, but it is a small effort to meet a vast need. The churches in the south (Evangelical, Baptist, Presbyterian), as well as those in the north, have received some help from inter-church projects, but have been too weak to make full use of the facilities available. The Evangelical Literature Centre for French-speaking Africa has helped forward the growth of bookshops in many towns and the production of literature by Camerounian authors.



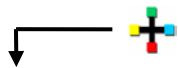
The Federation of Churches (Cameroun, Gabon and Congo Brazza) has been in financial difficulty, and its General Secretary has had to accept temporarily an additional post with the Bible Society. There are plans for a Christian Council of Cameroun. The Presbyterian Church of West Cameroun (which is English-speaking and related to the Basel Mission) is seeking to overcome the language problems created by its incorporation in the Cameroun, and to co-operate with the eastern churches in ministerial training. Students from the Bali secondary school have gone to Libamba, and *vice versa*.

Of the total population of the Republic of **Chad**, about six per cent is Protestant, but Protestants form a large proportion of the educated leadership. In a country overwhelmingly Muslim, this ought to provide unusually good opportunities for fruitful work among Muslims, but here few Christians are equipped for this meeting. The churches, which do not co-operate with any of the ecumenical organizations, tend to be fully occupied with their own affairs. However, an attempt at contact has been made with the translation of St Luke's Gospel into the Arabic of Chad, in roman characters. In June, the Bible Societies organized a translators' conference at Moundou, the first of its kind in this country. Translation work is going on in several Chadian tongues. This is the more important as the Government has banned the use of Sangu, which is the *lingua franca* of the Central African Republic, and was used by the Baptist Mission as the vehicle for all its work in Chad. As elsewhere, the power of Islam is growing, and there are tighter controls on Christian activity of all kinds. There is an urgent need for better co-operation among the churches.

The **Central African Republic** has a very high proportion of Christians, and present conditions offer great opportunities for Christian work, especially among school children and

students. However, the fact that not one of the Protestant missions working in the country is of French origin has made it difficult for these missions to seize the opportunities. Their work is mainly in rural areas, while that of the Roman Catholics becomes more and more influential in the towns and among the educated groups. It is reported that Catholic nuns now control nine-tenths of the education of girls, and that Catholic personnel is numerically ten to fifteen times greater than Protestant. In spite of great efforts to create an effective youth movement, it is clear that the neglect of education by the Protestant missions is going to prove very costly.

The churches in Niger, where the population is overwhelmingly Muslim, have been further weakened by the expulsion for political



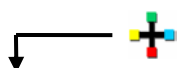
reasons in December 1963 of the many Dahomeans living and working in the country. Among them were members of the Dahomey Methodist Church, who had established Methodist congregations in Niamey and Maradi. Their expulsion has involved the suppression, at least temporarily, of these congregations. Through the work of the American Baptist Mission in the west, a very small Evangelical Baptist Church has come into existence. In 1963 the founder of the Mission was decorated by the President of the Republic.

In **Upper Volta**, the Assemblies of God undertook a special evangelistic effort in November 1963, in the city of Ouagadougou, during which thousands of tracts and Bible portions were distributed, and there were many conversions. In general, the distribution of Christian literature is increasing. The Protestant churches and missions which are grouped in the Federation have regular use of the radio and television facilities at Ouagadougou.

The Association of Evangelical Missions and Churches in **Mali**, with a doctrinal basis similar to that of the Evangelical Alliance, was registered in 1963. In the previous year the Bible was published in, the Bambara language. Two new Christian bookshops are planned at Markala and Segou. The only two Protestant schools have been handed over to Government on account of difficulty in finding staff and funds. In spite of all efforts, the use of radio facilities remains forbidden to the churches. The country is mainly Muslim, but the Christian and Missionary Alliance is seeking to reach an entirely pagan tribe in the east.

Mission and evangelism have been the theme of a church-wide emphasis in **Togo** during the year. This 'Year of Evangelism' began in February 1964. Delegates from the North German Evangelical Mission (Bremen), the United Church of Christ, USA, and the Paris Evangelical Missionary Society were invited to join representatives of the Evangelical Church of Togo, with which all three societies are co-operating, to tour the three main mission fields of the Church in Togo. The subsequent study of the missionary challenge in Togo to-day enabled the Church and missionary societies to examine their respective responsibilities and to form a deeper sense of shared ecumenical responsibility to reach the non-Christian populations in a diversified programme.

At the same time, a programme emphasizing the role of all church members in the mission of the Church was begun, on the theme, 'the new life in Christ'. This has produced new structures at the parish level, and some Christians are playing their part in tasks and concerns which were formerly left to the missionaries or clergy. Although these results



are so far seen in only a few places, there is reason to believe that in 1965 the impact will spread to other presbyteries.

A report from the **Cote d'Ivoire** speaks of the rapid development of secondary and university education, and of the efforts of the Methodist Church to minister to students. Religious instruction by representatives of the churches is permitted in the schools, and the Methodist Church has appointed a chaplain and is planning a Protestant Student Centre near to the

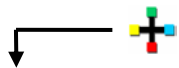
University of Abidjan. A successful 'camp biblique' was held at Bouake in July, attended by 140 students.

The Evangelical Church of **Guinea** continues to develop, assisted by about fifty missionaries of the Christian and Missionary Alliance. The efforts of the Parish Mission in Conakry to achieve collaboration with this Church have not been successful. The small Open Bible Mission has work among Muslims in the western part of the country.

Anglo-Saxon missionary work in **Senegal** is increasing. The World Evangelization Crusade has started work in Saint-Louis-du-Senegal, and the Assemblies of God have built a large church in Dakar. Plans are being made for an evangelistic centre in the new quarter of Dakar, and for a Protestant secondary school in the same city.

Christian work in **Morocco** is severely limited by law, but witness continues. Bible correspondence courses reach considerable numbers, as does radio. The new Arabic translation of the Bible has already been recorded.

The Reformed Church in **Algeria** and the Methodist Church have both lost a very large proportion of their members since the country became independent. But those who have remained in the country have been far from inactive and have sought increasingly to work together. The Methodist Church has reopened a boys' home and has started two domestic science schools, a hospital, and a number of libraries, reading-rooms and kindergartens. The former Reformed church in the Lower Kasbah of Algiers is now the centre of a new work carried on with the help of Action Chretienne en Orient. The two churches are trying to start a common journal for Christians in Algeria, and have taken the lead in encouraging a common rethinking of the Christian task in Algeria. Professor Bichon and Dr Heggoy continue their work of research and teaching at the Centre Chretien d'Etudes Maghrebines, and are now giving regular courses to twelve students. The Bible Society has published a complete new translation of the Bible in the Maghrebini Arabic dialect. The North Africa Mission is continuing to conduct Bible correspondence courses from Marseilles and reports that nearly



3,000 courses have been completed. The Mission has obtained permission to open a bookstore.

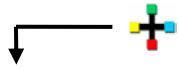
Tunisia is an Islamic republic in which the Christian Church has not taken indigenous root. The present government policy seems designed to ensure that the Church never will take root there. The few Tunisian Christians have no official recognition by the Government, and direct and open evangelism by Christian missionaries is forbidden. The drastically reduced European Catholic community received official government status according to the terms of an agreement made in June 1964 between Tunisia and the Vatican. The Catholics will enjoy freedom to practice and teach their religion within their community, and to continue their parochial schools as well as other cultural and social ministries. Of more than a hundred church buildings in Tunisia, only five will remain in Catholic hands, plus two presbyteries. All other properties will be ceded to the Government.

Preliminary talks and plans during 1964, involving the Methodist Church in North Africa, the Anglican Church of St George, the Reformed Church in Tunisia, the Greek Orthodox Church, the Russian Orthodox Church and the representatives of the World Council of Churches, led to the formation of an unofficial Inter-Church Council of member bodies of the WCC in Tunisia. The official position and status of these Churches in Tunisia are still somewhat equivocal.

The Church's Ministry among the Jews continues its educational ministry to Jewish and Muslim children in two schools where the Scriptures are read and taught to all. There is evidence that Catholic Protestant rapprochement has been strengthened through unofficial inter-church study groups in Tunis.

Ethiopia is passing through a period of rapid social and cultural change, and the churches also are becoming aware of the need for a radical reappraisal of their structures, traditions and ministry. The Orthodox Church has introduced a number of changes. At services in Orthodox

churches in Addis Ababa, the Bible is now read in the Amharic language, understood by the ordinary people, instead of the Geez, the ancient church language; and under the auspices of the theological seminary in the city, Sunday School programmes have been started, using modern material and visual aids. During the year, six young men graduated in Theology from the University of Ethiopia, for service in the Orthodox Church. The first class also graduated from the only Protestant seminary in the country, that of the Mekane Yesus Church.

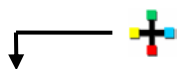


The station 'Radio Voice of the Gospel' has extended its work. In addition to short-wave broadcasts to most of Africa, India and the Middle East, the station now has a medium-wave service for Ethiopia.

Growing out of the work of the various missions, a number of new evangelical churches have been established in the last two years, and since the annexation of Eritrea, now a province of Ethiopia, the Evangelical Church of Eritrea has become a Church of Ethiopia. The total membership of the Protestant churches is now about 174,200. It is significant that, as they have been organized, these churches have taken over from the missions responsibility for the propagation of the Gospel and for Christian witness to the people of Ethiopia. In addition to the Protestant churches and the Orthodox Church, there are now more than thirty Protestant missions, plus the Roman Catholic Church, at work in the country. The churches are challenged to discover means of co-operation if they are not to become lost in denominational strife – a challenge all the greater in view of the advances of Islam, which is growing in numbers and influence.

