



A Survey Of The Year 1964-5

1966

J.E. Lesslie Newbigin

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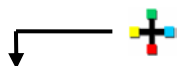
Australasia And The Pacific

The churches in **New Zealand** broke new ground during the year in strengthening their relations with churches in some other countries. After long negotiation, eight delegates from the Council of Churches in Indonesia visited New Zealand and, coming at a time of international tension, contributed to a better understanding between the churches in the two countries. In the community at large there was some suspicion and misunderstanding, but the National Council of Churches in New Zealand was unanimous in setting a high value on the visit.

Twenty young men and women attended the Asian Christian Youth Assembly in the Philippines in January and came back fired with a new passion for unity across national and racial boundaries. The Fourth Ecumenical Youth Conference was held in Hamilton at the end of 1965. Participants numbered 1,500, including youth delegates from several Asian countries.

For the second time in its history, the Moderator of the Presbyterian Church was a layman, Mr D. N. Perry. His term of office was notable for its peace-making efforts for Vietnam. As a member of the Laity Committee of the East Asia Christian Conference, and with backing from the National Council of Churches, he met Dr Niles and Dr Kyaw Than, and together they worked out plans for the relief of suffering in Vietnam and ways to bring the warring parties to the conference table.

Following the appeal of the National Council of Churches, the record sum of £65,000 was received for a number of service and missionary



projects and programmes, in addition to the sums contributed to missions by the Anglican Board of Missions (£100,000), the Presbyterian Overseas Mission Board (£100,000) and other churches.

Through the Resettlement Department of the National Christian Council, the World Council of Churches settled seventy-three Russian Old Believers from Hong Kong in Southland, New Zealand. These families were generously sponsored by local congregations.

The Anglican Bishop of Auckland and Sir Eruera Tirikatene, senior Maori Member of Parliament, advocated a boycott of rugby football matches played against the all-white team known as 'South Africa'; but there was a division in the churches on whether this was the right method of showing support for the oppressed people in South Africa.

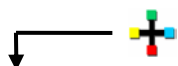
For the first time, two Roman Catholic priests attended the annual meeting of the National Council of Churches; and there was a marked increase in co-operation between Roman Catholics and others in observing the Week of Prayer for Christian Unity. With the participation of the Anglicans, church union negotiations entered a new phase, and there is a new hopefulness about their progress.

In Australia, thinking was stimulated by the Bangkok Assembly of the East Asia Christian Conference, with its emphasis upon 'The Christian Community within the Human Community' and its suggestion of forward thinking and planning by national councils of churches. The Australian Council of Churches commissioned two volumes of essays on 'National Christian Strategy', which formed the basis of a very worth-while consultation held at the time of the Council's Annual Meeting in February. The essays will be published this spring, and the report of the consultation is available as a third volume.

At this consultation, certain groups felt strongly the urgency of church union and the need to suggest target dates. The Anglicans and Methodists met separately, and both brought proposals for union by a fixed date to the Annual Meeting of the Australian Council of Churches.

The Council, however, found that it had no constitutional powers to take any initiative in respect of church union; and the question of its role in such matters was referred to the member Churches. Meanwhile, the Churches concerned are considering the possibility of covenanting together to enter into union by a certain date.

A major event that also took place at the Annual Meeting was the integration of the National Missionary Council of Australia with the Australian Council of Churches. The NMCA thus became a Division of the Australian Council of Churches.



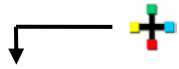
Contact with Indonesia was a marked feature of this year. Three Indonesian leaders were present at the Annual Meeting of the ACC, and in the following month, twenty-five Indonesian church leaders arrived in Australia for a month's tour, during which they made contact with church members and leaders in various parts of the country. Their visit was a valuable contribution to better understanding between the two countries, which were on opposite sides in respect to the confrontation between Indonesia and Malaysia. Two Malaysian laymen also visited Australia, and there are plans for more contact with these two countries.

A new venture was the sending of an ecumenical team to visit the missions and churches of Papua and New Guinea. The team consisted of the Executive Officers of six mission boards and societies working in those territories, together with the Secretary of the Division of Mission. The mission board secretaries had often visited their own missions, but had never gained a comprehensive view of church life and work in this area. They spent a month travelling, seeing and discussing the work of their respective missions, learning from one another and also ecumenically stimulating church leaders. They also had the opportunity of discussions with the Roman Catholic Church and the Unevangelized Fields Mission. One consequence of the visit was that representatives of seven Churches, including the Roman Catholic, came together for a consultation on the role of the Churches in relation to the university to be established in Port Moresby, and were able to reach a large measure of agreement.

During the visit of the Rev. R. K. Orchard to Australia, a national consultation on the preparation of missionaries was held near Sydney, to discuss the report of the Toronto Consultation on this subject and the resolutions of the Mexico Meeting of the Commission on World Mission and Evangelism. Mission boards and missionary training-colleges were well represented, and there were also participants and speakers from Africa and Asia.

In Victoria, some progress towards Joint Action for Mission has been made in terms of new housing areas and industrial suburbs. In Hazelwood (a new industrial town) the Anglican, Methodist and Presbyterian Churches and the Churches of Christ (Disciples) have combined to establish a joint ministry and have agreed on one minister for a single congregation.

In respect to church-world relationships, Australian Frontier has begun an important task. Consultations on a wide range of topics were



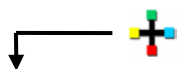
held in most parts of Australia and were remarkable for the variety of people they brought together from various sections of the community. Several consultations on 'The City of Tomorrow' brought together many people, all involved in the future of the city, but few of whom had previously had any contact with the others. It was clear that there are substantial gaps between the planners and administrators and the general public. Frontier has performed a valuable function in bridging these gaps, as well as in providing the opportunity for some constructive thinking about the future. Similar consultations were held in connexion with training for youth leadership, and have led to a number of new initiatives at the federal and local government level.

At the national level, an important course on 'The Service of the Church in the Twentieth Century' was held for ministers and laymen, led by Dr Colin Williams. The course, which was the first of its kind in Australia, was attended by thirty ministers and twenty laymen. It proved very influential, and it is planned to hold a similar course each January.

The Overseas Service Bureau sent abroad thirty young Australians in 1965 under its Australian Volunteers Abroad programme, begun the preceding year. It also recruited a significant number for longer service in the developing countries of Asia, Africa and the Pacific. The Asian Christian Youth Assembly captured the imagination of Australian youth. Sixty Australians, including three Aborigines, attended the Assembly and gained new international and ecumenical insights from it and from the associated travel in Asia.

The rights of Australian Aborigines have continued to concern the Council of Churches. A paper on 'The Land Rights of Australian Aborigines', prepared at the request of the Council by the Reverend Frank Engel, revealed that the Aborigines have no land rights or title in Australia, and advocated both the granting of such rights and the payment of compensation for the loss of land. As a result, the Council has taken up the matter with the Federal and State Governments. At its 1965 conference, the Federal Council for the Advancement of Aborigines adopted a similar policy in respect to land rights and land compensation payments.

Preparations for the 1966 Church and Life Movement were a major development. It is expected that this year 100,000 people will take part in a seven-week programme of study, led, by means of weekly radio broadcasts, by the Reverend Edwin Robertson. Extensive training of both ministerial and lay leaders for such study groups began in 1965



and was carried out on a regional and a local basis. The purpose of this study programme is to awaken church members to the changed sociological situation in which the churches now exist and to introduce them to thinking about the mission of the Church in the world. It is also planned to draw into the groups those who are not church members, and so to encourage a church-world encounter at the local level. This programme, which resembles a widely dispersed *Kirchentag*, is probably one of the most important steps taken by the churches for some time.

The growth of inter-church relations in the Pacific, which has been notable since the Samoa Conference in 1961, has continued. At its meeting in Tonga in April, the Continuation Committee of the Pacific Conference of Churches finalized arrangements for the inaugural Assembly of a permanent Pacific Conference of Churches, which will

be held from May 24th to June 5th, 1966, at Lifou in the Loyalty Islands. It is expected that the Assembly will formally adopt the Constitution drafted by the Committee, and it will also discuss topics of concern to all the churches, such as education, marriage, custom, stewardship and citizenship.

Plans for a theological college which would train ministers for all the churches of the Pacific are now becoming a reality. At the beginning of 1965, the corner-stone of the Pacific Theological College was laid at Suva, Fiji, by the Archbishop of Canterbury, and building has gone on steadily. Dr G. A. F. Knight has been appointed first Principal of the College, which is expected to be officially opened this year.

The Melanesian Council of Churches was formed at Port Moresby on June 23rd, and includes the Anglican, Baptist, Lutheran, Methodist and Papua Ekalesia Churches, together with the Salvation Army. Invitations to join the new Council have been extended to seven other missions and churches in Papua and New Guinea. One of the Council's first tasks will be to co-operate with the Roman Catholics in establishing a joint religious centre in the University which is planned for Port Moresby. It will also sponsor a survey of education in Papua and New Guinea.

Europe

For **Great Britain**, the year 1965 came between the first British Faith and Order Conference at Nottingham in the autumn of 1964 and Dr Billy Graham's forthcoming Crusade in London in June 1966. The uncertainties of the previous year continued and even increased. Agnosticism was a little more aggressive among intellectuals; but this



may be good for Christians in the universities, making them face the fact that faith must be commended not so much to Christians of other churches or parties as to those who do not accept Christianity at all.

Within the Church, every suppressed doubt and every secret fear that gnaws at faith has come into the open: some of the clergy openly expressed views that, even in the recent past, would have been considered tantamount to a rejection of Christianity. The SCM was in disarray and changes that are being made had not had time to take effect. At first sight, the Church seemed to be in sore confusion.

At the Nottingham Conference, however, one saw a different face of the Church-the Church that believes, not blindly or without reflection, but believes and had the courage to call on the churches that belong to the British Council of Churches to enter into full organic union by 1980. The '1980 resolution' has led to a quickening of church life and has changed the perspective: joint meetings between Roman Catholics and conservative evangelicals are advocated, without arousing instant horror, and soon, no doubt, will be taking place. It has also helped to set the scene for Dr Billy Graham's visit this year. The prospect of the Crusade arouses some fervent support, but there is also opposition. However, this opposition is different from that of ten years ago, when Dr Graham came to Harringay. This time the Crusade has strong support from a great part of the establishment and this support cuts across the old party lines. On the other hand, some of those who look askance at the Crusade are extreme Calvinists.

It may be doubted whether the average man's attitude to Christianity has changed as much as might be supposed from reading the newspapers and looking at television. A recent survey showed that 72 per cent of all marriages are in church-a higher figure than a few years ago. More surprisingly, 70 per cent of the people questioned said that they both knew their vicar and had spoken to him. Regional differences are great, and there are areas where the Church is strongly entrenched as well as areas where church life is weak. Moreover, poor congregations do not tell the whole story. People who will not yet go to the church building come gladly to the intimate meetings of house churches. It has been argued that in future these small gatherings will take the place of traditional worship in church. Such an opinion is controversial, but it appears highly

probable that in future small and more intimate groups will be a necessary half-way house for many who are on their way into the Church, and will build up the spiritual life of those who already belong to it.

The most significant event in Scotland during the year was the inauguration in December 1964 of the Scottish Churches' Council, incorporating the former Churches' Ecumenical Committee, the Scottish Churches' Ecumenical Association, the Tell Scotland Movement (with the national Kirk Weeks), Christian Aid and Scottish Churches' House, Dunblane. The Council, of which eight branches of the Church in Scotland are members, seeks to promote unity between the Churches, but sees the need for this to be related to national and local mission, undertaken jointly by the Churches. Its first main meeting was held in May.

The fourth national Kirk Week, sponsored by the Council, was held in Perth in September on the theme 'Life Together', and received considerable coverage on radio and television. The life of the congregation, new ways of being the Church in modern society, the arts and the nation's culture, all had a place in the discussions.

The Overseas Council of the Church of Scotland arranged a large consultation at St Andrews in September, at which more than thirty leading churchmen from overseas took part and exchanged information about their churches and countries and discussed questions pertaining to the Church's one mission. The overseas delegates also attended the Kirk Week.

Industrial mission work is developing through the activity of an industrial organizer who serves the Church of Scotland and, more recently, other Churches through an inter-church committee. An important step was the decision of the General Assembly of the Church of Scotland in May to appoint two more full-time industrial chaplains, in addition to the chaplain already at work in the Clyde shipyards.

The restoration of the Iona Abbey buildings, begun twenty-seven years ago by the Iona Community, was completed in the summer, and the right and full use of the buildings is now the subject of much discussion in the Community. Following the appointment of a fulltime organizer, seaside mission work was also extended and teams of ministers and lay people visited thirteen centres. The various ecumenical and denominational centres continued to develop rapidly, and all report increased bookings and a greater use of their premises. This indicates the opening up of conversations, consultations, conferences and discussions between the churches and among ministers and lay-people – a feature of the present quest for the meaning of the Church and the meaning of the world today.

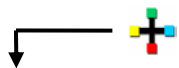
For the Church in France, the main emphasis has been on relations

between the Church and the world and on the presence of the Church in the world. Research along these lines, both theoretical and practical, is being undertaken by adult and youth movements, by the Churches themselves, and by the research centres that have been established in many regions. The Four-Year Plan for the Churches in the Paris area is entering its third phase. An index of about 15,000 names has been prepared, arranged according to centres of activity (for example, education and industry), and teams will now seek to discover the implications of certain biblical texts for their professional life. While evangelism in its traditional form continues, notably through the work of the Assemblies of God, yet the life of the various Departments of the French Protestant Federation, and the establishment of regional teams to stimulate the different sectors of the Church's ministry, should have something to contribute to preparations for the next General Assembly of the French Protestant Churches in November 1966, particularly to rediscover Churches which really exist for others.

Within the Africa Section of the Foreign Relations Department of the French Protestant Federation, a number of different organizations, including CIMADE, *Amitie Tiers-Monde* and the Paris Mission, have begun a joint study of their common problems, both in France and overseas. The discussion covers not only questions particularly related to the Church or mission, but also those which arise from co-operation with or aid to under-developed countries.

At the General Assembly of the Paris Mission on November 4th, 1964, the Director, Pastor Charles Bonzon, was able to announce that all the Churches established overseas by the Mission had now become autonomous – that is, Churches in Cameroun, Madagascar, Togo, New Caledonia, Gabon, Tahiti, Lessouto and Zambesi. While this statement necessarily implied the need for a reorientation, it also echoed the solemn appeal made by Pastor Jean Kotto, General Secretary of the Evangelical Church of Cameroun, that the Churches of Europe should envisage joint missionary action in co-operation with the young Churches. During the year, nearly all the young Churches concerned have studied and approved Pastor Kotto's proposal, and it was expected that at the Mission's General Assembly in November 1965, the French Churches would decide on their practical response to this appeal.

The most important development last year for the Church in Belgium was the growth of the Theological Seminary in Brussels, which now has eighty students, including several from Africa and South America.



With the help of churches in other countries, the Council of the Seminary has been able to purchase a suitable building. The Seminary provides training not only for future ministers of the churches, but also for those giving religious instruction in state schools, where there is a rapidly increasing demand for Protestant courses.