The older churches of Egypt continue to suffer heavy losses through emigration. The Greek Orthodox Church reports that many members are still leaving for Australia, Canada, Greece and other countries. The Church continues to suffer through the illness and absence of its Patriarch. The Evangelical Church is now responsible for operating the whole of the large school system created originally by the Presbyterian Mission. It supports a missionary couple at Limuru in Kenya, and has also sent a doctor to Chogoria. It is reported that Daily Vacation Bible Schools are playing an increasingly large part in the life of this Church, and that the total enrolment in these schools during the first seven months of 1964 was more than 10,000.

Last year's survey contained reports of the severe pressures exercised against the churches in the **Sudan**. These pressures have been increased in the year under review. On February 28th, the Government announced its intention to expel all missionaries from the three southern provinces: within a few days, the last remaining missionaries were gone. The reason given was that missionaries were aiding those who were striving to overthrow the Government. No kind of proof was attempted for this charge. The attempt of the Khartoum Government to unify the country on the basis of Arabic language and Islamic culture, harshly enforced on the predominantly pagan and Christian south, has led to an increasing mood of rebellion in the south. Very large numbers, including Christians, have fled to Uganda, Ethiopia and the Congo. The expulsion

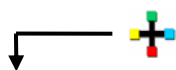


of the missionaries is only part of a larger process. The situation, however, is not all dark. Sudanese leadership is coming forward to carry new responsibility, and churches have drawn closer together through the Sudan Evangelical Council. The churches are discussing with Government their need for qualified outsiders to help in the training of the indigenous ministry, and there is a possibility of help from other African countries. This is the point of greatest need. Protestant and Anglican churches have about 100,000 adherents with about 50 ordained ministers – including 2 Sudanese assistant bishops; Roman Catholics claim more than 400,000, with 1 Sudanese bishop and 25 to 30 priests. Bishop Gwynne College was left with only 1 Sudanese teacher, and Shwai Bible School was closed. There is some evidence of government willingness

to help, doubtless on its own terms. Shortly after the expulsion, the Sudan Council of Ministers declared, 'The Ministry of the Interior shall assist the churches in carrying out their religious mission in a manner which will ensure their stability and continuity, without any interference from anyone'. The Church continues to attract many new converts each year, and to face the future with courage.

The training of the ministry in **Ghana** will be greatly strengthened by the move, completed at last in October 1964, of Trinity College, Kumasi, to its new site close by the university at Legon. A new publishing house, the Africa Christian Press, has been opened in Kumasi, and an exhibition of Christian literature (the first of its kind) was held in Accra in December 1963. Pioneer evangelistic work by Methodists and Presbyterians in the northern region is beginning to bear fruit. Much help has been received from abroad for self-help projects in that region, and also for the victims of floods in the Volta River. The Christian Council has also contributed aid both to relieve victims of flood in India, and to the Africa Emergency Fund. The Basis of Church Union is being carefully studied by the negotiating churches, and congregations are being encouraged to plan joint local activities.

The Linguistic Association of **Liberia** has been formed this year by the main churches and academic and government institutions, to co-ordinate the work of missionaries and others in analysing Liberian languages, translating the Bible and other works into these languages, teaching literacy, and working with English as a second language. The headquarters of the Association are in Cuttington College. The College and Divinity School has enlarged its undergraduate programme and broadened its base of support, through the help of the Associated Colleges of the Midwest in the United States.



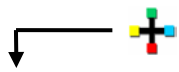
There has been increasing concern in the Liberian Methodist Church for autonomy from the American Methodist Church, and steps continue to be taken towards this goal. The Lutheran Church in Liberia is also moving towards greater autonomy from its American origins. It was expected that a new constitution would be written in 1964 which would spell out the increased authority of the Liberian clergy and laity, and the decreased role of the American board and missionaries.

Through a joint effort of the Liberian Government and church people of several denominations, a Boys' Town has been opened near Monrovia, to accommodate homeless boys who have drifted into the city from rural areas and found neither schooling nor work nor family help. A significant church-state conflict developed during the year when the Jehovah's Witness group refused to pay the respect which the Liberian Government claimed was due to the nation's flag. A number of church members were imprisoned for brief periods, and several missionaries were asked to leave the country. It seems that the issue has been resolved quietly, with some compromise on both sides.

The Roman Catholic Church has announced plans for a major teaching hospital in Monrovia, which will take students after secondary school and give them a complete course towards their medical degrees. The Church has extended its work into new areas of the interior, and hopes to work with new language groups. The various Pentecostal, Conservative Baptist and Seventh-Day Adventist groups continue to concentrate primarily on rural evangelism and translation work. There has been some evidence of willingness to co-operate with more traditional church groups in certain areas. The independent African churches continue to flourish, particularly the Church of the Lord Aladura, which has dedicated a large new church in Monrovia and continues to grow rapidly in many parts of the country.

The churches of **Sierra Leone** have been increasingly co-operating and consulting together through the United Christian Council on questions of Christian witness in their newly independent country. With the growth of industry and the improvement of communications the population is becoming more mobile, and new communities are developing. To meet the needs of these

communities, new churches, schools, literacy bureaux, hospitals, dispensaries and maternity centres are being built. During March and April, five new churches were dedicated, and a sixth was nearing completion. In September 1963, the Christian Council established at Bo its second teacher training college. Although work on the college building would not begin until late 1964,

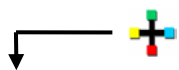


forty-eight students were already in training during the year 1963-4, temporarily housed in the Bible Institute of the Evangelical United Brethren, and there was a long waiting-list. The African Bishop of the Anglican Church has announced development plans for the next five years, including the construction of an evangelistic training centre in Kenema, and the revival of maternity work in Bullom shores. This Church has also been able to appoint an Education Secretary, to supervise school development programmes throughout the country. An inter-church conference on church union was due to take place in the autumn of 1964.

Christians in Nigeria are deeply involved in the turbulence of political life. On October 1st all the teachers, including a very large number of Christians, went on strike, until a negotiating committee was set up to examine their terms and conditions of service. Considerable steps have been taken towards strengthening African leadership in the Church, and, inspired by the example of the Association of East African Theological Colleges, the Christian Council has undertaken a survey of recruitment to the ministry. An important and long-desired event of the year was the establishment of Immanuel College on its new site, close to the campus of Ibadan University. The Christian Council of Nigeria Institute of Church and Society, also at Ibadan, has at last begun work, with the Rev. J. S. Fowler as Director. The Institute, which will also provide a centre for lay training courses, hopes to have a Nigerian Associate Director in the near future. Two massive reports have been prepared during the year for the Christian Council. One, on rural development, calls attention to the grave problems which the country will face if the present disarrangement of rural life continues, and urges the development of further rural projects by missions. The other, on 'The Christian Contribution to Health and Medical Work', stresses the need for Christian congregations to become genuine centres of healing.

Reports from the Northern Region indicate that the pressure of Islam is increasing steadily, and that every effort is made by the authorities to make it appear that Islam is the national religion. However, there is also evidence of the effectiveness of evangelism among the uncommitted pagan communities.

Hopes are high that the union of the Anglican, Methodist and Presbyterian Churches will be effected in 1965. The Anglican synods have all voted in favour of the union, and preparations for the inauguration of the united Church are being pushed forward.



Europe

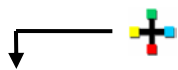
The European churches now have a formally organized regional conference, the European Conference of Churches, bringing together churches in twenty-one countries. It is symbolic of the tragic division of this continent that the constituting conference had to be held on a ship in international waters, since by no other means could all the delegates obtain the permission of their governments to be present. Nevertheless, the formation of this regional Conference is a milestone in the spiritual renewal of Europe after the disaster of war. Those who care for evangelism in **England and Wales** are baffled. No one seems to know how to proclaim the Gospel in a way that makes sense to most of this generation. Enthusiasm for the old type of united evangelistic crusade is diminishing steadily, and other ways of approach do not seem to be particularly successful. Authoritarian religion meets an even stronger resistance than a few years ago. The type of preaching which is usual among conservative evangelicals is, it seems, becoming less effective. At the same time, the number of conversions to the Church of Rome has fallen sharply.

In the universities, the decline in authoritarian religion has a particularly strong effect because it comes at a time when the SCM is going through difficulties. Many students see no viable alternative to the Christianity of the IVF, and, if they reject that, they are apt to reject Christianity altogether.

At the same time, the humanist-agnostic forces have become more aggressive. A Humanist Society has been founded at Oxford, but it has been penetrated by Christians who claim with justice that they, too, are humanists. It is considered likely that the new Parliament will pass a major education Act, and there is some agitation from agnostic humanists to have 'religious instruction' removed altogether from the curriculum of state schools.

In spite of all, the scene is not one of unrelieved gloom. There is an intense and almost universal interest in questions which are basically theological, such as: 'What is life for?', 'Is there a purpose in it all?' and 'How ought I to live?' The questions raised by *Honest to God* continue to gnaw away and any honest attempt to answer them holds a very large audience.

Inside the churches there is a tendency to think that 'renewal' or 'revival' must come before evangelism can become effective once more,



and there are many stirrings of renewal. There are the beginnings of a new Pentecostal movement in the churches of the main stream. So far, this movement seems to be fully contained within the churches and has led to no schisms. In all the churches there are stirrings of life which are too numerous to chronicle. There is always a danger that renewal itself might become just another campaign, an end and not a means; but it was a good sign that, in the preparations for the first British Faith and Order Conference at Nottingham in September, no attempt was made to organize what the Spirit would say. If the Church is willing to listen, surely a way through the difficulties will be shown.

In **Scotland**, the celebrations in Iona in the summer of 1963 marked the fourteenth centenary of St Columba's landing. Six and a half hours were given to this on BBC Television. Later, the eighth centenary of Paisley Abbey produced four major programmes. These programmes had value in reminding large numbers of people who sit loosely to the Church of the Christian tradition in their midst.

The Tell Scotland Movement's main effort was a Laity Forum in June in St Andrews. In preparation for a fourth Kirk Week in 1965, it was decided to bring together a carefully selected group of 250 lay people for intensive study of the 'lay issue'. In the end 270 came, well balanced as to men and women, from all the participating churches and from all over the country. Three series of discussions on work, politics and personal relationships occupied the main part of a week-end.

The Report on Industrial Chaplaincies to the General Assembly of the Church of Scotland indicated that the responsible Committee had become interdenominational. The comment was added: 'In fact, this only regularizes a position which already exists, as the field chaplains of all denominations have worked together harmoniously for many years'. Clearly the approach to industry has produced common action by the churches which is not always apparent in other spheres. A new policy is to concentrate on specific areas of industry as points where the Committee hopes to see an expansion of industrial mission.

As regards national mission, Scotland is in a waiting stage. Partly this is due to a genuine division of opinion as to what constitutes 'mission'. All the ecumenical discussions still leave that as a theological problem to be solved 'in each place'. Partly, however, there is a practical reason for waiting. Plans are on foot to form a Scottish Churches' Council, which would focus mission and unity in Scotland, while not withdrawing the churches from full and active participation in the British Council of Churches.



Protestants in **France** have taken a position against the development of nuclear arms, and the resolution of the Synod of the Reformed Church in June 1963 was almost unanimous. However, the pressure towards conformity is strong. There has been much discussion in the Protestant churches about youth work, and about new forms of ministry. The former issue came into sharp focus in a debate in the Synod of the Reformed Church on the orientation of the youth organizations. As in other countries, there is a sharp cleavage of opinion between those who seek a 'non-religious' interpretation of the Gospel for the younger generation of to-day, and those who regard this as unacceptable. The two concepts of 'mission' and 'presence' are opposed to one another in this debate. In spite of its sharpness, there has been no split, and the debate continues.

Several younger pastors have requested and obtained permission to work in experimental forms of ministry outside normal congregational life. Another important indication of the missionary outreach of the Reformed Church is the dialogue with Marxists which has been continuing for some years, and which has now reached the stage of a published volume.

The Protestant Federation has undergone extensive reorganization and is moving in the direction of an effective council of churches. New departments have been created to handle ecumenical questions, foreign relations, overseas churches and other matters.

A new arrangement has been made by which young people can serve overseas in the developing countries in place of the normal military service. Several hundred of these *detaches militaires* are serving in Africa as teachers and in other positions. The Paris Mission has given autonomy to the last of its daughter churches, that of Barotseland.

Protestants in **Belgium** form less than one per cent of the population, and are divided into eleven main groups, of which five are members of the Federation of Protestant Churches. Thirty-nine cities of more than 10,000 inhabitants have no Protestant churches. However, Protestants carry out considerable evangelistic work, in addition to the work of the Rwanda Mission in Central Africa. A remarkable event of the year was the issue by the Government of a series of special postage stamps commemorating Belgian Protestant leaders, the proceeds of these special sales being given for the construction of an ecumenical centre in Brussels. A Congolese pastor has been appointed to minister to Protestant Africans in Belgium – now nearly a thousand in number. Church life in Germany is marked by a strong emphasis on Bible



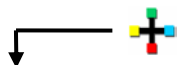
study. 'House Bible study groups' are of growing importance, and more than 12,000 congregations now hold a Bible Week every year. A series of new translations has recently appeared, and the question of the proper methods of biblical exposition is being much discussed. It has been common to see enthusiasts for mission and for liturgical reform looking at one another with suspicion, but these two movements are drawing together. This rapprochement is accompanied by efforts to develop forms of worship which appeal to people of to-day. Experiments are being made in the direction of dialogue in place of monologue in preaching, more comprehensible language in prayer, lay participation in the leadership of worship, and the use of popular music. Efforts are also being made to develop short services designed for the restless people of the big cities, and forms of family service.

The discussion on the 'missionary, structure of the congregation' is in full swing. There is a strong demand for the breaking up of huge congregations in order to create groups which can have a sense of community and of mission. There is a growing recognition that the local congregation cannot have absolute priority in an age when men have their roots not only in their place of residence but also in their places of work and recreation. To meet the new situation, there are plans for a 'district congregation' within which a team of ministers would specialize in service to different elements in society. These ideas have provoked reactions, but there is a general recognition that the Church needs a more flexible and .multiform structure. Special groups for

missionary action and specialized care have been formed in many places. The basic cellular structure of the congregation is not to be given up, but congregations must be witnesses to Jesus Christ and not just 'consumers of religion'. The idea of stewardship is proving helpful, and has found varied expression.

There is a growing recognition of the centrality of service to others in the life of the Church. This is expressed in many ways: the 'diaconal year', oversea service, ecumenical work-camps, voluntary service and the Aktion Suhnezeichen. There is also a growing awareness of the need for the membership of the Church to be equipped for its mission. This need is being met by congregational seminars and study groups, and systematic theological treatment of current issues. The 1963 Kirchentag set up a study group on church reform.

In the German Democratic Republic pressure against the Church continues to be severe, though it is reported that the atmosphere has recently been less tense. Here, too, the discussion on the missionary



structure of the congregation is proving fruitful. Despite the exclusion of the Church from public life, evangelical academies, student congregations, youth conventions, seminars for laymen and training courses for elders and for groups of people with the same occupation are able to function. The Church is also able to exercise a ministry of service to the mentally or physically handicapped, the old, the homeless and others, and congregations give generously to 'Bread for the World'. In spite of opposition by the authorities to all forms of church service, these signs of the presence of the love of Christ continue to appear.

Protestantism in **Austria** is a minority movement (seven per cent), but its influence is considerable because so many Protestants are found among the intelligentsia. The number of converts from the Catholic to the Evangelical Church has fallen, but still exceeds the movement in the other direction. An increased number of Austrians profess no Christian allegiance. The Austrian Missionary Council was formed in June 1963, and this represents an important step towards integration of missionary work in the life of the churches. The geographical and political situation of Austria makes it difficult to develop a strong sense of world responsibility. There are, however, signs of progress in missionary action. An office has been established to advise congregations in their missionary and evangelistic work, and also a synod committee for home mission. Efforts are being made to re-activate lay leadership through training courses and evangelical academies, and in this work the German evangelical academies have been helpful.

This has been a historic year for evangelicals in **Spain**. The Spanish Government has prepared legislation which, while it has not yet been promulgated at the time of writing, is understood to be such as to provide tolerable conditions of existence for the non-Catholic Christian churches. The tireless efforts of those both within and outside the country who have laboured for the evangelical cause in Spain now appear to be bearing fruit. The Evangelical Council *for* Spain is now being replaced by the Spanish Evangelical Council, which will include both the historic and the very conservative groups and will have the purpose of 'encouraging each church to fulfil its vocation'.

In this new situation, the Spanish Evangelical Church has undertaken a wholly new enterprise. Evangelistic campaigns have been begun on a modest scale suited to the situation, with the double purpose of helping Protestants to see that in the new situation their role is not one of anti-Catholic resistance, but to participate as Christ's witnesses in all sectors of national life and to manifest to all the people of Spain

the testimony of those who – even if they are Protestants – dare to claim that they are Christians, and not emissaries of the Devil. The greatest need now is to prepare the members of the congregations theologically and practically for this task.

There has been a steady improvement in relations between Roman Catholics and Protestants in **Portugal**, and for some time a group of Catholics and Protestants met for discussion of their common problems and for prayer. A new ‘Movement to Promote Evangelization’ was founded in 1964, with general church backing, and organized a meeting in Figueira da Foz which was attended by 200 church leaders (clergy and laity) from all denominations. A number of speakers were invited to express their views, though there was no open discussion. The Movement has also organized revival meetings in different churches, responsibility for following up these meetings being carried by the churches themselves.

In Italy the dialogue between Roman Catholics and Protestants has continued, especially in the north. But this year two facts have especially drawn the attention of the Protestant minority – the preparations for the 1965 Congress of all Italian Protestants, and the work of the commission which is seeking to bring about union between the Waldensians and the Methodists. The commission is making good progress; future developments depend upon the response of the governing bodies of the two Churches.

The attempt to bring the message of the Kingdom to a whole town, Rieti, through a work of community development has aroused a lively interest in the Press and radio of several countries; but what is more remarkable is that even the Italian Press, which is always reluctant to speak of Protestant matters, has mentioned this project, and with definite appreciation. It is an attempt to bring the message into the very life of men, into their society, politics and economics, without any idea of making converts, but rather with the aim of giving the *polis* a new foundation on which a new society may be built. It is felt that this experiment may open a new way for Christian witness in the world to-day.