A number of new parishes have come into being, notably Brasschaat, a suburb of Antwerp, and Beerse-Mol, an atomic centre. In the new industrial area of Limbourg, the Belgian and German churches are making a joint effort to establish new parishes. In the Liege area, a group of young Christians calling themselves *Les baladins de Canaan* are helping local parishes in their evangelistic outreach by means of drama and music. In the same district the churches are studying the possibility of creating a regional parish (*eglise consistoriale*). Work among young Congolese students in Belgium has developed to a point where the *Foyer Africain* has had to move to a larger building. The Federation of Protestant Churches is seeking to stimulate among the parishes a movement of hospitality towards the great number of foreign workers in Belgium.

In Germany there has been increased emphasis on the Bible in evangelism. At its meeting in Frankfurt in March, the Synod of the Evangelical Church (EKD) discussed in general terms the understanding and use of the Bible and decided to set up a commission to study the subject further. The Synod also allocated three million marks to help towards making the Bible available throughout the world. On May 17th, the various Bible Societies in the Federal Republic were merged into one society, *Bibelwerk* (a step which was taken in the German Democratic Republic a few years ago). Bible Weeks were again held in about twelve thousand congregations.

In contrast to the 'kerygmatic monologue' which often characterized the evangelism of the nineteenth century, increasing stress is being put on dialogue in evangelism. At its annual meeting in 1964, the study group on the *Volksmission* sought to define 'evangelism as a dialogue'. The Evangelical Church, in its 'Message on the Day of Repentance', made an attempt at dialogue with the people as a whole, pointing out some marks of decadence in public life and appealing for conversion. Dialogue between the churches, notably between the Roman Catholic Church and Protestants, has continued; and there has been increasing co-operation in evangelistic and charitable work.

Attempts to link evangelism with action and service are being made in a number of ways, including social work, district missions and the



‘church on the move’ – a mobile chapel, or vehicle equipped with a loud-speaker and a tent. In all these activities, the Church seeks to bear in mind the fact that evangelism is not an isolated act of preaching, but that the Gospel must be addressed to people in their particular situations.

The attitude of the Government to the Church in the **German Democratic** Republic has relaxed at a number of points, though this may be purely a political tactic, with the basic objective of the State unchanged. This is seen most clearly in state legislation and in the substitution of state for religious rites (‘name consecration’ for baptism, ‘youth consecration’ for confirmation, ‘marriage consecration’ for the marriage service); and also in the establishment in the University of Jena of the first Chair of Scientific Atheism. Nevertheless, the new situation seems to afford fresh possibilities for a dialogue between the Church and atheism, though this is hindered by a marked shortage of trained people and of opportunities for public discussion.

While about 90 per cent of the population still claim nominal church membership, it must be acknowledged that the Church is becoming increasingly a minority. The shrinkage of the congregations, both numerically and in terms of their social significance, is inevitable; but it has also a positive side, in that the profile of the congregation becomes more distinct. In these circumstances, the Church is concerned to strengthen congregations that can develop in diaspora, by visiting, Bible circles and service.

The Government’s attempt to substitute ‘youth consecration’ for confirmation has met with a large measure of success, so that in some areas only a small percentage of the children are baptized and confirmed. This has led to a recognition in the Church of the need to reconsider and reform confirmation. Some church provinces—for instance, the Provinces of Saxony and Berlin-Brandenburg—have already begun to do this. This development will be of decisive importance for the structure of the missionary congregation.

Steps towards the integration of missionary work into the life of the churches in **Austria**, referred to in last year’s survey, have continued. The work of the Austrian Missionary Council during the year has been particularly devoted to this end, as well as to the cementing of ties with work overseas. The General Synod of the Austrian Church will shortly be discussing the subject of mission, and in this connexion ‘Directives for Missionary Service’ are being worked out, which will emphasize the missionary responsibility of the congregation. The group engaged in



the study on the structure of the missionary congregation drew attention to the traditional emphasis in Austria on the work of the laity, to the development of the Christian stewardship movement, and also to the need for a thorough training of the congregation before it can be effectively missionary.

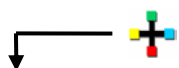
Protestants in **Switzerland** number 2.9 million in a population of 5.5 million, but only about 5 or 10 per cent of the members of the 18 cantonal churches are active in the life of the Church and regularly attend Sunday services. The average congregation tends to become introverted, and the spread of the Gospel in the neighbourhood and to the whole world does not have priority in its thinking. Only a minority are aware that all six continents constitute a mission field. Christians in Switzerland—particularly in the various church centres—are also urgently asking how the churches can better fulfil their missionary task in a changing world, since the nineteenth-century methods of evangelism, still used by small, fundamentalist groups, scarcely touch the masses estranged from the Church. At meetings and courses, efforts are being made to translate the Christian message into the present situation.

From spring to autumn 1964 the Swiss National Exhibition was held at Lausanne and the Church was represented by services, talks, films and pictures. A room for services was accessible to all confessions, and the Holy Communion was celebrated by each confession each Sunday. The

most important service, however, was probably the ecumenical prayers at midday, which brought together daily an increasing number of Protestants and Roman Catholics.

Thanks to the efforts of the Council of Churches, the Federal Council has restricted television advertisements and forbidden altogether those for alcohol, tobacco and medicines.

The Protestant churches in **Spain** suffered a temporary reverse in the autumn of 1964, when it was announced that the Third Session of the Vatican Council would not vote on the Statement on Religious Liberty. The Statute concerning non-Catholic minorities in Spain had been held up by the Government until action should be taken by the Vatican, and the delay led to a hardening of the opposition to the Statute. Protestant churches met with some difficulty in obtaining permits for places of worship, church meetings or marriage licences. However, in his speech to the nation on December 30, General Franco made an important and diplomatic allusion to the issue of religious liberty, which seemed designed to reassure the extreme conservatives, while opening up the possibility of freedom of religion. This statement

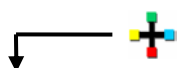


rekindled the attitude of friendliness and tolerance, and at the time of writing, no Protestant place of worship is closed, though many still have not received an official permit.

In the world at large there has been some misunderstanding of the proposed Statute, and some think it will emancipate the Protestants and grant them complete religious liberty. This is not the case. Nevertheless, the Statute is important in that it will grant the Protestant churches a legal right to existence – a right which is limited, but whose recognition will necessarily lead to other rights concerning their work and development. For the Protestant churches in the country, therefore, this is a time of reflection, renewal and preparation. Other churches, including Pentecostals, which have never developed much work in Spain, are allocating considerable resources for the purpose. Bible schools and theological colleges are being opened to train both pastors and laymen. At various levels, contacts between Roman Catholics and Protestants are becoming frequent, and in several centres joint services were held during the Week of Prayer for Christian Unity. Among a small minority there is a real renunciation of competition and a desire to work in a spirit of mutual respect.

The Movement to Promote Evangelization founded in **Portugal** in 1964; has continued to hold retreats for church workers of all denominations, as well as revival meetings in the different churches. Representatives, of the Methodist and Presbyterian Churches and of the Lusitanian Church (Episcopal) have been meeting to study the possibility of a National Council of Churches, with a view to improving contact between all denominations. So far no unanimous agreement has been reached. A progressive element within the Roman Catholic Church is encouraging Bible study by the people and the work of laymen in the Church, and showing a real desire for dialogue with Protestants; though they are meeting with some resistance within the Roman Catholic Church. Bishop Pereira of the Lusitanian Church was invited to preside at a meeting of Roman Catholics to discuss ecumenical problems from the viewpoint of both Protestants and Catholics, after which the five hundred people present joined together in the Lord's Prayer, led by the Protestant bishop.

The outstanding event for Protestantism in Italy was the Congress of Protestant Churches, held in Rome from 26th to 30th May, 1965. All the Churches, except the Italian Lutheran Church, were represented. The Congress was first held in 1922, and since that date there has been no other large assembly of the Churches for common action. In the



year preceding the Congress, the various communities had been preparing for it by studying and discussing the main themes suggested. These can be summed up in the motto of the Congress: 'United for the Gospel' – not for its defence, but for dynamic witness and service in obedience to

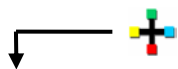
the one Lord. In this spirit of obedience it was decided to set up a Federation of Protestant Churches in Italy, as the first step towards active co-operation. The Congress also appointed a commission to be responsible for implementing its suggestions for a common service, through contact with the different churches and communities.

The Pan-Orthodox Conference was held at Rhodes, in Greece in November 1964 and fourteen autonomous Orthodox Churches took part. The Conference decided to set up two inter-orthodox commissions with a view to initiating theological conversations with the Anglican Church and with the Old Catholic Church. With regard to the Roman Catholic Church, it was agreed that each Church should study the best means of entering into dialogue and should be free in the meanwhile to develop friendly relations with Roman Catholics.

At the time of writing, the proposed new constitution for the Church of Greece has still not been voted on by Parliament, and two attempts to introduce temporary legislation making it possible to fill the metropolitan sees at present vacant have met with failure. Meanwhile, the number of vacant sees has risen from twelve in the autumn of 1964 to sixteen. In view of the urgency of the situation, the Holy Synod called an extraordinary meeting of the Prelacy. This took place at a time of government crisis which made voting on new temporary legislation impossible; and, since it still refused to apply the law abolishing the right to transfer sees, the meeting undertook to study ways and means of filling the vacant sees.

The marriage of King Constantine to Princess Anne-Marie of Denmark, which took place in Athens on 18th September 1964, brought together a number of eminent Orthodox prelates from Antioch, Jerusalem, Russia, Serbia, Cyprus and America, and gave them an opportunity to discuss several questions concerning the present state of Orthodoxy. Queen Anne-Marie, who had been receiving instruction for some months, embraced the Orthodox faith in April.

The attacks of anti-Christian forces in Sweden, mentioned in previous surveys, have continued to the point where even the value of human life is called in question. A doctor who, at the request of relatives, ceased to give life-preserving drugs to an eighty-year-old woman lying hopelessly ill and unconscious, was brought to trial and acquitted. A young



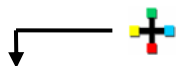
journalist, a member of the 'cultural radical' wing, who organized abortion trips to Poland and supplied doctors' addresses to young women unable to obtain legal abortions in Sweden, was charged with abetting breaches of the abortion laws. The radical Press initiated a fierce discussion on both these issues; and as a result, the Minister of Justice dismissed the cases against the journalist and the women concerned and announced further relaxations in the already liberal abortion laws. An appeal signed by 140 doctors sought to remind people of the ethical values that are being scoffed at; and the doctors were subjected to a campaign of hatred in the radical Press and on the radio. A similar appeal, signed by 140,000 women, was presented to Parliament. The question whether the lives of unborn human beings and of old and infirm people can be regulated and restricted by external considerations and interests has been discussed to a point that comes frighteningly close to Nazi views. The radical and outspoken atheistic forces are a small minority, but their influence is out of all proportion to their numbers.

Yet the vast majority of Swedes remain members of the Church, and propaganda about 'empty churches' is contradicted by statistics and opinion polls. A large number of people admit to some latent religious interest or faith, though this does not very often take an 'orthodox' Christian form. There is a danger that the present easy rules for church membership (for which not even baptism is required) encourage people, to regard religion as a not very costly trimming to a better standard of living and increased leisure time. Regular Christian ceremonies and church traditions have provided an antidote to Christianity.

Only in the field of foreign aid do the churches receive a degree of respect. The large public bodies working to give aid to under-developed areas have given some support to mission boards and invited their, co-operation to a certain extent. The stand taken on the *apartheid issue* in South

Africa by the Church of Sweden Mission Board and the mission boards of most of the Free Churches (with one or two exceptions) has also won some respect for the Church. The frequent visits to Sweden of younger churchmen may have contributed to a deepened understanding of the new situation of missions and churches, and Professor Sundkler's return from his bishopric in Tanzania after consecrating his African successor has brought the younger churches closer to Swedish university circles. An unusually large number of doctoral theses in missiology are being prepared and published.

There is some hope that the Ecumenical Year being held to

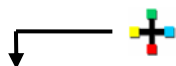


commemorate the Stockholm meeting of 1925 will lead to closer cooperation between Church of Sweden and Free Church bodies. A hopeful sign was the findings of an informal study group in Uppsala, which strongly recommended that *Missionsförbundet* (the Swedish Covenant Church) should unite with the Church of Sweden. This recommendation was studied with interest by the authorities concerned, but *Missionsförbundet* announced at its summer congress that the plan was premature.

While the impact of secularization on the pre-industrial establishment in Finland has been slower than in other Scandinavian countries, two incidents during the year illustrate the effect of a pluralistic society on church authority and ethical teaching, and also challenge the Church to reconsider the nature of her task and the meaning of her mission.

In January new church legislation worked out by the Evangelical Lutheran Church of Finland came before Parliament. Although an established Church, this Church enjoys considerable freedom, and the normal procedure has been for Parliament merely to ratify laws worked out by the Synod of the Church. This time, however, Social Democrats in Parliament sharply criticized the conservative character of the new law which, it was said, did not allow the layman adequate scope for taking responsibility in parish and church administration. The criticism seems also to have been directed at the privileged position of church legislation. However, when the newly elected Archbishop, Dr Martti Simojoki, stated that the criticism should be seen not as an attack from outside but as constructive criticism within the Church, and that it was justified, at least in intention, the storm subsided and the law was passed.

At the same time, a new storm was gathering. In November 1964 a young novelist, Hannu Salama, published his novel *Juhannustanssit* (Midsummer Dance). The book is shocking in two respects: its sexual realism in the setting of the Finnish countryside, and some words about Jesus spoken by a drunken man. On the other hand, it is a powerful description of the way young people are driven to promiscuous behaviour because of broken relationships and of their desperate longing for human warmth; and it contains much social pathos. The book clearly acted as a trigger to previously latent forces. It was attacked in the Press and later in Parliament by conservative elements, and the Church was also involved: for instance, in his address at a high-school anniversary celebration, Archbishop Simojoki criticised sexual realism in literature, clearly referring to Salama's novel. The Minister of Justice



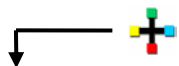
had to take action, and the author was taken to court accused of blasphemy. This caused a strong reaction against conservative elements and against the Church on the part of intellectuals, students and the political left wing. Some intellectuals, including a university professor, resigned from church membership in protest. The reaction was characterized by an over-emphasis on sex, notably in the student Press; though no coherent attitude to life and sex can be traced in these emotional outbursts. Conservative forces also became vocal in meetings and resolutions. The conservative evangelical front strongly attacked the book and all liberals, and in January launched its own weekly.

Within the Church, those elements which are not aggressively conservative have been puzzled or have ignored the challenge. 'It's a wave; it will pass', a professor of theology remarked. But it seems that this whirlwind around the Church's ethical standards should be taken more seriously. There is now a strange reluctance to preach openly on certain concrete ethical issues, such as sex: piety is an easier and less controversial subject. It is hard for the agrarian ethics of many at pulpit to keep pace with the rapid and radical changes brought about by industrialization, and in this respect at least, the old parish pattern seems to be antiquated. Fortunately, plans are being made for the research centres that are needed to make the Church's message in this world relevant, two-edged and sharp.