Three issues have been in the centre of attention for the Church of **Greece** during the past twelve months. The first is the question of Orthodox observers at the Vatican Council. On this point, the Greek Church has maintained a position sharply opposed to that of the Ecumenical Patriarchate; it has, however, accepted with certain reservations the decision of the Rhodes Conference of 1963 on the subject of dialogue with Rome ‘on a footing of equality’. The second

issue has been the meeting between the Pope and the Ecumenical Patriarch in Jerusalem. On this, the Archbishop and many leading prelates have taken a wholly negative position, while others, including influential laymen, have saluted the meeting as a great historic event. The third issue is the new constitution for the Church, which has been prepared by a mixed commission of clergy and laity and is to be submitted to Parliament for voting. The Holy Synod has made proposals for modification in the proposed constitution, especially with regard to the possibility of transferring the metropolitanical sees.

Missionary interest in this Church is beginning to grow. The Inter Orthodox Centre Porefthentes has continued its heroic work in spite of financial difficulties, and is attracting growing interest even among the hierarchy. In addition to the existing work of study and publication, plans are now being made for training some young people for missionary work in Africa. Some bishops have begun to give scholarships to Africans for study in Greece, and the Evangelistria Institution in Tinos now provides four scholarships for missionary purposes. An association of ‘Friends of Uganda’ has been formed in Salonica. The Director of the Centre made an extensive visit to East Africa during the year.

The Evangelical Church of Greece held its Kirchentag for ten days in the summer at the foot of Mt Olympus. In September, a hundred young people met for two weeks to plan the programme of their work for the coming year.

The event which has had the greatest repercussions on the life of the churches in **Sweden** during the past year has probably been the door-to-door collection of signatures opposing the plans of the authorities to curtail religious instruction in secondary schools.

A joint Christian school body was formed by representatives of the Church of Sweden and of all other denominations. They printed lists for signatures and organized distribution of them to all parishes and congregations. When the project was announced, the optimists felt that perhaps one million adult Swedes could be induced to sign a petition for the retention of the present number of hours (between four and five a week) for religious instruction, if the door-to-door canvassing were well organized. Despite the shortage of time, some two and a half million signatures were collected.

The 'cultural radicals', who tend to press their anti-Christian views on a few leading papers as well as on the government broadcasting and television personnel, and who claim to represent the ideological views of the majority of the population, were furious. The government



reaction is not yet public, as the department concerned is still working on the text of the proposed bill. It is not certain what effect this joint Christian appeal will have in the long run. A new political party (Kristen Demokratisk Samling) has been formed, but has not succeeded in securing many votes in the General Election. However, it is important that at last there is common action by widely divergent Christian groups, and that Christians are beginning to realize that they must get together to present an alternative to the present *laissez-faire* secularism. This political co-operation could conceivably lead to unity at a deeper level. At present this is woefully lacking. Separate evangelistic efforts are made by the divided groups, and the earlier talk of organic union among the free churches seems to have been given up.

The greatest problem for all the Swedish churches at present is the migration to the larger cities. A number of the free churches are finding it difficult to continue the life of their abandoned country chapels, where only the older people remain, and to keep in touch with the young people as they move into the suburbs of the big cities. But the very difficulties are a challenge. Whenever a free church chapel is built in new town areas, all the nonconformists in the district are invited to become 'associate members' of that particular church. Similarly, the Church of Sweden is spending an enormous amount of money and energy in an attempt to bring everybody living in the vast suburban districts within the sound of church bells. The churches being built are small, and usually there is accommodation for youth and children's work. This is where the evangelistic work of the parish is centred.

The churches in **Finland**, where the Christian tradition in the life of the nation is still unusually strong, continue to seek ways of adjusting their life and witness to new conditions. The churches in Helsinki have undertaken a study, by means of modern methods of opinion-sampling, of the attitude of the people to the work of the Church. The growing week-end exodus from the cities is forcing churchmen to question existing patterns of worship and to propose means by which the Church can follow the people. The General Synod of the Church of Finland has decided not to open the convocation of clergy to women. However, women theologians (of whom there are now 331) may be appointed *lektors* and will have the right to administer the sacraments 'in connexion with private spiritual ministrations'.

A prominent secular newspaper has published an attack on Finnish foreign missions on the ground that they have failed to emerge from the colonial period. The Finnish Broadcasting Company has also



carried an accusation that missionaries of the Finnish mission in South Africa have been insufficiently detached from the Government's policy.

The Finnish Orthodox Church is concerned about the future of its monasteries in view of the age of the monks. The Orthodox youth movement, Syndesmos, held its Assembly at Helsinki in the summer. An official church delegation visited the Russian churches.

Though church life in Norway may be said to have been strong in many respects, attendance at Sunday services has been declining for several decades. In the last few years, an effort has been made to get a more accurate picture of what the actual attendance is, to create a better understanding of Sunday morning worship as a vital part of church life, and to increase attendance. Sunday school work has met with many difficulties in the last decades, but work among young people is regarded by responsible people as the most encouraging feature of church life to-day. There are no revivals of the old style, but the young generation seems to be more active and dedicated in church life than has been the case for a long time. New ways have been found of reaching teenagers and other young people. To a great extent, this is the result of work among students at schools and universities. Among people in academic professions there is a much higher percentage of active Christians than twenty-five or fifty years ago.

Missionary interest continues to be strong, and not only among the older generation. One wonders, however, to what extent this missionary interest is based upon an old conception which is no longer valid. Though there is every reason to praise the missionary zeal displayed by ultra-evangelical, fundamentalist or pietistic groups, one may nevertheless ask if this zeal will survive, should it become impossible to maintain the old conception of the Bible and the old motivation of missionary work. The strength of Norway's missionary work lies to a great extent with these groups, and it is a deplorable weakness that the missionary movement at present is more or less limited to them and that the work of the missionary societies does not have a much stronger appeal to the Christian community as a whole. However, recruitment is very good, tending to increase rather than to decrease. The shortage at present is not of personnel, but of money. How the relationship between the extreme evangelical societies and their 'mission fields' will develop is an open question. It seems clear that if a 'mission field' follows a line which does not satisfy the society, the society will withdraw its missionaries and support. One wonders, however, how long there will be place of work for a society which works on these lines.



The Church of **Denmark** comprises about 97 per cent of the population, and – unlike the Swedish Church – enjoys excellent relations with the State and a good deal of public goodwill. The problem for a 'people's church' is where to put the accent; at the moment there is a rather unhappy cleavage between those who put it on the second word and stress the God-given community, and those who stress the need to translate the Gospel into the speech of modern man. An acute debate centres on questions of sexual ethics, as in Sweden. The Church has a very great task to interpret the meaning of love and marriage to this society.

In three large cities, the St Nicolai Service continues its remarkable work of giving pastoral counsel to those who would never seek it in church. People come in straight from the street, give no name or address, speak, listen, and leave. Danes are not good church-goers, but attendances are increasing, and the Church is offering opportunities for worship in camping and tourist centres.

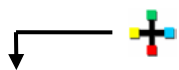
Missionary societies, as in other countries, are going through a period of uncertainty and frustration. Old certainties are no longer clear, and a new spirituality has not yet convincingly appeared. Candidates are in short supply for both home and abroad. But groups of young pastors are working at the theological issues, and efforts are being made to achieve better organization. Denmark can hardly continue to support seventeen separate missionary societies. The question of

missionary training is now being taken seriously, and there are plans to make Aarhus a centre for training for all the Scandinavian countries. Work in the Faroe Islands and in Greenland has been reformed to meet new needs. Faererne now has its own bishop, and Greenland has had a series of visits and developed new projects in education and pastoral care.

Ecumenical work – not an easy matter in this monochrome country – is growing, and the secretariat of the Ecumenical Council and of the Missions Council is now integrated.

The 150th anniversary of the **Netherlands** Bible Society was an important occasion for the country. Intensive Bible-selling campaigns (sometimes in co-operation with Roman Catholics), exhibitions and conferences, and a rally of 23,000 young people were among the activities marking this celebration. An international character was given to the occasion by the consultation convened in June at Driebergen by the United Bible Societies.

Relations between Protestants and Roman Catholics are becoming increasingly close. Joint Bible studies, week-end youth conferences, contributions to one another's columns in the Press, and an increasing



flow of books all contribute to this growing dialogue. The repercussions of Princess Irene's change of allegiance have not halted this movement, but have made it less romantic and more sober. The institute Kerk en Wereld joined with Roman Catholics in publishing a course of study material on communion, which was widely used. Roman Catholic and Protestant missions have jointly pressed the Government to increase its assistance to the developing countries. Contact with Indonesia is becoming more intimate after the recent years of separation.

There is a growing discussion about the Christian's approach to the non-Christians and to Israel. Dr A. van Leeuwen's book, *Christianity in World History*, has had considerable influence. Holland has also taken its share in the *Honest to God* debate. The Netherlands Reformed Church has issued a statement on the principles of tolerance, with specific reference to the Humanistic Alliance.

An important move in the Church's approach to the world of industry was made possible by the establishment in Utrecht of the University Institute for Education in Industrial Life (UIVB). The Institute aims, by research and education, to create a consciousness and a reinforcement of the moral and spiritual factors in industry. The churches are participants.

A group of pastors of the two main Protestant churches (Hervormd and Gereformeerd) have issued a statement urging union between them, and this plea has been followed up in a number of regional congresses.