In Norway, the tension between those who have a rather fundamentalist approach to the Bible and those with a more 'historic' point of view has continued and even increased. In certain missionary circles the World Council of Churches is still a controversial subject, and it appears from reports received that Norwegian missionaries in Madagascar who are members of the Synod of their Church have opposed the Church's decision to apply for membership in the World Council.

One noteworthy development in recent years has been the extensive participation of students in special campaigns to raise money for projects related to the work of the missionary societies. Each year many students graduating in May and June are engaged for some weeks in these campaigns, which are both financially very successful and also an encouraging indication of the appeal of missionary work for the present generation of students.

While there is a growing understanding of the role of the laity in the life of the Church and of the need for a lay apostolate, in practice it is not proving easy to find the right way of integrating the activity of the laity into the work of the Church as a whole.

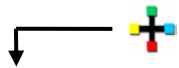


The gradual but firm integration of Church and mission in **Denmark** now seems likely to become a reality, after long preparation. While the Commission on changes in the structure of the Church may prove to be the instrument, the change springs from a much wider renewal. A council for all the missionary activities of the Church of Denmark has been set up as part of the ecumenical council, and is expected to be integrated into the normal church structure. Some experiments are being made in preparation for integration: a diocesan chaplain has been appointed in the Diocese of Aarhus, not linked to a particular parish, but available to the whole diocese to promote its participation in the mission of the Church. A young African pastor has already arrived and is preparing to take his place as a member of the clergy of the same diocese, and his presence may help to change the rather introverted but prevalent idea of a 'people's Church'. While these changes have wide support, resistance from those with a more 'national' understanding of the Church is not negligible.

The missionary societies have experienced a number of changes. The Pathan Mission has split into two small groups, while the Syria Mission, which has had to leave Syria, is joining forces with the Danish Missionary Society. In order to co-ordinate and encourage the different branches which work with the Islam Mission, a joint Islam Commission has been established, with an ambitious programme.

While there has been a growth of co-operation with other Lutheran bodies, the wider ecumenical fellowship has been somewhat neglected. In order to facilitate responsible participation in the ecumenical movement, new forms of co-operation within Scandinavia are planned and, in some instances, already functioning. The Scandinavian Missionary Council has its headquarters at Sigtuna with the Reverend Gunnar Weman as Secretary. In Denmark a study commission has been formed consisting of representatives from all the ecumenical organisations, which will function as a counterpart of the Division of Studies of the World Council of Churches, but with the added participation of the Student Christian Movement and youth groups.

The churches in the Netherlands are making increased efforts towards co-operation in evangelism. In an attempt to reach the whole of Amsterdam with the Gospel, the churches are to consult with a view to joint action for mission. Consultations between the staff of the centre for evangelism at Baarn (Gereformeerd) and the *Kerk en Wereld* centre at Driebergen (Hervormd) have led to plans for a joint study of problems in respect of evangelism. The Roman Catholics are also interested



in the possibility of participating in study projects on the apostolate. The debate on the missionary structure of the congregation continues; and there is a growing awareness among some groups of parishioners that the congregation exists in and for the world.

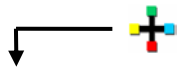
While no great progress towards wider unity is reported, the Chairman of the Ecumenical Council of Churches has circulated a plan for 'one Evangelical Church of the Netherlands', which is now being considered by the member Churches. Official conversations have been begun between Protestant and Roman Catholic theologians.

Nine non-Roman Catholic Churches took part in a campaign which raised twenty-two million guilders for church building, but which was also the occasion for wide discussion on the church building of tomorrow and, in particular, whether separate church buildings are justifiable, ecumenically and economically.

A large number of people used correspondence courses run jointly by Roman Catholics and Protestants on Ecumenism, Communism and Society Today and Tomorrow. It is becoming increasingly clear that in a society which is constantly changing, a uniform Sunday service no longer meets the need: a pluriform society requires a pluriform Church. In this connexion, a number of experiments are being made, notably by Sjaloom, an ecumenical group which includes Roman Catholics, and in the student world. There is also much reflection on the meaning of recreation and how the churches can adapt to and be present in the various areas of recreation.

Following the Mexico City Meeting of the Commission on World Mission and Evangelism, an appeal was made to the Dutch churches and missionary organizations for support for the Theological Education Fund, the Christian Literature Fund and the DWME Programme Fund. Contributions to these Funds were made for the first time in 1965.

Although relations between the Dutch and Indonesian churches had not been severed, the restoration of diplomatic relations between the Netherlands and Indonesia led in 1965 to increased contact between them. The *Kontinentale Kommission für Kirche and Mission in Indonesia*, established as a temporary co-operative body for work in Indonesia by the Basel Mission, the Rhenish Mission and the Dutch mission boards, was transformed during the year into a permanent organization for joint action for mission in the service of the Indonesian churches. During 1965, the Protestant Churches in Czechoslovakia celebrated the five hundred and fiftieth anniversary of the death of John Huss. A large gathering organized by the Ecumenical Council of Churches was



held in the Bethlehem Chapel, where Huss used to preach. It was attended by about three thousand people, including several foreign visitors. Publications issued to mark the anniversary included a translation of Huss's *De Ecclesia* and a book on *Huss and His Times*, by F. M. Bartos. There was some discussion about the possible rehabilitation of John Huss; and the Marxist philosopher M. Machovec published his book, *Can Master John Huss be Rehabilitated?* Delegates from Czechoslovakia also attended the celebrations held in Constance. The Protestant Churches in Czechoslovakia all originate from Huss, who thus represents an ecumenical factor *par excellence*.

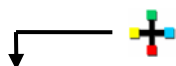
The Committee of the Christian Peace Conference in Prague was engaged in preparations for the international commissions meeting in the USSR, Austria, West Germany, East Germany

and Hungary. The Working Committee of the Conference met in Sofia and Budapest, and about two hundred people attended the meeting of the Advisory Committee in Budapest in October, on the theme, 'Solidarity and Cooperation in the Struggle for Peace and Justice'. In April a conference of Lutheran Minority Churches was organized by the Lutheran World Federation.

The commission which, with Professor Hromadka as President, is engaged in reformulating the Confession of the Evangelical Church of the Czech Brethren continued its work; and the ecumenical groups working on the Old and New Testaments published parts of their translations. Bishop Dorotej of Presov became Metropolitan of the Orthodox Church and Bishop Frank Tomasek became Apostolic Administrator of the Archbishopric in Prague.

There has been a continuing development in the intensity and range of ecumenical activities in **Poland**. The Polish Ecumenical Council reports very good attendances at the various services and conferences in its programme. There has been a considerable number of visits by individual churchmen and church delegations from other countries, and all have reported on the steady work of the Polish churches. A delegation of Polish church leaders has also visited the churches in Russia for the first time. The European Administrative Committee of the World Presbyterian Alliance held its meeting in Warsaw in May.

For Yugoslavia, 1965 was again a year of hardship. In the spring there were catastrophic floods in the valley of the Morava and, shortly afterwards, in that of the Voivodine. Finally, a violent storm, followed by hail, ravaged much of Bosnia, Slavonia and Serbia. The damage was estimated at more than 400,000 million old dinars. Food-stuffs to the



value of 200,000 dollars were sent by Church World Service and Lutheran World Service, and financial help was also received from the British Council of Churches and the Protestant and Orthodox churches in the USA.

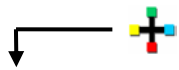
In the town of Skoplje, demolished by an earthquake in 1963, nearly all the churches were destroyed. Following the advice of some members of the World Council of Churches' staff, who visited Skoplje for the opening of 125 new houses (a gift from Inter-Church Aid), the Orthodox Church of Macedonia abandoned its plan to build a large cathedral in the centre of the town and will attempt instead to build some modest churches in the suburbs.

At present the Roman Catholic Church is the most active in the country. Its fortnightly paper, *The Voice of the Council*, has a circulation of 100,000. It is interesting, well edited and well informed, and is widely read not only by Catholics, but also by Orthodox and Protestants. In addition to the theological faculties at Zagreb and Ljubljana, nearly every diocese has its seminary, and during May and June more than a hundred Roman Catholic seminarists were ordained as priests.

Bulgaria received a number of ecumenical visitors during this year. In November 1964 a delegation including Dr Franklin Clark Fry, Chairman of the Central Committee of the WCC; Archbishop Jakovos of the Greek Archdiocese of North and South America; Dr Visser Hooft, General Secretary of the WCC; Bishop Timiadis of Meloa, representative of the Ecumenical Patriarch of Constantinople to the WCC; Archpriest Borovoi, representative of the Russian Orthodox Church to the WCC; and Mr Christopher King of the Inter-Church Aid staff paid the first visit to Bulgaria since the Bulgarian Orthodox Church joined the WCC. Father Paul Vergheze of the Syrian Orthodox Church, Associate General Secretary of the WCC, visited Bulgaria in September of this year.

The Commission for Ecumenical Affairs of the Orthodox Church of Bulgaria under the leadership of Bishop Nikodim of Silven has provided an avenue of exchange for the ecumenical movement with that Church. Swiss Protestants enjoyed a contact with the Bulgarian Church last year through the persons of two students, both assistant professor in the Theological Academy of the Orthodox Church in Sofia, who studied in Switzerland.

The Church has appointed Bishop Partheny, formerly bishop of Sofia, as a colleague of Archbishop Andrey, Metropolitan of the Bulgarian Orthodox Church for North and South America and Australia.



Hungary has suffered damage from flooding in certain areas, and the leaders of the Reformed and Lutheran Churches circulated letters to their congregations urging their members to help the flood victims. At the annual meeting of the Ecumenical Council of Churches, Professor Erno Ottlyk was elected General Secretary. In June an eight-man delegation from the Council, led by Bishop Bartha, paid a ten-day visit to the Russian Orthodox Church at the invitation of the Moscow Patriarchate. The Week of Prayer for Christian Unity was observed in many places by joint meetings between the Protestant churches, and attendance was reported to be good.

The Presidential Council of the General Synod of the Reformed Church devoted much of its session in March to plans for observing the four hundredth anniversary of the Church's adoption in 1567 of the Second Helvetic Confession. A number of jubilee publications are planned, and it is hoped that the new Hungarian translation of the Bible will be published in time for the celebrations.

The churches in **Rumania**, both Orthodox and Protestant, are carrying on their work in an atmosphere of full religious liberty and very good, ecumenical co-operation. Serious attempts are being made in all Churches to bring their life up to date and the success of these attempts is evident in the even distribution of age and sex groups that make up the congregations in the churches. The churches still seem to be very much a part of Rumanian life, even in the new social structures of the country. The various theological faculties are very active, with good student bodies and teaching staffs of high quality. There is a lively interest in ecumenical affairs both national and international. A number of visitors from abroad have been received and the Presidium of the Conference of European Churches held its first meeting in an East European country in Bucharest in September. Several Rumanian theological students are now studying abroad and an increasing number of theological students from other countries are studying in Rumania. This is a programme likely to be further developed. A large number of projects for the restoration of church buildings are being undertaken at the present time. Where necessary, the Rumanian Government provides financial aid, although the restored buildings remain the property of the Churches and are used exclusively for religious functions.



Asia

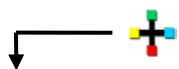
The post-war efforts of **Japan** to re-establish herself as an influential nation reached their climax in 1964, the year of the Tokyo Olympiad. This year marked the emergence of a new national consciousness, in which Japan was seen in the role of mediator between East and West and mentor of undeveloped nations. Those religious sects that emphasize Japanese cultural values and at least a moderate form of nationalism seemed to prosper the most. This was especially true of new sects with Buddhist antecedents; for instance, Rissho Kosei Kai and Soka Gakkai. The latter is reorganizing its political arm as a Clean Government Party, which seems likely to hold the balance of power in the national Diet.

The Christian churches continued to make steady but slow progress. The total membership of all Protestant groups (which has nearly doubled since the war) is now about half a million; Roman Catholics number more than 300,000 and Eastern Orthodox about 15,000. Yet a religious census revealed that more than three million Japanese express a preference for Christianity. The demand for Christian literature remains strong. A twenty-seven-volume edition of the writings of Kanzo Uchimura was completed during the year, and an eight-volume edition of his diaries and letters is in hand. The complete writings of Toyohiko Kagawa are also to be published. The Bible

Society reported a distribution of more than four million copies of the Scriptures in 1964 – an increase of 30 per cent over 1963 distribution.

The number of Japanese missionaries serving overseas continued to increase. The Japan Association for the Relief of Leprosy in Asia raised funds to build a leprosy centre at Agra, India, staffed by a sixteen-member Japanese team. Similar centres are planned for Thailand and Nepal. The Japan Christian Medical Association is also sending a number of medical workers to East Asian countries. Japan Church World Service sponsored a 'rice caravan' to Korea; and the Korean Christian Church in Japan, in co-operation with other Christians, undertook to raise funds to send an agricultural expert to Korea to assist farmers.

Many Christian institutions, especially day nurseries and kindergartens, are now having to adjust to new government standards calling for improved equipment and better-qualified teachers. Christian school: and colleges are also finding it difficult to maintain high academic



standards and at the same time to fulfil their primary Christian responsibility.

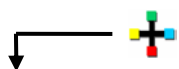
A nation-wide evangelistic programme during 1965 and 1966 was inaugurated by the Japan Evangelical Lutheran Church on the theme, 'Stand on the Word'. In connexion with this programme, a conference of Lutheran pastors was held in June and there are plans for a national Believers' Conference this year. The programme will culminate in evangelistic meetings in the main cities and a number of smaller communities during June and July.

The year in Korea was marked by a nation-wide evangelistic campaign. There has been increased co-operation and fellowship among the churches, and on Good Friday the 'Seven Words' in the Anglican Cathedral were preached by leaders of seven different denominations, including a Roman Catholic priest. The Holiness Churches have reunited. Eleven bishops assisted at the division of the Anglican diocese and the consecration of the first Korean Anglican Bishop of Seoul. Non-Anglican churches were also represented. The Korean Bible Society celebrated its seventieth anniversary with a determined effort towards self-support.

Christian broadcasting stations are growing in number and coverage. The national television service and the secular press both give space to religious and Christian topics. Richard Kim's book, *The Martyred*, which has a Christian theme, was widely read and discussed. Nevertheless, although the churches draw large and devout congregations, the impact of Christianity on the life of the nation remains slight; and this is becoming the concern of an increasing number of people. About 150 Protestant ministers in Seoul and other areas stirred their congregations to oppose the Government's ratification of a treaty of normalization with Japan, and thousands of Christians spent long hours in prayer that God would frustrate the Government's intention. The Roman Catholics and Anglicans kept aloof from this, and the National Christian Council refused to issue a statement. On the other hand, Christian leaders and students have been actively working for reconciliation with Japan through exchange visits and work camps.

There has been a growing awareness of the need for a change in the structure of Christian congregations, and seminars were held on the subject during the year. While some have caught a glimpse of the congregation structured for mission, none have yet undertaken any revolutionary experiments in this direction.

The great event in **Taiwan** in 1965 was the Protestant Centenary,



celebrated by twenty-two denominations and church bodies, and three hundred delegates from overseas. The highlight was on June 16th, when 30,000 Protestants assembled in Tainan for worship and a lantern parade, which was several miles long. Even more significant are the church growth statistics of recent years. The Presbyterian Church, which initiated a 'Double the Church Movement' in 1954, has more than doubled its congregations and nearly doubled its membership.