For the churches in **Czechoslovakia**, the most important event of the year was the Second All-Christian Peace Assembly at Prague. The Assembly brought together a very large and representative group of Christians from all continents, and many of these subsequently visited congregations throughout the country. A large number of Czech ministers and laymen were involved in the preparation of the Assembly.

Congregations throughout the country also had an opportunity to learn about ecumenical developments through the Czech delegates to the Montreal Faith and Order Conference. During the year they visited several parts of the country, interpreting the Conference to the churches.

The Evangelical Church of the Czech Brethren is continuing its work on the formulation of a new Confession. In this connexion, it has asked Professor Hromadka to prepare a new edition of his book of 1927 on *The Principles of the Church of the Czech Brethren*. It is felt that 'a new decisive Christological approach is necessary', and the greater precision is needed in view of the new dialogue with the Roman Catholic Church.

The Czechoslovak Church (which originated in a break-away from



the Roman Catholic Church after the First World War) has now been received as a member of the WCC and of the Council of Churches in Czechoslovakia. Originally very liberal in its theology, though retaining traditional forms of worship, it has developed doctrinally in such a way that, after the most careful consideration, it has found it possible to accept the Basis of the WCC.

The situation in **Poland** has not changed radically during the year, and the churches have continued to enjoy a certain amount of freedom of action. The Baptists have now opened their own theological seminary at the new Baptist Centre in Warsaw. This seminary is not intended to replace the united seminary, where all non-Roman Catholic theological students receive their training, but rather to supplement it. In 1963, the Polish Ecumenical Council began the publication of an illustrated magazine, the *Polish Ecumenical Review*, giving news of the churches in Poland and articles of ecumenical interest. The *Review*, which is published in Polish, English and German, is now appearing regularly. Plans are also being completed for the publication of several books on theological subjects.

The Orthodox Church of **Yugoslavia** is still seeking to repair the ravages of the war, during which about three hundred churches were destroyed and six hundred priests killed. In the two years 1963-4, churches have been built in seventeen places, but there are still whole regions where not a single church remains intact and where the faithful gather once a year in the ruins for a great service in which baptism is given to the children. Many faithful travel long distances to receive the Holy Communion. Of the 2,400 Orthodox parishes, 1,000 are without a resident priest and are served by a monk or a retired priest. To fill the gap created by the war, the Church has about 500 students in its two seminaries and one theological faculty, and in the year 1964 two new institutions have been opened—a seminary at Sremski Karlovci, and a ‘school of theology’ at the ancient monastery of Krka in Dalmatia, which will receive candidates for the ministry who have completed their military service, including those already married. This remarkable new experiment is intended to facilitate the preparation of experienced men for ordination, and already in the first year more than twenty men, some of them holding good positions, have given up their secular employment in order to train for the priesthood.

Notable advances have been made in the work of publication. In addition to several reviews designed for the clergy, the Patriarchate publishes a bi-monthly journal for lay people, entitled *Pravoslavni*



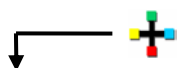
Missionar. Its circulation has risen in seven years from 5,000 to 38,000. The Patriarchate and the Bible Society are co-operating in the publication of a new translation of the New Testament.

The lack of reliable information from **Bulgaria** makes it extremely difficult to give an accurate picture of the situation there, but there is no evidence that it has altered substantially in the last twelve months. There is some evidence of renewed vitality among the Protestant churches (Methodist, Congregationalist, Baptist and Seventh Day Adventist), which are continuing their work despite many difficulties. A number of students are in training for the ministry of the Orthodox Church, both at the Theological Academy in Sofia, which offers courses of higher theological education, and at the seminary at Tschiripitch, in the Diocese of Vratza, which trains parish priests from boyhood. This seminary has also introduced shorter courses of training for older men. At the time of writing, plans were being made for a visit by several officers of the WCC, including Archbishop Jakovos, Dr Fry and Dr Visser ‘t Hooft, in November. This is the first official visit from the World Council to the Bulgarian churches.

Church life in **Rumania** continues to be characterized by considerable freedom and excellent inter-church co-operation. There is increasing participation by Rumanian churchmen in ecumenical meetings. In March, a delegation of theologians was sent by the WCC at the invitation of the Patriarch to discuss with church leaders and theological students the recent developments in

the Faith and Order work of the Council. The Rumanian churches prepared for the visit by a joint Orthodox-Protestant theological conference.

For the churches in the Union of **Soviet Socialist Republics**, the great event of the year 1964 was the meeting of the Executive Committee of the WCC at Odessa. The fact that this meeting could be held is an indication of the desire of the authorities to permit growing contact between the churches in Russia and those abroad. The meeting itself provided opportunities to bring home to these authorities the gravity with which Christians outside Russia view the present situation in which freedom of public teaching and propaganda is denied to Christians but exercised with growing strength by atheists. There is considerable evidence to show that the ideological leaders in the Party are concerned about the continued strength of religious belief among those who are loyal citizens and able workers and scholars. The necessity for unremitting zeal in combating religious belief is constantly stressed in official publications. Mr Leonid Ilyvech, one of the secretaries of the



Central Committee of the Party, has called for 'all-out measures' to cope with the serious lag in the war against religion. Unfortunately, these measures are not confined to propaganda: there is evidence that many churches, certainly several thousand, have been closed in the past five years. The number of Christian believers is, however, reliably estimated at something approaching fifty million in a population of more than two hundred million.

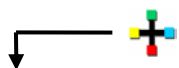
For the representatives of the Russian churches, who attended in good numbers, the Odessa meeting was an opportunity for intimate participation in the work of the ecumenical movement. The pages of the *Journal* of the Moscow Patriarchate show how much this was valued and how seriously the Russian churches take their part in it.

The All-Union Council of Evangelical Christians (Baptists) has held its first congress since it was formed in 1944. It was attended by 250 representatives from all parts of Russia, and 200 guests. It adopted a new constitution which gives local groups more autonomy and is described by the Secretary of the Council as democratic and in keeping with the spirit of the evangelical faith.

South America

In last year's report on **Brazil**, we referred to the five-year study and action programme launched by the Evangelical Confederation in an effort to help the churches face the social issues of the day. At the end of 1963 the Confederation published an important document on agrarian reform, the result of a consultation which included experts in several fields, politicians and Roman Catholic consultants. Immediately following the April coup d'etat, these developments were abruptly reversed. The Confederation abandoned the study and dismissed a number of its staff, including those who were responsible for its most courageous ventures in the field of social study and youth work. The Confederation is now facing a grave crisis of confidence, which is not resolved at the time of writing. These events, while occasioned by the political change, appear to have deeper roots in the life of the churches. They represent a phase of the 'conflict between the generations' which was referred to in last year's report, and which is fundamental for understanding present-day Brazil.

More encouraging reports can be given of other developments. The Association of Evangelical Theological Seminaries (ASTE) has now completed the publication of more than twenty important theological



texts, and has sponsored a valuable conference of ministers and theological teachers on the ministry. As the result of a simultaneous initiative of the Methodist and Episcopal Churches, an Ecumenical Inter-Church Commission has drawn these two bodies together with the Lutheran,

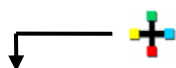
Christian Reformed and Independent Presbyterian Churches into serious discussion of questions of faith and order. The Presbyterian Church remains outside this body. The youth work of the Confederation has been suppressed, but other organizations, including the student movement (UCEB), Youth for Christ and a new movement called 'Young Life', are at work. The Federation of Japanese Churches, made up of Methodists, Episcopalians and Holiness groups, has held a significant meeting to discuss their role in present-day Brazil. Monthly meetings between Evangelical and Roman Catholic leaders continue, and have provided the opportunity for valuable discussion of the recent encyclicals and other matters.

One trend in **Argentina** which promises to be of significance for the future is the increasing interest shown by the Anglican Church in the missionary outreach in the Spanish-speaking world and in ecumenical relations with Spanish-speaking churches. This has been made possible partly by a new division of episcopal areas, and the fact that the River Plate area (Argentina and Uruguay) is now entrusted to Bishop Tucker. Indications of this new interest are a careful survey carried out in 1963, the recent ordination of a number of Spanish-speaking deacons, a request for participation in the Union Theological Seminary, and the reinforcement of missionary work.

In the Roman Catholic Church, the movement of renewal is gaining strength. An excellent new translation of the New Testament of a popular type has just appeared and is being widely used. Liturgical reforms approved by the Council are being rapidly enacted in several dioceses, and the bishops are availing themselves of the possibilities placed at their disposal-particularly in the use of the vernacular. Groups of laymen are undertaking a serious effort of study and action, in some ways parallel to the 'academies' or lay training centres.

The negotiations for union between the Waldensian, Disciples of Christ and Methodist Churches continue. A consultation on church union in July had the added participation of other churches, including the Mennonites, and some independents, though only as observers. Mennonites, Disciples of Christ and Methodists have begun joint missionary work among the Indians in the north of the country.

An intensive programme for the sale of evangelical literature on a



large scale has been launched by Methopress, the Methodist Publishing House, on an interdenominational basis.

Paraguay is changing very rapidly, with fast economic development and improved communications. One cannot say that the evangelistic work of the churches is moving with the same rapidity, but there is a strong movement towards the development of national churches independent of the missions. There is also a growing number of well educated people in the Evangelical churches, and this is something relatively new. The conference of about 300 pastors, missionaries and church workers organized by World Vision drew together evangelical leaders from every part of the country.