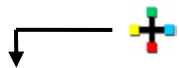
In eleven years, 453 new churches have been organized, bringing the total to 800 churches and 180,000 members. Spectacular growth is reported among the mountain tribes, whose first church was organized in 1945. The Presbyterian Church alone now has 398 mountain churches, with 75,000 members. Nearly all the 200,000 mountain people and 5 per cent of the total population of 12,250,000 are now Christians.

Despite these encouraging statistics, this is no time for complacency. In the face of one of the highest rates of population growth in the world the drift from country to town, rapid industrialization and a total of about three million young people receiving education, church leaders are searching for guidance in developing a strategy for the second century of Protestantism in Taiwan.

Although the past year has been one in which the People's Republic of **China** has played an increasing role on the world scene, there has been very little fresh news of the churches in China. Visitors to China from various lands tell of attending church services and of communication with Christian leaders. One perceptive report by a visitor from eastern Germany was published in the January 1965 number of the *Ecumenical Review*. The theological school continues to train people for the Christian ministry: one report speaks of eight-five students selected from a larger group of applicants.

The Chinese Press has made little reference to Christianity in China. There has been considerable discussion in Marxist terms of religion and superstition, with illustrations of how to deal with specific problems, such as 'cleaning the graves', religious vegetarianism, and attitudes to prayers at meals and Christian burial in families which include some non-Christian members. Anti-religious propaganda seems to have increased, within the framework of an increased drive for revolutionary consciousness. The method seems to be social influence and re-education, which aims to change attitudes and thought patterns while recognizing that 'we cannot force others to disbelieve any more than we can force them to believe'.

The remarkable growth of the churches in **Hong Kong** has continued,



and Christians are now 9.1 per cent of the population. Adult membership of the Protestant churches is estimated at 130,000; and the Roman Catholic Church lists 220,000 members. At the same time, rapid industrial development exposes the backward-looking attitude of the churches, as in other parts of the world. Pioneer efforts at evangelism among the workers are ill supported by the churches, and the movement lacks even one full-time worker. There are hopeful signs, however.

The ecumenical spirit was evident in a United Bible Exhibition arranged by the Bible Society and the Studium Biblicum (Franciscan). Copies of the new Roman Catholic translation of the New Testament into Chinese were on display, together with many old editions and illustrative material. The Council on Christian Literature and the Lutheran Tao Sheng Publishing House are co-operating with Taiwan in a Chinese theological library of standard texts, sponsored by the Association of Theological Schools in South-East Asia. The Association held two significant meetings in Hong Kong during the year: a consultation on theological education in South-East Asia and a study institute on worship and music in the Asian churches.

The Hong Kong Christian Council reports slow but steady progress in planning a United Christian Hospital for Kowloon, which will provide medical care for a newly developed residential area.

The Chinese Christian Churches Union, composed of seventy-nine congregations, celebrated its fiftieth anniversary by launching a weekly newspaper, the only Protestant journal of its kind in Hong Kong.

The religious situation in the **Philippines** is dominated by the Roman Catholic Church, which includes about 84 per cent of the population. Although hindered by an acute shortage of priests, the Church is operating an increasing number of schools and service institutions; it has

greatly increased its missionary activity in recent years; and it is arousing vigorous social consciousness in many areas of life. As in other countries, relationships between Roman Catholics and Protestants are beginning to change, as a result of the new spirit of ecumenism and certain local factors. Scholars are exploring their fields of study with a new spirit of co-operation; and a number of colleges, churches and church bodies, both Catholic and Protestant, have invited speakers from the other confession.

For the Protestant churches, the year has been particularly rich in relationships with the East Asia Christian Conference, which held three meetings in the Philippines: a meeting of the Executive Committee; a Rural Life Institute, attended by fifty rural workers from ten

Asian nations; and the Asian Christian Youth Assembly, which brought six hundred young people from fifteen nations to Silliman University. The churches are at present engaged in preparing a complete new Sunday-school curriculum for all levels. The Christian Institute on Special Ethnic Communities, whose establishment by the EACC with support from the WCC was reported last year, is now under way, led by an American missionary and two assistants, one from India and one from the Philippines.

The withdrawal of **Singapore** from the Federation of **Malaysia** came as a surprise to many people, but the churches envisage no change in their relationship within the Christian Council. The proposal for a Malaysian Christian Council is still being considered by the Churches of Sabah and Sarawak; and so far official requests for membership have been received from the Chinese Conference of the Methodist Church; in Sarawak and the Anglican Diocese of Jesselton. Regular meetings between the Anglican Diocese of Jesselton, the Basel Christian Church of Malaysia (Jesselton) and the Roman Catholic Church in Sabah led to their joint observance of the Week of Prayer for Christian Unity and to a united meeting in May, which was attended by more than a thousand people.

In Sarawak, the Inter-Mission Board (Educational) arranged a meeting with the Minister of Education in Kuala Lumpur to discuss the Government's policy and mission schools. The number of inter-village Bible teaching missions and pastors' conferences organized by the Borneo Evangelical Mission in Sarawak and Sabah increased, and about six thousand people attended inter-tribal Bible conventions. The Mission reports that the pressures of the Indonesian confrontation have driven many border churches closer to the Lord; that there is a real desire to know more of the early Church's experience of the Holy Spirit; and that second-generation Christians are being faced with the need for personal decision. The Methodist Church has continued to give serious study to questions of autonomy and church structure. The Roman, Catholic Diocese of Miri is planning to build a small hospital in Long Sau, Baram.

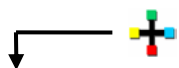
Concern about the Indonesian confrontation caused the Church to make a number of efforts towards ending the situation, and delegates from the Malayan Christian Council attended a meeting with Indonesian Christians, sponsored by the Australian Council of Churches. A delegation from the Council also presented a memorandum to the Malaysian Government on the position of conscientious objectors. In collaboration

with the East Asia Christian Conference, the Council arranged an evangelistic campaign in the Chinese churches of Singapore. It was conducted by four Chinese evangelists from Taiwan and lasted for several weeks. A programme of courses which will be held over a three-year period was begun in rural areas by a lay training team, and aroused much interest among church workers. Committees for rural and urban evangelism have been appointed by the Council; and Radio Singapore has been used for radio evangelism. The first All-Malaysia Writers' Workshop was held in Kuala Lumpur in April and recommended the formation of a Christian Writers' Club. This

was formally constituted in May, with the purpose of encouraging Christian writers and providing instruction and guidance for Christian workers wishing to write tracts and contribute to church publications. The second Malaysia Christian Youth Assembly was also held in April, and gave fresh impetus to the Ecumenical Pioneers – young Christians dedicated to the task of spreading ecumenical concepts and ideas among their Christian contemporaries.

The frequency with which **Vietnam** appeared in the newspaper headlines during the year is an indication of the extent and degree of the suffering of the Vietnamese people. The increase of US military action against North Vietnam aroused world-wide anxiety and led Christian groups in many countries to take initiatives in seeking peace and ways of bringing relief to the sufferers. Fact-finding missions organized by Christians and church groups travelled between Asia and the USA, urging the need for an immediate suspension of US bombing, negotiations between the conflicting parties, and the withdrawal of foreign troops.

The East Asia Christian Conference took unprecedented action in establishing the Asia Christian Service as its channel for relief work in co-operation with the Evangelical Church in Vietnam. A Burmese Baptist layman (formerly Chairman of the Relief Committee of the Burma Christian Council) and his wife began work for Asia Christian Service at Saigon in the middle of the year. Seeking to avoid duplicating existing relief work but to give help to sufferers still in need, whether in north or south, the EACC has concentrated on helping the three thousand families known as ‘montagnards’. Its ministry has included medical relief to those in the north, the shipment and distribution of rice from Thailand, and, in co-operation with the Relief Committee of the Evangelical Church, the supply of a number of bed-mats. Similar arrangements have been made with the same Committee for a supply of soap. Although some responsible members of the Evangelical Church

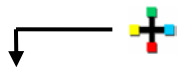


emphasized the primacy of preaching the Gospel to non-Christians and assisting those who are of the household of faith, co-operative effort are increasingly taking the form of demonstrations and deeds of Christian love among the total population.

Although the disturbed political and military situation in **Laos** during the year has restricted missionary work in some areas, it has also provided new opportunities for service, which the Church is prevented from seizing fully by a lack of personnel and transport. One such opportunity in the northern part of the country, where the Christian and Missionary Alliance is at work, is provided by the refugee camp for those who have fled from the communists. There are only 15 worker to minister to 56 organized and 23 unorganized church groups; but with the help of the Missionary Aviation Fellowship an itinerant ministry is maintained. Young people are showing a renewed interest in entering the Lord's service. A seven-acre plot of land on the outskirts of Vientiane has been purchased as the site of the Laos Central Bible School. The publication of Christian books and tracts in the Laos language is increasing rapidly. At the annual That Luang Fair, held in Vientiane in November 1964, the stand of the Christian and Missionary Alliance had a prominent place. From the southern part of the country, where the Overseas Missionary Fellowship and the Swiss Brethren are at work, a good Bible School session and the completion of the radii studio at Savannakhet are reported.

In **Cambodia**, which has a population of six million and where Buddhism is the state religion, there are about one thousand adult Protestant Christians. Of the sixteen provinces in the country, eight are still without Christian witness. Although in recent months the country has been at peace and missionary work unhindered, the visa of American missionaries have not been renewed for political reasons and by the end of July 1965 the only missionaries in Cambodia were one French couple. This has been both a trial and a challenge to the Cambodian Church. Although not fully supported by their congregations, the pastors have held fast and assumed new responsibilities. Because of strong anti-American feeling, the Church has not yet received official recognition, but worship and evangelism are authorized. The staff of the Bible School, which had

twenty students during the year, is now entirely Cambodian. Its standard of education has risen and five students graduated for the ministry. A new edition of the Bible has been printed, and the new youth centre at Pnom-Penh has been dedicated and is in use.



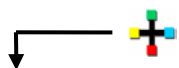
The Church of Christ in Thailand has made quiet but steady progress during the year. There is an increasing awareness of the need for financial self-support, and a meeting of national and international church leaders was held in Bangkok to consider what steps should be taken to this end. Several committees were formed to evaluate the programme and structure of the Church. In order to put into effect the necessary structural and other changes, the General Assembly will meet later this year to revise the Constitution of the Church.

The work of Bible translation and revision has continued, and a six-week translators' institute was held in February and March, attended by eighty people from several countries. From February to August, the Overseas Missionary Fellowship organized a series of monthly campaigns for Muslims in South Thailand. For three days at the end of each month, a team visited small country towns, preaching the Gospel in Thai and Malay, and illustrating their message with films, slides and drawings. A training conference organized by the SCM in Schools was held in Bangkok and attended by thirty-five Thai Christian schoolboys.

In October 1965, the centenary of the **Burma** Baptist Convention was celebrated at Rangoon; and this was immediately followed by an ecumenical consultation attended by about a hundred leading Anglican, Methodist and Baptist churchmen and others from agencies represented in the National Christian Council. The purpose of the meeting was to share in a retreat and then to review the total situation and strategy of Christian witness in revolutionary Burma.

On April 1st, the Government of the Revolutionary Council announced that private schools throughout the country, numbering about eight hundred, were to be taken over by the State, which is assuming more responsibility for national education. In the first instance, 129 Buddhist, Muslim, Christian and other private schools were affected, and some Christian educationists who were over the age for government service had to retire. However, church-related schools constitute only a small percentage of those affected, and a number of indigenous Christian principals and teachers in leading institutions are continuing in their responsibilities. The position of some Roman Catholic schools with foreign principals and staff has been changed. In some instances, schools have had to face difficulties in connexion with the jurisdiction of church and school; and in others there was also a temporary freezing of church funds while school accounts were worked out.

Although individual Christians who are members of government



delegations are able to travel abroad, it was not possible during the period under review for private delegations (Christian or non-Christian) to attend international or ecumenical meetings outside the country. Within the limits of the current practice of granting only twenty-four hour transit visas to foreign visitors, the Church in Burma welcomed number of ecumenical and other Christian travellers.

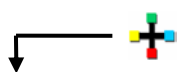
The response from Christians and non-Christians to devotional and evangelistic broadcasts in the national languages continued to be encouraging, and the Burma Christian Council is attaching new importance to this ministry. The new YMCA building was dedicated and opened on June 11th.

Trends noted in the 1964 survey of **Indonesia** toward a steadily growing influence of the extreme political left together with a continuing increase in the rate of inflation have proceeded unabated, resulting in heightened suffering, both material and spiritual, for a vast majority of the Indonesian population. Tensions and local conflicts between groups with opposing political

loyalties increased, despite massive efforts by government leadership to strengthen unity among the nationalist, religious and communist segments in the political scene. The confrontation with Malaysia, Indonesia's withdrawal from the U.N., the second Afro-Asian Conference in Algiers, and various domestic issues kept the pressure on for obedient conformism to the Government's point of view. President Sukarno's August 17th address commemorating the 20th anniversary of independence, pointed to solidarity with North Korea, People's China, North Vietnam and Cambodia in the struggle to abolish neo-colonialism and imperialism forever from the face of the earth.

This trend of the last years, in its leftist tone and direction, has been seriously questioned by the notable shift in political balance and climate which followed the attempted coup of September 30th. At once vigorous opposition to the Indonesian communist organizations and their co-operation with People's China manifested itself very widely. The permanent significance of this most recent and crucially important development cannot be predicted at this writing, but it may be that a fundamental change has occurred which could have major implications for the future.

Throughout the period prior to the attempted coup, the Indonesia Churches carried on their work in a situation of wide opportunity guaranteed by the Government. There has been no weakening in ecumenical relationships and co-operation between Indonesian an



overseas churches both in Asia and the West. In fact, commitment to these as a matter of basic principle has been strengthened by the apparent challenge. The Indonesia Council of Churches in representations to government has indicated that pressures from any source to weaken their ecumenical ties would be regarded as an attack on their religious rights guaranteed by the Pantjasila.

Protestant Churches celebrated the 15th anniversary of the Indonesian Council this year. In Djakarta the celebrations lasted for two weeks and concluded with a procession of witness and an open-air service in which 15,000 Christian of, many denominations took part. Special collections were taken for NCC work. Indonesian Christian Leaders have participated with growing activity and responsibility in East Asia Christian Conference programmes and projects. The EACC Executive Committee is scheduled to hold its December meeting in Djakarta. Indonesian church women sent five of their members on a month-long visitation to church women in West Irian, where they were received most cordially.

Indonesian Christians do not look upon the immediate future as a bleak one and are actively seeking ways to play a reconciling role and to respond responsibly in the present fluid situation.