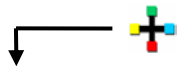
Emphasis is being placed by a number of the churches on the translation of the Bible into tribal languages: work is proceeding on Guarani, Lengua, Sanapana and Chulupi translations.

As in other parts of the continent, relations between Roman Catholics and Evangelicals are changing drastically, and the Catholic authorities are encouraging their people to study the Bible. An important step in the direction of closer co-operation among Evangelical churches has been taken during the year with the formation of the Paraguay Evangelical Co-ordinating Commission. This will deal with united evangelistic efforts, contact with governments, and relations with organizations abroad.

The Federation of Evangelical Churches in **Uruguay** has undertaken during the year an ambitious reorganization of its work. Its three Departments of Study, Inter-Church Aid, and Evangelism and Ecumenical Action have begun to develop very far-reaching programmes. Studies have been undertaken on the religious situation, agrarian problems, Roman Catholicism and 'the missionary structure of the congregation'. There have been two simultaneous campaigns

of evangelization, one in Montevideo and the other in the interior of the country, and the member churches of the Federation have a daily broadcasting programme.

The paucity of ministerial training in Chile, where the vast majority of Protestants belong to Pentecostal churches which have had little organized system of ministerial preparation, has been a source of some concern to church leaders. During the year, an important step forward has been taken with the development of plans for united training in this field. A constitution for a combined Evangelical Theological Community has been accepted by ten Chilean churches, including five Pentecostal groups. Financial help for the project is being given by the



Theological Education Fund, and the Community, which will be sited in Santiago, is expected to begin operation in March, 1965.

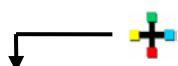
The first Institute for Leadership Training in Urban Situations was held in September under the auspices of the Latin America Junta for Church and Society, with the co-operation of the Department of Church and Society of the Evangelical Council of Chile. The Institute, which was attended by about thirty delegates from Chile, Argentina, Bolivia, Brazil, Peru and Uruguay, discussed various aspects of urbanization and its challenge to the Church.

The economic situation of **Peru** has improved, though its benefits have not been duly distributed. There has been some labour unrest in the capital and coastal region, and tension and some violence between the large landholders and the Indian communities in the southern and central hills. But the agrarian reform approved by Parliament started on an experimental basis, and the general atmosphere has improved. However, if the new hopes aroused by this legislation are not satisfied, there will be violence and even revolution. Protestant work in Peru has grown, and there is a new spirit between Protestants (Evangelicals) and Roman Catholics. An exceptional period of religious liberty was enjoyed during the year. The Social Service Committee has distributed clothing and food received duty-free from the USA to more than 12,000 persons by means of 170 evangelical institutions. It also organized a programme of education for responsible parenthood and family planning, and distributed informational material. The Evangelical Alliance Mission, which operates Radio El Pacifico, has joined the Evangelical Council.

The Bible Society has distributed 349,000 Bibles and portions of the Scriptures, and is planning to triple this amount by 1966. The National Evangelical Council is well advanced in its preparations for a national pastors' conference to be held in Huampani, on the outskirts of Lima, in February under the auspices of World Vision.

In autumn 1963, the Anglican Bishop of Chile, Bolivia and Peru invited the Australian CMS to begin new work in Peru. The invitation was accepted, and in April and May 1964, the Bishop made a five-week survey of the country in order to advise the CMS on the most pressing opportunities. At the time of writing, the Society's immediate needs are for pastoral workers to undertake evangelism in the northern coastal towns of Trujillo, Chiclayo, Piura, and possibly Chimbote.

Bolivia is to have a campaign of Evangelism in Depth. The greater part of the Protestant family will be participating. A national assembly,



concerned with the selection of personnel and questions of finance, was held in Santa Cruz in August, and another was planned for early 1965.

In February the Bolivian Protestant Commission on Social Action was formed, the first national, interdenominational organization to be created. It will be concerned with group planning for social action and will undertake community development projects. An adviser has been sent by Church World Service, and the Mennonite Central Committee is co-operating.

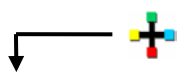
In September 1964, the first group of Korean immigrants reached Bolivia. Immigrants from the East already number between ten and fifteen thousand and include Japanese, Okinawans and Chinese. The arrival of the Koreans will mean the establishment of further colonization projects in the Alto Beni area.

The main development in Protestant work in **Ecuador** during the past twelve months was the formation in January 1964, of the Confraternidad Evangelica Ecuatoriana, bringing together officially designated representatives of ten denominational groups at work in the country. The Confraternidad was formed chiefly to secure religious liberty and to maintain opportunities for Protestants under the provisional military government which has been in power for a little over one year. There are possibilities that this Protestant organization may grow into a federation of churches.

The military government has been fairly well accepted by all political groups, except the few communist elements, some of which have been forced into exile. The long-awaited Agrarian Reform Law was decreed in July 1964, and promises to decrease the size of some of the feudalistic landholdings and help in the colonization of vast jungle areas. So far, the military junta has done nothing to cause any difficulty for Protestants.

The Inter-Mission Fellowship, an informal association of missionaries of almost every group, is beginning to talk of developing a co-operative programme to include Ecuadorian pastors and leaders. This would involve meetings in Spanish, instead of the present three-day annual spiritual retreats in English. Four sessions at the 1964 retreat were in Spanish. A Pentecostal group was welcomed into membership of the Inter-Mission Fellowship.

Evangelical churches in **Colombia** appear to grow slowly, the exceptions this year being the Christian and Missionary Alliance and the Lutheran foreign communities. Reliable statistics are lacking, but



it is thought that the total number of baptized members of evangelical groups may be about 45,000. The YMCA has started work in Bogota, and the Overseas Crusade (Palo Alto, California) has sent two missionary couples for evangelistic work. The Confederation provides a point of meeting for the diverse groups working in the country, but it is hardly a manifestation of the evangelical personality of Colombia.

A significant new development has been the formation of local interdenominational boards in Bogota and Barranquilla for the promotion of study and action on social issues. Episcopal, Lutheran, Pentecostal and Presbyterian churches are collaborating.

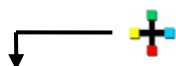
The climate of relations between Roman Catholics and Evangelicals continues to improve. There is more frequent contact and dialogue between priests and pastors, and while attacks on Protestant churches sometimes take place in outlying places, they are repudiated by public opinion and by the hierarchy.

Evangelicals in **Venezuela** have been concerned that the signature of a new agreement between the state of Venezuela and the Vatican might endanger their freedom. However, it is too early yet to comment on the effects of the agreement, and the general improvement of relations between Catholics and Evangelicals gives ground for confidence. Work is proceeding vigorously with a campaign of Evangelism in Depth, in which most of the Evangelical churches are sharing.

The universities are felt to be places of exceptional importance at the present time, being the scene of a severe ideological conflict between Marxism and Roman Catholicism. Evangelical students, of whom there are increasing numbers, find it difficult to make an effective witness in this situation, and the work of the Student Christian Movement has been of increasing importance.

Central America And The Caribbean

There have been a number of events of general interest to the whole area. The Methodist Conference of the Caribbean addressed a letter to the WCC asking for a second all-Caribbean conference of churches to carry forward the work begun at the 'West Indies Consultation' in 1957. Other churches are being consulted about the proposal. The WCC sponsored a seven-week Seminar on Christian Home and Family Life for the whole region, which was held in Antigua and led by Dr and Mrs David Mace. Plans are in hand for following it up in various territories. The South Caribbean Ecumenical Committee on Missions

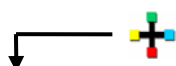


(ECOMICS) published the report of the consultation on work among East Indians which it organized at the time of the visit of the Rev. (now Bishop) C. S. Sundaresan. This Committee has also helped to form a South Caribbean Institute for Religious and Social Study at St Andrew's Theological College, San Fernando, Trinidad. The Institute conducted its first seminar in August and September, on the Christian approach to Hinduism and Islam. Twenty-five delegates from Anglican, Baptist, Lutheran, Moravian and Presbyterian Churches participated. The first South Caribbean Conference on the Church and Public Education was also held in San Fernando, with representatives from the above Churches and from the Roman Catholic Church. The meeting made plans for yearly summer courses for teachers.

The conflict which broke out in **Panama** in January provided opportunities for Christians on both sides to exercise a ministry of reconciliation. Sometimes, alas, unthinking political partisanship took precedence over Christian concern for understanding. The Roman Catholic Bishop McGrath made an effective radio appeal to both sides, and the visit of Mr Tschuy of the WCC was the occasion for an effort to bring about common consultation on the needs of the area. Inter-Church Aid has made possible the opening of an old people's home in Colon, which is described as 'the first tangible effort of a group of non-Roman churches working together'. Churches in the **Canal Zone** have helped missionary work among the Panamanians. Southern Baptists report impressive successes and Lutherans have started work. Development of Episcopal work has led to the creation of a new missionary diocese and Panamanian clergy have been trained.

Costa Rica has suffered severely from the prolonged eruption of Irazu, which covered parts of the country in an avalanche of volcanic ash. The Evangelical Alliance has sponsored a big programme of relief, and has also sent out fourteen 'goodwill caravans' to bring help of various kinds to backward districts, as well as to preach the Gospel. Several new groups have entered the country during the year, and the missionary language school has a record enrolment of 220 young missionaries. The action of the Alliance last year, to forbid even correspondence with international Christian bodies, has now been rescinded.

The main event in church life in **Honduras** during the year has been an Evangelism in Depth campaign under the guidance of the Latin America Mission. All but three of the evangelical groups in the country have been involved in preparing, studying, providing personnel and worshipping together in this venture, which was launched in July 1963



and reached its climax in April 1964. Conversions are estimated at about 5,000, and at least 110 new congregations were formed.

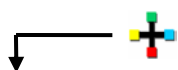
Protestants in **Guatemala** have increased to ten per cent of the population of four million, and show remarkable creativity. One of the most imaginative projects ever to come before the committee of the Theological Education Fund is the new plan of ministerial training through a series of regional training centres linked to a central seminary. This pioneer experiment is enabling the Presbyterian Church to provide an excellent ministerial training for a much wider

circle of more mature men, while they continue to earn their living in secular work. In the field of medicine, the same Church has had the unusual courage to close down and sell a central hospital in order to make available medical help to rural areas. Bible translation continues, and new patterns of distribution are being developed.

British Honduras, with a population of 95,000 has received internal independence this year. Seven denominations and the YWCA cooperate in the Christian Social Council, which has an Adult Education and Social Service Programme. However, during the year co-operation has been weakened by the withdrawal of the Anglicans. In October 1964, a Family Life Conference was organized by the Council to consider the growing problems affecting family life and ways of meeting them.

Towards the end of 1963, Radio Progreso, **El Salvador's** new Christian radio project, was broadcasting four hours a day, and planning to increase its programme as funds and personnel became available. Although the station did not yet cover the whole country, appreciative letters had been received from listeners thirty or forty miles away. For the second year in succession, a special one-month evangelistic effort was organized by San Salvador's First Church (Baptist). The campaign attracted much attention and led to many confessions of faith.

Evangelical churches in Cuba continue to impress visitors with the vigour and courage of their witness. Problems created by the action of the US Government in preventing the transmission of funds by American missions abroad have been overcome through ecumenical action. There is disappointingly little evidence of willingness to see the present situation as a summons to joint action. In addition to chronic political and economic problems, **Haiti** has had to face the devastating visit of Hurricane Flora, and the churches, with ecumenical assistance, have had to devote a great part of their energy to relief work. An interesting token of the growing importance of evangelical witness was the invitation of the President to Protestant leaders to hold a service



in the palace. In 1963, the **Dominican Republic** rejoiced to have their first freely elected president. Their dreams ended with the coup d'état which put the military in charge. US support of the regime is helping the economy, but elections are postponed. The churches continue to cooperate in social service, but hope to move on from food distribution to community development. Evangelistic campaigns on the lines of those conducted by Dr Billy Graham have brought accessions to the churches during the year and strengthened co-operation. A campaign of Evangelism in Depth is planned for 1965, and a nation-wide literacy campaign has been launched under evangelical leadership.

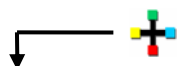
In January 1964, a new Protestant Centre was dedicated in Rio Piedras, **Puerto Rico**. The centre, the first of its kind in Latin America, houses the Evangelical Council, the United Evangelical Church, the Lutheran bookstore, the American Bible Society and a Protestant publishing house. The new structure has rapidly become a symbol of Christian co-operation in the country.

Under the sponsorship of the Evangelical Council of Puerto Rico, Mr Roberto Morales has been appointed full-time Executive Director of Church Planning, and began his work in July 1964. A large number of denominations which are not in the Council are participating in this co-operative venture. The Salvation Army has become a full member of the Council, and formal conversations are now under way with the Lutheran Church in America and the Protestant Episcopal Church, with a view to their entry into the Council.

The Evangelical Seminary of Puerto Rico is constructing a new library and has also initiated a four-year programme of summer schools for the lay pastors of the Dominican Evangelical Church. The initial sessions were held in July 1964. In addition to the day classes offered for the pastors, a number of lay institutes on the mission of the Church were held in different parts of the country.

This year has seen a number of developments in the field of Christian literature. The Seminary and the Lutheran Bookstore together sponsored a programme for the distribution of the basic texts which are being produced by the Theological Education Fund. The Seminary is also planning a series of twenty 'pocket books' for university students, which will begin to appear early in 1965 and will be distributed through out Latin America.

In **Jamaica**, the Christian Council has been reorganized as a Council of Churches. The Anglican Bishop has reiterated the statement that the Diocese will not join the Council. The Week of Prayer for Christian



Unity was the occasion of a remarkable meeting in which bishops of the Roman Catholic, Anglican and Moravian Churches participated and expressed penitence for offences committed against each other. A Joint Committee of the Congregational and Presbyterian Churches has asked for authority to prepare a plan of organic union. Anglican and Methodist leaders have sent a joint pastoral letter to their people, urging united worship and evangelism.

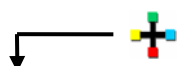
Plans for the united training of the ministry have advanced. With help from the Theological Education Fund, a site has been secured near the University for a united theological college in which Anglicans, Baptists, Congregationalists, Disciples, Methodists, Moravians and Presbyterians will collaborate.

The Council of Churches sponsored an Ecumenical Youth Conference in August. Two hundred young people participated, including Roman Catholics and Anglicans and representing several Caribbean territories.

The scattered islands of the **Lesser Antilles** have in common a Christian tradition, with the corresponding temptation to the churches to be backward-looking, anxious and divided. The general unwillingness of the Anglicans – in most places the strongest body – to co-operate with others is a serious source of weakness. There are, however, encouraging evidences of moves towards unity, and the changing relations with the Roman Catholic Church are likely to be of increasing importance. The conversations between Anglicans and Methodists in

England have encouraged their brethren in the Caribbean to do likewise. Barbados has had a stewardship campaign. In Antigua, the Moravians are building a number of new churches. The introduction of a new 'Caribbean Christian Living Series' for (Anglican) church schools has been both welcomed and criticized. The Antigua Seminar on the Christian Home and Family Life has drawn delegates from many of the islands. The tourist industry in many islands is becoming the main pillar of the economy, with serious implications for the life of the indigenous churches. A correspondent writes, 'The work of the Church is not strictly missionary, but rather pastoral'. Perhaps the greatest need of the Caribbean churches is to learn that this can no longer be so.

The churches in **Trinidad** and **Tobago** were challenged by Hurricane Flora to a major effort of relief, many villages in Tobago having been completely destroyed. The assistance given by WCC Inter-Church Aid has helped to simulate more serious consideration of inter-church relations. There is a special need to face more seriously together the missionary task among the rapidly growing Hindu and Muslim communities.



At the time of writing, the situation in **British Guiana** is still uncertain. A long season of arson, murder and racial conflict has been followed by an uneasy calm. Attention is focused on the December elections and the prospect of a coalition government, and many are looking to the future with some degree of hope.

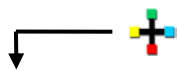
In this context, the churches are all aware of the need to equip the laity to live out the Gospel in the world. In April, the Council of Evangelical Churches sponsored a Preliminary Consultation on 'The Church's Task in British Guiana', preceded by an eight-week series of

seminars in which laymen took an active part. For the first time, Anglican observers shared in the study and discussion. The Presbyterian Church is building an interdenominational lay training centre near Georgetown. In addition to seminars, retreats and study projects, the centre will sponsor a travelling library and correspondence course, and will also provide space for some interdenominational institutes and theological studies. It is hoped that the project will become ecumenical, and that a Guianese or a West Indian director may be found for the centre.

A valuable seminar on 'Christianity and the Labour Movements' was held in August and attended by sixty people. Publication began in May of a new ecumenical periodical, *Ferment*, which will aim to promote effective Christian witness, especially by the laity, in the particular social, economic and moral situation in British Guiana to-day. The Feeding Programme begun during the eleven-week strike in 1963 has continued, with funds from World Relief Service and Oxfam, and is meeting a real need.

Unlike British Guiana, the Dutch colony of **Surinam** enjoys a stable political situation, in spite of the extreme diversity of its peoples. The Roman Catholic and Moravian Churches carry on their work both in Dutch and in the various local languages. The newly independent province of the Moravian Church held its first Synod this year, and published both a statement of faith and a new church order, which provides for a decentralized structure to meet the needs of the different cultural and linguistic groups. Much attention was devoted to the needs of a group of 6,000 bush negroes who were forced to leave their homes to make way for an irrigation project.

Protestants in Mexico are now about one million in number, roughly 3·5 per cent of the total population. While the population has trebled since 1900, Protestantism has increased almost fifteen-fold. The signs of renewal in the Roman Catholic Church continue to increase,



especially in respect of biblical revival and the promotion of better relations with the 'separated brethren'. The saintly Bishop of Cuernavaca, Dr Mendez Arceo, continues to be the focal figure in efforts to bring some measure of Christian charity among Catholics and Protestants. The whole country is becoming aware of these tendencies, and for the most part approves of them. This means that religion, and specifically Protestantism, is no longer a source of fear. A readiness to hear the claims of the Christian faith anew is one of the natural consequences of a better climate between Catholics and Protestants, even if, understandably, there yet remain many serious reservations about this rapprochement among sincere believers in both groups.

A major event in the last twelve months has been the CWME Mexico City meeting in December 1963. The secular Press kept the daily proceedings before the public. The world-wide mission of the Christian Church became a reality to many, for its various facets were discussed right in the capital city. Perhaps the greatest value of the meeting was its impact on Mexican Protestantism, so seriously hampered in its witness by its fragmentation. The reaction of anti-ecumenical forces to the CWME meeting on Mexican soil has been vociferous, as might be expected, but without great success.