The people of **Ceylon** once again evinced their political judgment in the General Election in March 1965, when they decisively rejected the leftward moving party led by Mrs Bandaranaike and put into power the conservative (but much liberalized) United National Party. At the time of writing, it is too soon to forecast the religious policy of the new Government. On the whole, it is likely to be more broadly tolerant towards minority groups. The threat to take over the few private schools still remaining under church control has receded. The speech from the throne promised to make the four Buddhist *Poya* days (quarters of the moon) compulsory holidays. It has not been disclosed whether this will mean a five-day working week or whether Sunday will no longer be observed as a holiday. The latter prospect is, on reflection, becoming an acceptable solution to some Christian leaders, who see the possibility of holding Christian worship early in the morning of the Sunday and using the *Poya* day holiday (which may fall upon any day of the week) for such activities as Sunday-school, lay training classes and other church-centred activities. The National Christian Council, however, recommended to Government that both *Poya* days and Sundays should be observed as holidays, thereby avoiding a difficult choice by recommending a popular line – albeit one which must be detrimental to the economic development of the country.



The movement towards church union in Ceylon has, after a pause shown a growing liveliness. The hard core of irrational opposition in each of the Churches has suffered a noticeable decline, and the inclination to find a way through difficulties by conversation has grown stronger. There is a probability that the decisive vote will be taken if all the Churches concerned within the next two years, and there is growing feeling of optimism in the hearts of those who believe that this is the way in which the Spirit is leading the Ceylon Church. The Ceylon Methodist Conference at its July Meeting decided by a unanimous vote to 'commend' the scheme to its Quarterly Meetings, which will be voting upon it during the year.

A notable event was the election of the Venerable Harold de Soysa as the first Ceylonese Bishop of Colombo. The news of the appointment was received with widespread satisfaction in all the Churches and in many circles outside the Church.

The outstanding event for the Christian world in **India** was the thirty-eighth International Eucharistic Congress in Bombay, which attracted hundreds of thousands of Roman Catholics and Protestants. Through a series of public services, which lasted for more than a week and which were attended by Hindus and some government leaders, the Roman Catholic Church, with its message of reconciliation in Christ interpreted through Catholic beliefs about the Eucharist, made a deep impression on India. The Christian message was also interpreted through Indian dancing, drama and music. The climax of the Congress was the visit of Pope Paul IV, who was accorded an outstanding reception.

The Congress provided many occasions for conversations and discussions between Protestants and Roman Catholics – in particular, a large public meeting which was addressed by Roman Catholic Protestant and Orthodox leaders. Relationships between Protestants and Roman Catholics are becoming increasingly close and leading to co-operation in many areas: for instance, there have been combined discussions on joint efforts for mission in central India, in the industrial areas of the north-east, and in the south; and also a number of national and regional consultations on social and economic problems. At its meeting in Lucknow, the Central Conference of the Methodist Church in Southern Asia was visited by Cardinal Gracias, Archbishop of Bombay, who addressed the delegates and a public meeting. The Ecumenical Centre near Bangalore, founded two years ago, has developed a vigorous programme of consultations and studies, in some of which both Roman Catholics and non-Christians participate.



Addressing a meeting at the Ecumenical Centre, Cardinal Gracias stressed the need for a united Christian witness and mentioned several practical areas where this could be expressed.

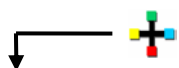
The National Christian Council is sponsoring several Christian literature projects, with emphasis on apologetic and children's literature. Efforts are being made to expand the facilities for training Christian writers and journalists, and there is now a training-centre for Christian writers at Nasik, as well as a Mass Communications Department at Hislop College, Nagpur, and a centre near Calcutta. The Christian Council's Board of Theological Education has been seeking to increase the production of theological books in the various Indian languages; and there are now more than thirty titles in the Christian Students' Library, a series of low-priced text-books in English. The inauguration in July of the North India Theological College at Bareilly, bringing together the former seminaries at Bareilly, Indore and Saharanpur (all of which were giving instruction in Hindi), was a step forward in the Board's plan for interdenominational theological seminaries giving instruction in the regional languages.

The churches are putting more emphasis on all aspects of religious education, which is now a degree subject in the theological colleges. In order to meet the need for moral and religious instruction in Christian and government schools, the churches are preparing an extensive scheme of curricular material, designed to cover the eleven-year period of day-school education, in

several languages. The lead in this enterprise is being taken by the India Sunday-School Union, with the co-operation of all the Churches. An all-India working conference and a writers' workshop have been held in connexion with this project.

The Inter-Church Commission on union between the Church of South India and Lutherans in South India has proposed two patterns of organization – a pattern of federation and an episcopal pattern. These proposals are now being studied by the Churches. The fourth revised edition of the Plan of Church Union in North India and Pakistan has been published, incorporating certain modifications accepted by the Negotiating Committee. The Plan has now been submitted to the Churches for study and voting. At the time of writing, two of the three larger denominations—the Methodists and the Anglicans—have been unable to secure a majority in favour of the Plan; while three of the four smaller denominations have not yet been able to make a final decision. The target date for union is now 1969.

The general concern of the Churches about their future relationships

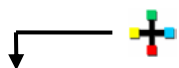


to one another, to the Roman Catholic Church and to their sister Churches in the West, as well as about their mission and their spiritual life in the national context, is reflected in a number of publications which are all the result of recent study and consultation on a national scale – for instance, *Renewal and Advance* (Church of South India), *The Mission and Ministry of the Church* (United Church of North India) and *Renewal and Witness* (Methodist Church in Southern Asia)

There has been no great change in conditions in **Nepal** during the year. Christian groups meet as congregations (though often with the simplest organization) in about twenty places; and although changing one's religion is still forbidden by law, there have been no known instances of legal action on this account during the past year. Pastor Prem Pradhan, who was gaoled for teaching and baptizing converts to Christianity, was released in June for good behaviour, after serving four and a half years of his six-year sentence. After his release, he undertook a preaching tour, visiting the Christian groups and encouraging enquirers and new believers. There have been several baptisms different places during the year.

The Nepal Christian Fellowship, a free association of Christians all over the country, is growing in consciousness and function, and its three-day annual conference in October discussed a number of practical topics important to the Church. The personnel and work of missions in the country have grown steadily, as has their contact with the people. At its annual Workers' Conference, the United Mission began a study of the growth of the Church in Nepal, which is being continued. A significant and fruitful feature of church life has been a number of small Bible schools held in different places, where Christians and enquirers spent one or two weeks in Bible study and fellowship. It is expected that this pattern will be continued. Christians in Nepal are conscious of the need for a strong evangelistic witness and that they must give attention to developing the faith, order and ministry of the infant Church.

For the Church in **West Pakistan**, this has been 'Literacy Campaign Year'. The campaign has sought to mobilize educated people both inside and outside the churches to help their fellow countrymen – of whom about 90 per cent are still illiterate – to learn to read and write. Special emphasis has been put on the supervision of instruction by trained and dedicated people. The Literacy Centre of the West Pakistan Christian Council has played a large part in this campaign and its Editing Department is constantly revising the teaching materials. The campaign has been so successful that it is to be extended for a further year.



The possibility of making the Roman Catholic paper *Christian Voice* a joint Roman Catholic and Protestant publication, and thus an organ of communication for the whole Christian community, is under active consideration; and in the meanwhile it has been agreed that the paper

shall report some news and views of the Protestant community. The Christian Council has also started an Urdu monthly, *Almushir*, which is appearing regularly.

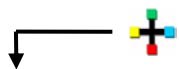
The Christian Council's Refugee Service Committee has continued its work among displaced persons in rural areas and among the thousands who drift to the large towns. Two rural projects near Lahore sought to rehabilitate people affected by floods, and a number of community development projects have been undertaken in Karachi and Lahore – including medical work, primary and adult education, youth work and handicrafts. Relief work has also been started among those left homeless in the war between Pakistan and India. The Christian Council has expressed its gratitude for the many gifts of food, clothing and other materials that have been received by Pakistan and to the Governments that have contributed by bearing transport charges and by tax concessions.

Three important institutes for church members were held in Jhelum, Pasrur and Khanewal on Muslim beliefs and practices, sects in Islam and the history of Christian-Muslim relations.

In order to meet a long-felt need and to help poorer children to continue their studies in high schools, scholarships were given to seventy-two children during the past year. Though the financial assistance was small, it was of considerable benefit to children in rural areas and it is hoped to extend this programme in the future.

The Fourth Revised Edition of the Plan of Church Union is being studied by the Churches, and it is hoped that union can be achieved by late 1969 or early 1970.

In May a terrible cyclone devastated the coastal area of East Pakistan, destroying thousands of homes and causing much loss of life. Prompt help was received from abroad and distributed through the East Pakistan Christian Council, which aims to build about 1,500 homes for the victims. In addition, the Council has also been concerned to help the Garo tribes-people who fled in thousands to India in 1964. Most have now returned and recovered their land, but many have found their houses damaged or missing and their cattle appropriated by neighbours; and they had little in the way of food supplies. A Christian Council scheme to help them cultivate the land with tractors was put



into practice in one area; and in others, Protestants and Roman Catholics co-operated in the distribution of bullocks and seed rice.

The Christian Council has also organized two important conferences. The first, on joint action for mission, was attended by representatives of all the Christian bodies affiliated to the Council and was a valuable step towards fuller co-operation. The second was a conference on the Christian witness to Muslims, at which illustrated public lectures were given.

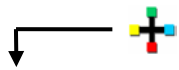
The year in **Iran** has been marked by continuing social reform. Great importance is put on the spread of education, particularly in rural areas, and the status of women has continued to improve. The Government has voiced its recognition of the four established religions (Judaic Christianity, Zoroastrianism and Islam) and opportunities for Christian work are great. Against this background, it is hoped that the recent integration of the Presbyterian Mission with the Synod of the Evangelic Church will give fresh impetus to the work of evangelization and open up new channels of Christian work.

During the year, the Episcopal Church held an evangelistic campaign in Isfahan. The evening meetings were particularly well attended and drew a large number of Muslims. The distribution of the Scriptures has continued to increase and 67,000 copies were sold in 1964. Bible correspondence courses are also very successful, and it was hoped that by the end of 1965 some 10,000 students would be enrolled. The new Bible House in Teheran, mentioned in last year's survey, has attracted much attention and been a new stimulus to the work of the Bible Society. A new venture is the formation of 'Philadelphia Group Churches' by a number of Armenians, Assyrians and Muslim converts who are doing evangelistic work in Teheran and other centres.

This is the first attempt by Assyrian and Armenian Christians in Iran to read their Muslim brethren.

In the midst of so many opportunities and such abounding interest the need is now for men and women with a burning desire to pass on the message of the Gospel.

Tensions between labour, management and Government have marred the situation in the **Arabian Gulf**, leading in Bahrain to demonstrations and strikes which ended in violence, shooting, the closing of schools and much misunderstanding. In spite of the disturbances and of a very resistant environment, the work of the Church goes on. There has been increased fellowship among denominations, and Catholic, Orthodox, Eastern Ancient and Protestant groups have

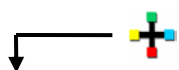


worked and worshipped together. In addition to the well-organized congregations ministering to the many expatriate Christians in the area, the work of missions is expanding. The new TEAM Mission in the Buraimi Oasis now has fifteen members, and about twenty people are at present studying Arabic in preparation for missionary work. In these troubled times the message of Christ is much needed, and Christian workers are conscious of the need to show a deep Christian concern.

South Arabia is passing through a period of political turmoil, causing uncertainty and some anxiety both for the population as a whole and also for the Church and missions, whose representatives are often regarded as 'imperialists'. The negotiations to form one South Arabian State covering the present Federation when independence is granted in 1968 have to a large extent reached deadlock. Difficulties are expected to continue for some time, and will be influenced by developments in the Yemen. Attendance at church services and meetings has suffered because of terrorist activities by night, and attempts are being made to arrange meetings before sunset. During the year, two Muslims were baptized into the Church of South Arabia (Aden), bringing the total of South Arabians baptized to thirty-five. However, in such a floating community only a few are present as active members of the Church. In this time of transition, there is a great need for an Arab pastor, for a deepening of Christian brotherhood and for the addition of some women members to the Church.

The life of the Churches in **Iraq** has been maintained, though the continuing instability in the country is unfavourable to any advance or consolidation, and uncertainty has led many Christians to seek emigration. The Philanthropic Society of Iraq is now organizing adult education classes and, in co-operation with the YMCA, held a course for Christian youth leaders and Sunday-school teachers in the summer. Plans to open a bookshop on YMCA premises are being worked out by a Christian Literature Committee, on which all the Churches except the Roman Catholic are represented.

Christian work in **Jordan**, Syria and **Lebanon** has continued steadily. Literature work in the area will benefit from the decision to second the Rev. Rafiq Farah to the Near East Council of Churches for this purpose; and the Radio Project Committee has been strengthened and has become more active. The Lutheran Church in the USA has agreed to build a studio in Jerusalem (Jordan), which will be available for the Area Committee's recordings. The Christian communities in Jordan



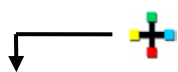
have taken a united stand in their reaction to the new Education Law especially with regard to the provisions for religious instruction in schools. The appointment of the Reverend Albert Isteero as Executive Secretary of the Near East Council of Churches is significant, being the first time that a national of the area has held this position.

There have been a number of events in the Anglican Diocese that will help to promote the Church's mission. An institute for deaf and dumb children has been opened and now has thirty-six

boys and girls and an institute for retarded children has been started in Lebanon. Plans are in hand to erect new buildings for the orphanage at Ramallah which will house 120 girls. The present orphanage has 75 girls, in adequately housed in rented buildings. A nurses' training school has been started in the Evangelical Hospital at Nablus, the only centre for Christian medical work in a predominantly Muslim district. Plans are being discussed for church buildings in Beirut, Amman, Rafidia (near Nablus), and Irbid; and a start has been made on a project to encourage and promote Sunday-school work.

The trends in **Israel** reported in last year's survey have continued. There is growing tension between the political parties, and signs of a coming *Kulturkampf*. A draft law on the sanctification of the Sabbath was rejected by Parliament; orthodox elements opposed it because they felt that, by legalizing certain activities held on the Sabbath in some parts of the country, it legalized the desecration of the Sabbath. Others, however, felt that it did not give sufficient scope for individual interpretation of the nature of the Sabbath.

In connexion with a number of acts of violence against 'Messianic Jews' (Hebrew Christians) in Haifa, Ashdod and Acre, the United Christian Council asked the Government for more protection for Israeli citizens who wish to worship God according to their conscience. For the first time since the establishment of the State of Israel in 1948 two deacons were ordained in the Evangelical Episcopal Community in Israel (composed of Arab Christians). The production of Christian literature in Arabic and Hebrew has continued; as has Christian media work, notably at the EMMS Hospital at Nazareth, which work mainly among the Arab part of the population. The work of Christian schools has continued, but in June the secondary department of the Church of Scotland School in Jaffa (Tabetha School) was closed. Christian-Jewish dialogue groups in several languages provide a meeting-place for Jews, Protestants and Catholics; and in Jerusalem an ecumenical students' discussion group has been organized. Members



of the United Christian Council have had the opportunity of hearing a number of lecturers from abroad, including Professor G. Ernest Wright of Harvard Divinity School in the USA, who spent a sabbatical year in the country.

An important development in Turkey was the making public of certain decisions taken in recent years by the Istanbul Public Prosecutor, which are significant for religious liberty and missionary activity in the country. While the present Constitution, passed in 1961, acknowledge the rights of individuals to religious activity, free dissemination of ideas and freedom of the press and of assembly, it also specifically forbids the use of religious propaganda for personal advantage or political purposes, and specifies that the Government of the country is secular. At first there was some question in the minds of observers whether these guarantees were at once effective, or whether they merely expressed aims to be implemented later by law. In 1962, however, a precedent was set. An independent missionary from America printed a series of correspondence lessons and mailed them to addresses chosen from a telephone directory. It was agreed that he had made Christian propaganda, but a committee of law professors appointed to study the case concluded that he had acted in good faith, that the propaganda was truly religious in intent, and that he had not acted for personal gain or political purposes. As a result, the Public Prosecutor decided that there was no basis for legal action. This precedent has apparently been applied at least twice: once in dismissing a complaint about the distribution of some Scripture portions, and once in the case of an evangelical calendar. The fact that these decisions are now made public seems to indicate that the rights laid down in the Constitution are already effective, for foreigners as well as for citizens.

Africa

The African scene has been quieter on the whole than last year, and in recent months world attention has rather been directed toward events in Asia. The new African states are making

valiant efforts nation-building in the face of common problems, which include general shortage of leadership, economic stringency and a continuing refugee problem. African leaders repeatedly stress the need for help from abroad, provided it is given on a basis of equality, without political or religious 'strings'. While a number of governments at gradually assuming more responsibility for work previously carried

by churches and missions – notably in the fields of education and medicine – most of them continue to welcome the help of the churches within the framework of their policies.

For their part, the churches have welcomed the formation of the Organization for African Unity and commended it to the prayerful support of their members. A number of conferences have been held at a regional or continental level to help church leaders to assess the role of the churches in Africa today. An important consultation on 'The Christian Response to the African Revolution', organized by the All Africa Conference of Churches and the World Council of Churches, was held at Enugu in January and attended by sixty African church leaders, who showed a keen insight into the problems of modern Africa and a concern for the Church's role in meeting them. At a consultation at Yaounde on 'The Role of Christian Laymen in Africa Today', representatives of nine West African countries and Madagascar urged the need for greatly increased programmes of training the laity for an effective Christian witness. A survey of evangelistic opportune ties in twenty-one countries of West and Equatorial Africa led to an important consultation at Yaounde in June, at which the survey findings were examined and a number of urgent recommendations made to churches and missions at work in the area.

Last year's survey reported that the Division of Inter-Church Aid, Refugee and World Service of the WCC had appealed for one million dollars to meet the recurring emergencies in Africa. This fund has now been extended into the much more comprehensive Ecumenical Programme for Emergency Action in Africa, which aims to raise ten million dollars over five years. The Programme will cover not only the specific needs of refugees, but also a number of wider projects, in which the training of leadership in all walks of life will have priority. The General Committee of the AACC has agreed to undertake responsibility for developing and carrying through the programme, and has set up a special agency for the purpose, with Dr Clinton Marsh of the United Presbyterian Church, USA, as its first Director. The head quarters of the AACC, which will include the office of the special agency, were transferred from Kitwe, Zambia, to Nairobi on October 1.

Reports from a number of African countries speak of improved relationships between Roman Catholics and Protestants, and the Roman Catholic Pan-African Conference on Education held at Leopoldville in September was marked by a spirit of ecumenicity and co-operation with Protestant churches and educationists.

The death on September 4 of Dr Albert Schweitzer at the age of ninety brought expressions of sympathy and appreciation from Christians in Africa and throughout the world.

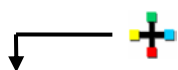
The crucial issue for the Church in South Africa is whether or not it can demonstrate that the grace of God is sufficient to unite in Christ's name persons of different colours and cultures, and so proclaim Christ as the one in whom men are reconciled to the Father and to one another. This is the fundamental missionary task. There is constant pressure on Christians in both Church and society to have no interracial contacts; and the Church – or parts of the Church – remains the only sphere where such limited contacts are possible on a basis of quality and common humanity.

The civil authority makes it very difficult to run an ecumenical centre or ecumenical conferences which are open to all races. Yet in such a society it is all the more necessary that the Church should enable Christians of different races to meet in depth. It was for this reason that the

Christian Council called a meeting of representatives of its member Churches, at which they were asked to endorse the following principles: that the Church is just as much the Church when it is in conference as when it is at worship; that the Church alone has the right to regulate its own programme of study, worship and conference and to decide who may participate; and that in order to achieve and express effective fellowship in both study and conference it is often necessary and important that Christians of different races should be able to live under one roof and share a common board.

At the time of writing, it is too soon to assess the reactions of the Churches to this meeting, but this is clearly an issue of fundamental importance for the future witness of the Church and for its relationships with the State. The Christian Institute, which organizes interracial and interdenominational Bible study groups, has experienced government disapproval, as have ecumenical and interracial residential conferences. In particular, the issue of residential interracial church conferences has emerged during the year as one on which the Church must make up its mind, and one that is likely to become more urgent in the years ahead. It is becoming increasingly difficult to express real Christian fellowship across the colour line, because there is a tendency for government agencies and supporters to equate this with communism or some form of subversion; and one need not be a communist to be penalized under the anti-communist laws.

The third in a series of ministers' refresher courses was held early



in the year at the Ecumenical Centre at Wilgespruit, on the theme, 'The Mission of the Church in an Urban Society'. Although the courses were originally designed for Africans, an important step forward was, taken this year when whites were encouraged to attend. A young white South African priest who did attend the course has spoken of it with great enthusiasm as a stimulating and challenging experience.

The last months of 1964 and the first quarter of 1965 in **Basutoland** were a time of electoral campaigning for the new National Assembly. After one violent incident, tempers became cooler and the election were conducted peacefully. The great surprise was the narrow victory of the moderate National Party, which had the financial support of the Republic of South Africa and the moral support of the Roman; Catholic Church, over the Pan-africanist Congress Party.

An important step towards better co-operation between the Churches was the formation of the Christian Council of Lesotho, including the Lesotho Evangelical, Anglican, Methodist and African Methodist Episcopal Churches, with the Roman Catholic Church as an associate member. An inaugural service in which the Roman Catholic Archbishop took part was held on August 7 at Maseru. Unfortunately, political tensions are invading the Church. The disappointed Congress Party began a bitter campaign against the Roman Catholic Church, and at the same time sought to secure similar moral support for itself from the Lesotho Evangelical Church. This is causing some division in that Church, and political pressures may well prove a set-back to the ecumenical cause in Basutoland.

In Swaziland, the first Legislative Council has made good progress and has asked the British Government for a new Constitution with a view to independence. A Constitutional Committee has been appointed, comprising members of the Legislative Council and some local British officials. With few exceptions, the government policy of integration in schools is working well. Government policy is also against discrimination on grounds of colour in all public places. A UNESCO mission visited the country to advise on educational needs, and the Government is considering building another training-college to meet the need for primary school-teachers. A government radio station is being built and the Swaziland Conference of Churches has appointed a Radio Committee in order to secure time for religious broadcasts. The Anglican Church, which has been part of the Diocese of Zululand in the Republic of South Africa, is taking steps to establish a separate Diocese of Swaziland.



The election held in **Bechuanaland** early in 1965 resulted in an overwhelming victory for Mr Seretse Khama and his Democratic Party – a triumph for moderation which augurs well for independence, due to be granted this year. The new Cabinet includes one European; the Speaker is a missionary doctor; and all the new Ministers were educated at Tiger Kloof, the former London Missionary Society school in the Northern Cape.

Economic conditions, however, were critical, following the fourth successive year of drought; and famine relief measures were introduced throughout the country. The new capital, Gaborone, is developing, as are plans for a United Church there. Methodists, Presbyterians and Congregationalists will be completely united; Anglicans will use the same building and will be united with the other denominations at many levels. Two ministers, an LMS missionary and an Anglican priest; have already been appointed and are living at Gaborone and planning their work together.

A Christian Council was inaugurated for the northern territories, and it was proposed shortly to extend it to cover the whole of Bechuanaland.

The Protestant Churches in **Angola** continued to work under the shadow of Portuguese government suspicion and restrictions. Despite the granting of a few visas, the number of missionaries in the country continues to decline, and by the end of 1965 was less than a hundred. While this has had the salutary effect of challenging Angolans to assume increasing responsibility in churches, schools and hospitals, the constant restrictions on meetings and travel hinder the African leaders in the fulfilment of their tasks. The military area in the north remains closed to all Protestant activity, although Roman Catholic missions are at work there.

The Church has continued its various programmes to serve Angolan refugees, of whom there were about 372,000 by the middle of 1965. All the Protestant groups within Angola which are engaged in this ministry work together under the name *Igreja Evangelica*, and efforts are now being made to co-ordinate the various Angolan groups working in the Congo. A former missionary in the Congo is now working full-time among Angolan refugee students in North America, of whom there are more than fifty. The Rev. Harry P. Andreassen, a Norwegian missionary in Angola, was elected the new Methodist Bishop, and was consecrated at Luanda in January by Bishop Odd Hagen of Scandinavia.



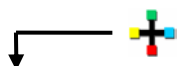
The atmosphere in **Mozambique** has been less tense during the year and missionaries returning from furlough have been granted re-entry visas to the country. While several missions are becoming aware of the need to pool their resources as much as possible, in order to take advantage of the opportunities and carry out the vast task facing the Church, others are not yet convinced of the urgent need for such collaboration. The Christian Council is making efforts to co-ordinate all aspects of missionary work and has begun publishing its own bulletin. At the ecumenical centre at Ricatla, the united theological seminary has continued to train future ministers for the supporting Churches, and there is also an interdenominational course for youth leaders.

Church leaders are increasingly preoccupied with the preparation and training of qualified personnel, not only for the Church and its institutions, but for all aspects of life. Scholarships are provided to enable the more promising young people to take courses in arts and crafts, to attend industrial, commercial or high schools, and to proceed to University. During the year, twenty-four church workers, mostly working among children and youth, attended a ten-month course at Ricatla. The Christian Council has started a youth group for students at the technical school in Lourenço Marques. Swiss and Portuguese missionaries have agreed to give instruction at a night school which has been started by a voluntary group seeking to provide education for those unable to attend day classes. As a result, the principal of the school has granted free tuition to some

African students. In its publications, the Literature Committee of the Christian Council is also concentrating on the needs of young people.

The Churches are also concerned to improve the quality of the soil and to encourage an interest in agriculture, to off set the current emphasis on diplomas and disregard for manual work. A number joint irrigation projects, undertaken in collaboration with the authorities, are nearing completion.

The various elections that took place in **Madagascar** during the year municipal elections in December 1964, the election of the President of the Republic in March, and the parliamentary elections in August were all conducted in a generally peaceful atmosphere. The creation the Malagasy Bible Society in June was welcomed with satisfaction and a young Malagasy pastor was named as General Secretary. It felt that the circulation of the Scriptures, which has slackened some what over the last few years, will now take on fresh vigour.

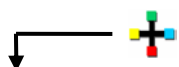


A real attempt is being made in the meetings of the different synods to bring pastors up to date on current problems, and pastoral retreats have been organized. The theological students of the three synods that work in the northern part of the country and which are preparing to unite held a joint congress during the Easter vacation, with the aim of promoting the unification of the existing theological colleges. The first stone of the new theological school, which will serve the three northern synods, was laid in June in the presence of the President of the Republic. Building is progressing well, and it is hoped that this school will open its doors in October this year. A seminar for theological professors was held in July and August, with Anglican participation.

The situation in **Rhodesia** has been characterized by increasing tension, with the question of independence dominant in people's thinking. While the Europeans are impatient to obtain independence, either constitutionally or by unilateral declaration, the British Government aims as a prerequisite at a revised Constitution with a greatly increased African franchise, and African opinion, with an eye on the restriction areas (the largest of which, at the time of writing, is in a state of emergency) refuses to compromise on complete adult suffrage. The churches' plea for an all-party conference is rejected, and the Church is under fire because of its refusal to give exclusive support to either white supremacy or black nationalism. From the right wing it faces the charge of being communist or of paving the way for communism; its insistence on the rights of the majority and on social justice may lose it much European support; and its image is blurred in the minds of the majority of Africans, who are bewildered by its failure to embrace the nationalist cause.

In November 1964 the National Council of Churches issued a warning that the establishing of better relations between the different sections of the community is more important than independence, and followed this by convening a national conference on 'The Church and Human Relations', which met in August. The Council has also provided a channel for aid from the World Council of Churches to the hungry and the families of restrictees.

At this time, many churches are conscious of the need to improve the theological training of lay leaders and to recruit ordination candidates capable of a higher level of training than has so far been possible. The United Church of Christ in Rhodesia is engaged in a five-year programme of church renewal, attempting to discover, through



constant conversations between groups of ministers and local churches, how God is seeking to lead His people in the present situation.

The establishment of the Republic of Zambia in October 1964 was mentioned in last year's survey. There is ground for deep gratitude that this was achieved without recourse to violence and with a minimum of civil disturbance. It is also a cause for thankfulness that Presider Kaunda is a

man of sincere Christian convictions, which he does not hesitate to declare, and one who seeks to apply Christian principles to the building of the new nation.

Conversations have been initiated which it is hoped will lead to the union of the new United Church of Zambia with the Zambia work of the Anglican Church, the African Reformed Church and the Presbyterian Church of Southern Africa. The United Church is the most outstanding event in a process that has been gathering momentum for years – the transformation of the mission Church into one which belongs to the people and draws its leadership from them. Formerly the Churches adopted a policy of zoning, and each tended to follow a tribal pattern. The new United Church operates from the Cong border to the Zambesi River.

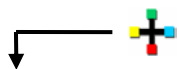
During the Lenshina disturbance, described last year, the Christian Council sponsored a mission of reconciliation, and a team of twenty-one African ministers and European missionaries travelled freely and unarmed in the disturbed area. The work of reconciliation continues.

There is a new spirit of co-operation between the Government and the Churches in respect to the health services; and although a large number of mission primary schools have been handed over to the Government, the Church has continued its work of teacher-training and has increased its role in secondary education.

The fact that Zambia is surrounded by eight countries which are actual or potential sources of refugees led the Christian Council to set up a Refugees Committee which, together with a similar committee within the Roman Catholic Church, has been recognized by the Zambia Government's International Refugee Committee.

Malawi, after a turbulent year and a half since independence, has achieved peace and stability. The cost in time that could have been better spent in launching much needed economic, educational and social projects and the cost in educated personnel, who either left or subsided into passivity, has been high. But the present national situation looks hopeful on most fronts.

One bright hope for the future of the Malawi church has been the



establishment, with the financial help of the Inter-Church Aid Division of the WCC, of the United Lay Training Centre at Chilema, opened at Easter this year. The centre offers courses for catechists and evangelists employed by the churches and for elders, church councillors and voluntary lay leaders. It also offers 'church-and-world' courses to help laymen in all walks of life to understand their responsibility as Christians in a rapidly changing society. Women and young girls are offered courses, and students work camp opportunities to suit their various needs. The need for the development of an educated and active lay ministry and for Africanization of church life was voiced at the first laymen's course to be held at the centre.