The distribution of the Scriptures continues to increase. The Wycliffe Bible Translators continue their remarkable work in most of the eighty Mexican languages, and were recently honoured by the Government. An ambitious plan to rebuild four of the five major Protestant theological seminaries on a single site, close to the national university, is receiving the support of the Theological Education Fund.

North America

Any review of the missionary situation as it relates to the United States must begin with a survey of the extent of Christianization in the country. During the year, the statistics for 1962 were released, showing that church affiliation and the national population grew at the same rate : 1·6 per cent. 1960 had seen the peak, when 63·6 per cent of the American people were nominally affiliated; by 1962 this had evidently stabilized at 63·4 per cent. Roman Catholicism grew by 2·3

per cent, Protestantism by 0.77 per cent. These figures are suggestive of Catholic growth. Financial support remained strong: Protestants gave almost three billion dollars in 1962, or \$68.76 per member. Only \$12.45 of this was used for purposes beyond the local congregation, and but a small

percentage went to foreign missions. The statistics tell us that nominal affiliation, church attendance, fiscal support and church vocations have tended to stabilize in the 1960s after a marked increase in the 1950s.

A study of the year's collection of Press releases concerning the churches reveals that very few have to do directly with the world-wide mission of the Church, though there was considerable preoccupation with the task of reaching the unchurched in the United States. The meeting in Mexico City received considerable attention in the religious Press, but was hardly touched upon in the secular Press. The publishing world, in so far as it devotes itself to religious books, rarely turns to the field of foreign missions. All this means that, while the churches put their usual formal energies into foreign missions, the actual concentration in these years seems to be on domestic issues. A renascent nationalism in politics, a moral uncertainty, a self-preoccupation with denominationalism, and countless other factors suggest that, for the next few years at least, Americans will chiefly turn the mirror on themselves: the effect on their view of the Church in the whole world could be dramatic.

Most illustrative of national issues was the assassination of President John F. Kennedy, and the consequent accusations and soul-searchings. There was a short-lived increase of church attendance, a marked spiritual response to both the national and Roman Catholic rites after the President's death, an examination of conscience, particularly among the young in their first real contact with chaos. But as the year passed, Americans returned to their existing patterns of national life.

The racial revolution is the domestic event which has the greatest implications for world missions. The world is undergoing a great awakening, an upheaval in which more than a billion non-whites must accomplish politically and technologically in two decades what Americans and other westerners have had two centuries to accomplish. Mission leaders point out regularly that these people will not turn for moral or spiritual guidance to a nation which systematically suppresses the rights and pursuits of their representatives, the non-white ten per cent in the United States. For this, among many other reasons, church leaders have taken a vocal and active part in support of racial change and the civil rights controversy. In August, thousands took part in a peaceful 'March on Washington', Christian leaders, such as Martin Luther King, Jr, were in the news constantly. Burnings of negro churches, the death by bombing of four Sunday School girls in Birmingham, Ala., and other events symbolized the religious dimension

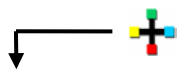
in the struggle. When the strongest Civil Rights Bill in many decades was passed in the summer of 1964, commentators gave widespread credit to the churches.

At the same time, the laity and many clergy were swept up in what is coming to be called the 'white backlash'. Vote surveys revealed that much of the strong support for a candidate considered to veil racism behind constitutional argument (Gov. George Wallace) came from lower middle-class Catholic and Protestant communities. In the presidential campaign, the party and the candidate which were widely regarded as less aggressive in the racial struggle were regularly referred to as drawing the WASP (White Anglo-Saxon Protestant) support. It is difficult to measure these voters' decisions accurately, but there seems to be little doubt that many in the churches are protesting, or at least are unenthusiastic, about church leaders' attempts to involve them in the morality of the cause of civil rights. If the United States retreats from its hard-won

new commitments to racial equality in practice, the implications for world missions will be obvious.

Another element in the national uncertainty and introspection is the definition of the role of the spiritual in the life of the nation itself. Supreme Court rulings of 1962 and 1963 were intensely debated. Early in 1964, Congressman Frank Becker of New York was one among many to introduce a proposed Constitutional Amendment, which would allow for a great increase of legal religious ceremony in schools and public institutions. The amendment was proposed and drew support in a spirit of reaction against the Court which had limited and forbidden devotional use of the Bible and prayers in such public schools. Again, a breach between leadership and rank and file was apparent. More than seventy per cent of the American people and, presumably, about that percentage of church members opposed the Court decisions. It was assumed that about the same proportion of the population would support the Constitutional Amendment in reaction. Yet the leaders of most Protestant denominations, almost all Jewish leaders, and a great number of Roman Catholic spokesmen testified against the amendment. The future of the proposals is now uncertain. Church leadership opposed them because they would change the effect of the First Amendment to the US Constitution which has provided such a favourable basis for religion in the United States, and because they feared the beginnings of state dominance and control in religion.

How Americans decide to connect God and Country in an era of nationalism will continue to have an effect on their view of mission to



those who do not share their nationhood. The attempt to define the United States as a Christian or religious nation over against its ideological enemies indicates the mood of self-preoccupation as a limitation of mission.

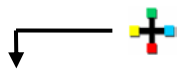
The most celebrated ecumenical setback of the year came at a consultation on church union at Princeton, New Jersey, when Methodists raised a number of critical questions for the other denominations who were participating. The ecumenical timetable was clearly postponed by the Methodist action. The Southern Baptist Convention, at its annual convention, expressed itself strongly against the ecumenical movement.

Few missionary events, controversies, consultations or institutions were as celebrated as these domestic and introverted concerns during 1963-4. Nothing seems more important for a report such as this than a discussion of these trends, which often distract from the world mission of the Church. Americans appeared to be going through a period in which great numbers of Christians were resisting the ecclesiastical leadership which wanted them to participate in the world-wide and revolutionary change that had such a strong bearing on missions.

Canada is going through a major political crisis with the awakening of French Canada and the rise of the separatist movement. The long threatened 'revenge of the cradle' – when Roman Catholics would become the majority community – is now imminent. But this happens at a moment when the Roman Catholic Church in Quebec is no longer the obedient (or – according to your point of view – reactionary) society that it used to be. Quebec is enjoying a revolution. The younger clergy stimulated it, but the older go along with it. Some of the great conservatives have become leaders in the movement of renewal, and some of the most responsible revolutionaries in Quebec are the clergy. Canada is in an ecumenical mood. The Church has an opportunity to ease the heightened tensions of race and language which threaten national unity.

The most serious problem of the Protestant churches is a shortage and a restlessness in the ministry. Young people are flocking to the universities. Big firms are reaching down into the high schools to grab the ablest young people. But each year the major churches report to their annual conferences that they have not enough men to fill the vacant pulpits. The fundamentalist sects, with lower educational standards and lower salaries, have been successful in securing full-time workers. But the main Protestant bodies have been concentrating on the problem of the ministry

for two decades without being able to hold the line. Many expedients have been attempted. A good many older



men, some as old as sixty, have left their secular work and entered full time service. Baptists and United Churches both ordained women. But there is a restlessness among the women and a concern that they have not yet been accorded equal rights and privileges with the men. Among younger ministers, there is a restlessness about the traditional role of the minister of Word and Sacraments. One of the best illustrations of the mood appeared in the agenda for the biennial meeting of the General Council of the United Church of Canada. Some 89 memorials came to the Council from the presbyteries and conferences. Half of them (44 to be precise) were on some aspect of the ministry.

The principal churches have produced new curricula and refashioned their whole teaching programme. 'Fundamentalism and modernism' have become matters of controversy on the front pages of the newspapers. There are indications, though, that the gap between pulpit and pew may have been wider than most ministers and theological professors realized. Ministers have been claiming that young people are going to university with a grade twelve education in English and Science, and a grade three education in Religion. The new curricula have been designed to, correct this, and the emphasis has been put on Bible study in the home. While the aim is to prepare young people for an encounter with the world without having their faith destroyed, for many older people it is proving to be an upsetting encounter with the Bible for the first time.

All that can be said for the twenty-year-old union conversations between the United Church and Anglicans is that they are still having them; but not many. Dialogue with the Roman Catholics is a real thing. Most discussions towards organic union among non-Roman churches have been so much muttering in high places, and not much better in low places. In architecture, Roman Catholics have become more exciting and experimental than Protestants. In some of their churches, the altar looks much more like the Protestant communion table. Protestants continue to emphasize the historic chancel and their communion tables look like altars.

A few years ago the emphasis was on gymnasia, halls, bowling alleys, even swimming pools. The business of making the church the community centre, or at least the social, cultural, recreational centre, for its members came out of the North American experience. The present emphasis is on the church as a teaching, worshipping, and witnessing community; and the minister tends to think of himself more as a teacher and counsellor, and less as the organizer of a full programme of community life within the household and family of God.

All material is reprinted with permission from the Newbigin family, the Newbigin Estate and the publisher. All material contained on the Newbigin.Net website, or on the accompanying CD, remains the property of the original author and/or publisher. All rights to this material are reserved. Materials are not to be distributed to other web locations for retrieval, published in other media, or mirrored at other sites without express written permission from the appropriate parties. The material can be used for private research purposes only.