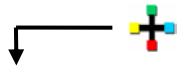
Roman Catholics and Protestants have begun negotiations for the establishment of a joint lay training centre at Mzuzu, capital of the Northern Region, and have taken the initial steps toward a co-ordination of their medical programmes.

The year has seen a further deterioration in relations between the three East African territories of Kenya, Uganda and **Tanzania**. Hopes of an early political federation are fading, and at the time of writing, even common market arrangements are under a strain. The reason is partly economic, but diverging political patterns are also responsible, and each country feels an urgent need to create a national consciousness in the early years of independence. Church leaders are aware of the need to strengthen links between Christians; and the Presbyterian Church of East Africa has voiced its 'grave concern' at the drifting part of the countries.

At a conference on church union at Dodoma, five churches from Kenya and Tanzania failed to reach agreement on a Draft Basis of Union. While the Anglican, Methodist and Presbyterian Churches felt able to accept the Basis, the Evangelical Lutheran Church in Tanzania was unable to do so, and the Moravians wanted more time to consider it. An alternative proposal made by the Lutherans for a Federation of Churches has been sharply attacked on the grounds that

it would hinder progress to full union and would be no advance on co-operation through the Christian Councils.

The five-year plan in **Tanzania** cannot be said to have had a particularly good start; but while the amount of private investment and the influx of men and money have been disappointing, voluntary nation-building efforts have been impressive and are gaining momentum. Relations between Church and State have been very good. Church hospitals have been recognized as District Hospitals



within the government scheme, and President Nyerere laid the corner stone of the Kilimanjaro Medical Centre, which will include a hospital of four hundred beds, a nursing-school and a college of medicine. Large extensions are being made to the Mvumi Hospital in Central Tanganyika. The Marangu Teachers' College is the first of four Christian Council colleges to be upgraded for the training of student with the General Certificate of Education, and five Christian Council secondary schools are being expanded and extended in connexion with the Development Plan.

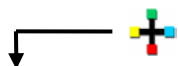
The Tanganyika Christian Refugee Service has continued its support for relief programmes and has also developed some separate programmes. About three thousand refugees from Rwanda are being permanently settled in the Mwese Highlands in the west of the county, and in the south the Service carries major responsibility for a settlement catering for some ten thousand refugees from Mozambique.

The Rapid Social Change Study sponsored by the Christian Council continued throughout the year, and the work of its study commission led to a national conference of eighty representatives from all parts of the country.

The Week of Prayer for Christian Unity, in which Protestants and Roman Catholics joined, and the united services held in the capital at Easter made a great impression on the life of Church and nation. Plans for a joint chapel for all Christians at the Dar es Salaam University College are well advanced, under the guidance of the Joint Board of Management.

The separate Anglican Diocese of Dar es Salaam was created in July, with the Right Reverend John Sepeku as its first Bishop.

An important event in **Kenya** was the publication of two government reports, on African socialism and on education. The first, which made it clear that the country would progress on the lines of a mixed economy, also outlined the social aims of new Kenya and laid great stress on the need to maintain a classless society, though with some thing less than precision on how this goal was to be achieved at a time when the highly paid class of expatriates in Government is being replaced by an equally highly paid class of Africans. The report has been welcomed by the churches for its emphasis on the religious basis of African socialism, but there is little sign of a major debate in the churches on the kind of society that is desired. However, the Christian Council's Church and Industry Team held a number of successful conferences on African socialism in Nairobi and other centres. It is



clear that the church leadership is generally satisfied with the policies and performance of the present Government.

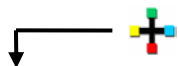
There is nevertheless some anxiety about the loosening of the churches' traditional links with the schools. The Report of the Commission on Education recommended that schools should no longer be managed by churches and missions, but that there should be a system of sponsorship which would leave the churches free to play a prominent part in local school committees. The Christian Churches' Educational Association has worked hard to prepare the churches for this

inevitable change; but this has not prevented some complaints from the man in the pew that ‘the Government is taking our schools away from us’.

Independence appears to have initiated a movement of self-criticism within the churches, especially among young people. Many are asking what is wrong with the Church and there is a widespread feeling that it is ‘too foreign’. A number of senior boys from a secondary school spent some days in Nairobi to see something of the slums, prostitution and unemployment. Their conclusions are revealing, underlining the frightening gap between the life of the churches and the concerns of the masses in the towns. This visit was one example of attempts to find a fresh approach to the shortage of educated candidates for the ministry—perhaps the gravest problem facing the churches. At the start of the year there was only one graduate African minister and a handful with a Cambridge School Certificate (four years’ secondary schooling) in all the non-Roman churches in the country – and this at a time when highly educated Africans are moving into key posts in every field. The number rose slightly during the year, but still remains pathetically small.

In Uganda the canonization of the Roman Catholic martyrs of eighty years ago attracted much attention and provided a basis for mission in the Roman Catholic Church as well as for increased concord between Roman Catholics and Anglicans. The Anglican Archbishop was the guest of the Ecumenical Secretariat in Rome and the two Churches now commemorate their martyrs on the anniversary of the holocaust. A joint conference of leaders in the two Churches and their sharing of the same training-colleges, enforced by government reorganization, have promoted further understanding between them.

In the Anglican Church, much attention has been focused on the towns and their needs, and a conference on mission to townsmen was



held for the first time in Uganda. The Christian community centres at Katwe (Kampala) and Tororo are under way, and that at Mbale is being enlarged. The most significant development, however, is perhaps the Christian rural service team in Kigezi – a team of Christian worker living in the villages of this densely populated area, who, supported by a missionary-manned mobile unit, have been spreading better living standards together with the Gospel.

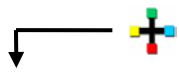
The first complete Bible in Runyankore/Rukiga is now available, and the Emmaus Bible School for postal courses was opened during the year, 3,500 courses being completed in the first six months. The Literature and Radio Centre at Mukono is now producing tape-recorded programmes for a new Burundi Christian radio station, and facilities for training in television are being installed, so that the Church may be able to make use of Uganda Television.

Youth work was strengthened by the appointment of another full time diocesan youth worker; and one of the established workers began an enterprising fellowship for caddies on a municipal golf course. A youth team from Germany visited many parts of the country. The Boys’ Brigade grew steadily and a Ugandan Training and Organizing Secretary was appointed. Senior students from King’s College, Budo, camped for ten days on the Ssesse Islands in Lake Victoria, helping old people in their homes and young people with their lessons, all teaching literacy to people of all ages. Although the triennial mission to Makerere University College met with more opposition and apathy than ever before, fifty well-educated young people attended a weekend conference of the Guild of St Augustine – a guild formed for young men considering the ministry as their vocation. Students from Makerere College also went to Bombo camp to help young Sudanese refugees who were seeking education and a way out of their wretchedness. Thousands of refugees from Congo and Sudan joined the Rwandan refugees already in the country, raising missionary as well as practical problems for the Church.

The first Karamojong pastor for four years was ordained. His predecessor in that needy and under-developed district was killed by cattle raiders.

As part of its contribution to world mission, the Church of Uganda raised funds for a catechist's house and for the support of youth work in India.

The situation in the two states of **Rwanda** and **Burundi** is becoming more settled, after the granting of independence in 1962 and the social



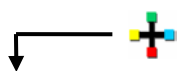
revolution in Rwanda that led to the death of thousands and the flight of thousands more to Burundi and surrounding countries. The Church which used to minister to the one territory is having to adapt itself to working in two areas and becoming, in effect, two separate Churches. African assistant bishops were consecrated in both territories in June, and will assume full responsibility as diocesan bishops this year. In both countries, there is concern about the inroads that political opinion is making into the Church.

In Rwanda the loss of church leaders makes shepherding the Church a difficult task, but the desire of many previously disinterested people to join the Church is most encouraging. Many schools have been nationalized; and this and other factors indicate that the pattern of missionary work is changing and that increasing emphasis is being put on meeting the challenge of the town and on Christian literature and radio work.

By the end of 1964, the back of the rebellion in **Congo (Leopoldville)** had been broken, though the liberation and reorganization of affected areas proceeded very slowly. Missionaries continued to be liberated from time to time, some after nearly a year in rebel hands. Elections were held without serious incidents, but there was some delay before the new Government took office. The critical economic situation continued, and help was received from United Nations agencies and from many foreign countries.

Throughout the year church unity discussions were held between Methodists, Baptists, Presbyterians, Disciples, Congregationalists and others. A Draft Basis for Union has been submitted to the Churches for study. The new Protestant University is to continue at the University of Lovanium for the academic year 1965-6. It was agreed to begin a pre-university programme at Stanleyville in October 1965, and to work towards a return to Stanleyville in October 1966. The Government has now assigned the title to land and buildings in Stanleyville to the University. The Theological Faculty received government recognition in June. At the Annual Assembly of the Congo Protestant Council, the first Congolese youth secretary was appointed, and also the first full-time secretary for radio and information. A translators' conference was held in Leopoldville from June 20 to July 9, and new distribution centres for Christian literature have been opened in Coquilhatville and Matadi.¹

¹A more detailed account of Protestant missionary work in Congo during the last five years will be found on pp. 86-95.



In **Congo (Brazzaville)** the work of the Evangelical Church continued steadily. A number of large-scale evangelistic meetings have been organized throughout the country, leading to a general improvement in the spiritual life of church members, who numbered some 60,000 at the end of 1964. Work among young people continued, and several Bible study meetings were organized. The Government has nationalized all schools, deeply affecting the school system of the Evangelical Church with its 350 teachers and some 20,000 students.

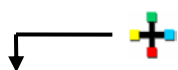
For Cameroun, the year was marked by slow economic development severely hindered by a fall in the price of cacao in July. The new trans-Cameroun railway which is to link the south to Ngaoundere in the centre was begun in December 1964.

Early in 1965, the *Eglise Evangelique du Cameroun*, the Presbyteria Church of West Cameroun and the *Eglise Presbyterienne Camerounais* accepted the proposals for union drawn up by an *ad hoc* committee in September 1964. The first step will be the establishment of a joint

theological college, but disagreement about the location of the college has prevented definite plans. The Theological Faculty in Yaounde has three students in October 1964 and five in October 1965. Four conferences were held there during the summer of 1965, on 'The Mission of the Church in Present-Day Africa' and on 'The Role of the Layman in the Church, Family and Society', a refresher course on the Christian approach to Islam, and a theological institute.

At its biennial meeting in February, the Federation of Evangelic Churches and Missions in Cameroun and Equatorial Africa decide not to cease operating, partly because of the financial consequence and partly because of a plea from the Evangelical Churches of Gabon and Congo Brazzaville. It was then agreed to create a Cameroun Department of the Federation, which would function as a national Christian Council; and this met for the first time in October 1969. The meeting of the Federation was marked by a lack of co-operation between the churches, particularly in respect to financing joint work. The divisions between some missionary societies in the north and the churches in the south seem to prevent a dynamic advance of the Gospel in northern Cameroun, where one and a half million pagan are rapidly accepting Islam, and where there is continuing evidence of local pressure against Christians, despite the fact that the Constitution guarantees freedom of worship and evangelism.

However, the incident which best illustrates the difficulties facing the Church was the murder in Bangante on August 21 of Mr Waldvogel



a Swiss missionary, and Mrs Markhoff, both of the Paris Mission. This event was all the more shocking in that it was not an act of persecution, but was committed by a group of terrorists abetted by a Christian teacher on the staff of a church school, who had just returned from advanced study in France.

Little news has reached us from **Chad** and the **Central African** Republic, countries which both have Christian Presidents. The American Bible Society has established a successful agency in Bangui, and the missions working in the two countries have decided to create a literature centre to publish and distribute literature in Sango, the *lingua franca*, and in other vernaculars.

The situation in Niger has remained substantially the same as last year. The number of Dahomeans resident in the country, including members of the Dahomey Methodist Church, has continued to decrease; and those who remained have not formed a new Methodist congregation, but attend the Baptist service in Niamey. There has been an encouraging rise in the sale and distribution of the Scriptures.

In Upper Volta, January and February saw the beginnings of an awakening in the Church at Ouagadougou, where the Assemblies of God are at work. The movement was not limited to this particular mission station, but spread among neighbouring villages. During the year, the same Church opened a Bible school – the first of its kind in the area – for those with an elementary certificate. The students will thus receive a substantial course of instruction that will enable them to confront the growing intellectual *elite* among whom they will later exercise their ministry.

The dominant religion in Mali is Islam, although about one third of the country is pagan. The most significant development is the Bible weekends which are held periodically and bring together about two thousand Christians, some of whom travel long distances to attend. Despite the many difficulties facing the Church, this concentration on a deeper understanding of the Word of God is encouraging.

The Methodist Church in Dahomey, with some 27,000 members, has continued its work, including both primary and secondary school education. An agricultural experiment is being undertaken with the guidance of an agriculturalist from Holland; and women's work is being extended. The President Designate of the Church, Pastor Gbeyongbe, was due to take office at the end of 1965. The *Ecole Pastorale Evangelique* at Porto-Novo, which trains ministers for this Church, for the Methodist Church in the Ivory Coast and for the



Evangelical Church of Togo, had only thirteen students. The Assemblies of God continued their work, which is mainly in the north-west, and the Sudan Interior Mission in the centre and north-east of the country.

In reaction to a somewhat pietistic past, leaders of the Evangelical Church of Togo are seeking to draw their church members into a programme of evangelism which takes account of the whole of life. The General Council of the Church has created several teams to study various aspects of the Church's responsibility in the world. Laymen, pastors and missionaries collaborate in the studies and the team's outreach. The theme 'Service' has been chosen for study and action during 1966 by both Biblewomen's classes and youth movements. By the middle of 1965, more than 250 lay people had volunteered to teach their neighbours to read in the vernacular literacy campaign; and many had also offered to serve on evangelization teams to a new mission area.

The team-work follows a general pattern. There is a nucleus consisting of a pastor, several catechists and one or more missionaries, who visit a village or district during a two-week period, drawing in those lay people in the area who wish to share in the studies and out reach of the team. An attempt is made to draw the whole church (and often the whole town) into the effort to analyse current attitudes and behaviour and to bring them under the judgment of the Word of God. Through these teams, more laymen are becoming involved in the Church's studies, while others are beginning to play a leading part in the effort to bring the Gospel to non-Christians.

The jubilee of the Methodist Church in the Ivory Coast was celebrated in the autumn of 1964, and during the celebrations the Reverend Samson Nandjui was installed as the first African Chairman of the District. The year has been one of advance in the spiritual life of the Church, marked by a return to a serious study of the Word of God.

The President of the Republic has launched a national campaign to build three large places of worship – Roman Catholic, Methodist and Muslim – in the mushrooming city of Abidjan. The first stage of building the University of Abidjan has been completed, and the University already has 2,500 students. Roman Catholics and Protestants are co-operating in plans for a seaman's club to serve the 80,000 foreign seamen who pass through the city each year. The Roman Catholic Church has also recently completed a community centre, and the Methodist Church has plans for a new church, a



university chapel, a Protestant student centre and a community centre for port workers.

Building has been begun on a joint theological college at Yamous-sokro, on the initiative of missions working in the north and west of the country, who have decided to pool resources and efforts in an attempt to improve the training of their pastors.

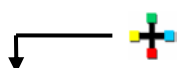
At a meeting in February of missionaries and Africans from Baptist churches it was decided to form a national Baptist Association and a council was elected to work out details of organization.

In **Guinea**, the Protestant Church of Conakry, led by a missionary of the Paris Mission, was without an incumbent for a year before the arrival of a new missionary in September 1965. Its activities had to be reduced, but the most important ones were carried on by a devoted group. The Christian and Missionary Alliance, which has established a substantial congregation in Upper Guinea, has decided to transfer its headquarters from Kankan to Conakry, where it has also established the International Protestant Church of Conakry, ministering mainly to English-speaking foreigners. Considerable efforts have been made to translate parts of the Scriptures into the five vernaculars, but distribution is not easy and there is some resistance from certain circles where tradition plays an important role.

No substantial church has yet been established in **Senegal**, a predominantly Muslim country. The *Eglise Protestante de Dakar et des Dissemes de l'Afrique Occidentale*, which is

now half African but mostly non-Senegalese, has continued to witness to its faith by serving the people of Senegal. The *Centre de Bopp*, organized by CIMADE, has this year taken a further step towards involvement in its environment, by forming itself into a Senegalese association comprising Protestants, Catholics and Muslims, entitled *Service Oecumenique d'Entr'Aide*. The 'Open Door' Centre started by two African missionaries has also expanded its activities, which include medical, literacy and youth work. These two centres reject all proselytism and seek to give free and disinterested service. The Church of Dakar's *jardin d'enfants* has started a second small kindergarten in an African district, catering particularly for children who do not yet speak French.

The Assemblies of God have continued their work at Kedougou, Tambacounda, Kaolack and Dakar, and the Worldwide Evangelization Crusade and the New Tribes Mission at Casamance. The Conservative Baptists have recently begun work at Thies, as has the Bible House, which has moved from the centre of town to this African



quarter. These societies, which do not participate in the ecumenical movement, are linked with the Paris Mission in the Evangelical Federation of Senegal, which meets regularly.

During the past year, Christian work in **Morocco** has progressed under difficulties. The legal status of missionary societies is receiving close attention by the Moroccan authorities. An attempt is being made to force the Government to withdraw the freedom to operate that they have hitherto enjoyed. Changes may well have occurred by the time this survey is in print.

The position of individual national Christians has yet to be clarified. Some Moroccan authorities would interpret the present Constitution which guarantees religious freedom, as denying all civil rights to any, Moroccan who openly declares himself a Christian. It has been reported that such action was taken against an individual during the past year,

During last Ramadan, elements in the Government were definitely alarmed at the number of Moroccans defaulting openly in the observance of the fast. Over six hundred were arrested in one day and punished. There was no known Christian among them. Despite threatening attitudes and action, the Holy Spirit is at work; the number of enquirers has increased and baptisms of believers are not unknown.

The situation in Algeria since independence was granted in 1962 has further demonstrated the weakness of the Church in this Muslim land and its need for some concerted means of representation. Accordingly, the by-laws of the *Conseil des Missions Evangeliques en Algerie* (founded, 1940) have been revised, and at its General Assembly in November 1964 its name was changed to the *Association des Eglises et Œuvres Protestantes en Algerie* (ADEOPA). Four missions joined the Association during the year and two withdrew, refusing to co-operate with, mission in any way related to the World Council of Churches. The activities of the Association included study sessions for missionaries, a conference in honour of Mr A. Jossi, who retired after thirty-five years' service with the Bible Society, and a two-day retreat at Pentecost for Algerian Christians, at which there were about two hundred participants, in French, Arab and Kabyle language groups.

The Methodist Annual Conference and the Synod of the Reformed Church met separately at the end of November 1964, but combined immediately afterwards for a joint two-day study session. The Reformed and Methodist churches in Algiers also had a combined programme in Holy Week and several united Bible study sessions. The hospital being built by the Methodist Church at Il-Maten, Kabylia, is nearing

completion and will be the first Protestant hospital in the country. The Government has assigned to it responsibility for the medical care of the locality. A sewing-school in El-Biar, run by the Methodist Mission, has also received Government recognition.

The Christian communities in **Tunisia**, Catholic, Protestant and Orthodox, continue to be acutely conscious of the government restrictions placed upon them. They are foreign groups, and much of their effort during the past year has been directed towards arranging worship services for scattered believers in towns and villages where no church remains. Such efforts have provided opportunities for practical co-operation between Catholics and Protestants. Leaders of these communities also conducted a united study of the meaning of evangelism as understood by the two traditions. Protestant missionaries continue to live in uncertainty about their position in relation to Government: The British and Foreign Bible Society was given permission to sell copies of the Scriptures at the Tunis International Fair in October 1964, and good sales were reported.

Tunisia's technological revolution has brought numbers of foreign technicians and teachers into the land, of whom several are deeply concerned about the communication of their faith. Although it is very difficult to assess the effectiveness of their witness, the presence of these persons may constitute the most significant aspect of the Church's life in this Muslim land.

The situation in **Ethiopia** has not altered radically during the year. The spread of Islam, the rapid changes in social structures and the plurality of churches and missions continue to challenge the Church to fresh missionary fervour, to a re-examination of the qualifications and training of the ministry and to a search for means of co-operation and comity.

The use of the Amharic language-the language of the people-for reading the Scriptures in the services of the Orthodox Church has spread; and in the capital some churches have begun to hold daily Bible studies in Amharic, using the new Amharic translation of the Bible. This tendency reflects the growing concern of Orthodox leaders for their Church's role in the changing Ethiopian society, a concern also reflected in the establishment of an Ethiopian Orthodox Mission in Addis Ababa to help the unemployed in their search for work and to care for the poor and destitute.

The Protestant churches have continued to grow, and Protestants now number more than 190,000. The station 'Radio Voice of the

Gospel' now broadcasts by short wave for twelve and a half hours a day to countries in Asia, Africa and the Middle East in fourteen languages, and by medium wave to the people of Ethiopia for four hours a day in Amharic, English and French. A plan for co-operation leading to federation between the Ethiopian Evangelical Church-Bethel (Presbyterian in tradition) and the Ethiopian Evangelical Church-Mekane Yesus (Lutheran in tradition) has been presented to the membership of the Churches for study and approval. If it is approved, the two Churches will co-operate in education (especially secondary and theological education) and medical work. With help from the Norwegian Lutheran Mission, a second seminary is to be established for the Ethiopian Evangelical Church-Mekane Yesus. The question of the recruitment and training of well-educated pastors remains one of the greatest problems for the Protestant churches in Ethiopia.

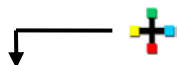
There were two events of ecumenical significance in **Egypt** during the year. The first was the foundation of the new Coptic Orthodox cathedral, towards which the Government has given a grant of a hundred thousand pounds. The corner-stone was laid by President; Nasser, in the presence of Cabinet Ministers and representatives of several denominations, including Evangelicals and Catholics, as well as Coptic Orthodox. The second was a lively and successful youth conference held in September, when some seventy young men and women met Catholic,

Coptic and Evangelical priests and ministers. The conference was one of several to be held during the summer at Agamy, the Evangelical conference centre near Alexandria.

The application of the Evangelical Church of Egypt for membership in the World Council of Churches has been accepted, and the Synod of the Nile has begun an evaluation of all its activities, including missionary projects. The Evangelical Theological Seminary celebrated its centenary, and ten students graduated during the year.

The Greek Orthodox Patriarchate of Alexandria has had a difficult year, because of the repatriation to Greece, Lebanon and Syria of the greater part of its members, and the emigration of others to Australia Canada and elsewhere. The prolonged illness of the Patriarch has made it difficult to find a solution to these problems.

The tragic events in the Southern **Sudan** have aroused pity and horror throughout the world. The revolution of October 1964 brought into power a transitional Government which convened a round table conference in March 1965. This meeting at which a number of African

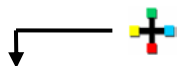


states were represented by observers, outlined plans to meet the aspirations of the South. Subsequent elections, in which only the northern provinces participated, brought into power a new Government, which has not been able to implement these plans. At the time of writing, there appears to be a total civil war between North and South, with armed forces on both sides out of control by any responsible authority.

In, this situation the Church has suffered greatly. The American Mission in Khartoum was destroyed in the riots of December. In July the Anglican Cathedral in Juba was the scene of a terrible massacre. Bishop Gwynne College, which was carrying on under a Sudanese principal, has been burned down. Like thousands of others, the two Sudanese assistant bishops of the Anglican Church have disappeared – presumably to seek refuge in neighbouring countries. In the general chaos of the South, organized church life has practically ceased to exist. In spite of all these events, there is evidence of the continued faithfulness of Christians and ground for hope that out of this agony the Church will emerge with new power. In the midst of this travail, a Sudan Council of Churches has been formed, embracing Protestant, Anglican, Orthodox and Roman Catholic Churches.

The Christian Council of **Ghana** has been promoting local councils of churches, with the aim in the first instance of encouraging understanding and unity among all the non-Roman Catholic Churches, including those not at present represented in the Council. Its Christian Service Committee imported and distributed goods to the value of nearly two hundred thousand pounds, and the Committee on Christian Marriage and Family Life has established medical advice centres and organized talks and the sale of literature. The new Asante Twi Bible and the revised Akwapim Twi Bible are now in circulation, and negotiations for the revision of the Ga Bible are in hand: An 'Islamic Adviser' is providing the necessary information and stimulus to help the churches to come to grips with their responsibility towards Muslims. The Anglican, Methodist and Presbyterian Churches published a revised Basis of Union, incorporating agreed changes which 'reflect later work done by the Committee on the proposed Constitution . . . and on the order of service for the Inauguration of the Union and the ratification of ordained ministry'.

The Churches in Liberia are moving steadily towards autonomy. The Methodists have taken steps towards the election of a local bishop within the next few years; and the African Methodists have elected their first



African bishop. Protestant-Roman Catholic relations are good. A teaching hospital planned some years ago by the Roman Catholic Church is being built on land given by a Methodist lay woman. Phoebe Hospital, Suakoko, which was initiated by the Lutheran Church with help from the

Episcopal and Methodist Churches, was opened during the year. Work has also begun on Trinity Cathedral which, though a project of the Episcopal Church, will function as a national church.

The last twelve months in Sierra Leone have been marked by an increasing emphasis on the Church's mission and, in particular, on the participation of the laity. The Inter-Church Conference, which was held in August, took as its theme 'God renews His Church through Lay Participation', and set up a committee to make recommendations to the United Christian Council on the best ways of using lay potential, in view of the dearth of clergy and the needs of a changing society. Increasing participation in international and regional conferences outside Sierra Leone is also making the Churches more aware of their interdependence and of their relations to wider bodies.

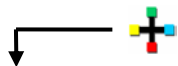
Two more training-colleges are to be established with financial help from abroad. Through the Education Department of the United Christian Council, the Churches were able to secure some modifications in the new Government Education Bill. The Council is developing its programme of literacy work: primers and readers are widely distributed, and monthly magazines are now published in the two main vernaculars, Mende and Themne.

The group formerly known as the Women's Christian Federation which comprises both literate and illiterate women and has three branches in the country, has been renamed the Sierra Leone United Church Women, to emphasize the interdenominational nature of the group and its desire to foster church union. Expansion work is planned.

Three Methodist students finished their course at Fourah Bar College in June and have since been ordained to the ministry. One is to receive further training in youth work in Nigeria.

An interesting piece of initiative was taken by a pastor in the rural area of Aberdeen Ferry. Feeling the need to provide a local place of worship for a group of villagers in a remote fishing area, where transport facilities are inadequate, he himself began the construction of church. After constructing the walls and roof, he handed over the building and the congregation to the Methodist Church.

A report from Nigeria speaks with gratitude of the peaceful atmosphere in which people of different religions are living together and



accepting one another, and of the co-operation of leaders of all faiths for the good of the nation. The prayers and efforts of the Christian Church played an important part in preserving peace during the census issue of 1964 and the election crisis of early 1965, which threatened to plunge the country into unrest and disunity.

In January the Annual Conference of the Methodist Church announced its decision to enter into union with the Anglican and Presbyterian Churches, which had already expressed their agreement. The United Church of Nigeria was accordingly inaugurated on December 11th, with the Right Reverend S. O. Odotola as its first Moderator. The new Church comprises about 60 per cent of the Protestants in the country. A 'Church of Nigeria Week' was organized, which included an exchange of pulpits and other activities.

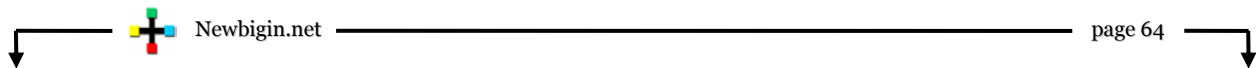
The annual meeting of the Central Committee of the World Council of Churches was held at Enugu in January, and brought many visitors to the country. Among them was the Archbishop of Canterbury, who during his visit laid the corner-stone of the new Cathedral of St James to be built at Ibadan.

Islam continues to attract many thousands, and the churches are responding to the challenge by a study of this faith and of more effective means of Christian witness. A 'New Life for All' campaign held between July 1964 and July 1965 led to revival and the strengthening of the Church in Northern Nigeria. A similar campaign covering the whole of the Federation has been proposed for 1967.

The inaugural meeting of the Nigerian Bible Society, which will encourage Bible reading and undertake revisions and translations, was held at Enugu on February 9th. The new Tiv Bible was published, and the first ten thousand copies were sold in twenty days.

South America

One of the biggest disturbances during the year for the continent of Latin America has been the Dominican crisis. Progressive elements in the continent are going through a difficult time, as it becomes clear that the North American attitude to Santo Domingo holds out no great hope for the social changes that are essential. While communism is not very strong in Latin America, the fear of communism is; and the prospects for stability and the re-establishment of democracy are likely to become even poorer.



The Roman Catholic Church has continued its struggle for *aggiornamento*. Attitudes to and interpretations of the Vatican Council differ, even in neighbouring dioceses. While this allows for a visible improvement in relationships with other Christian Churches, it is also the cause of an ultimate insecurity in these relationships. It is impossible to say what line the next bishop will take. In some places, for instance, Cuernavaca, results have been achieved in friendly discussions that would have been unthinkable a few years ago.

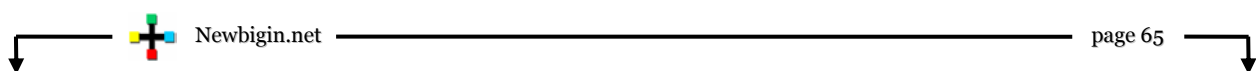
The Latin American Council of Bishops is sponsoring a new translation of the New Testament, to be published in Spain. The team preparing it has three Protestant consultants, and it is planned to distribute two million copies of the new translation in the near future.

An outstanding event for the Protestant world of Latin America was the formation of the Provisional Commission for Latin American Evangelical Unity, comprising national councils and denominational and specialized organizations. The foundations for the Commission were laid at the Second Latin American Evangelical Conference at Lima in 1961, though it will not take final shape until it has received the ratification and support of the majority of Latin American Churches. This significant step is the first attempt to co-ordinate the forces of Christian unity throughout the continent.

The death of Dr Kenneth Strachan, General Director of the Latin America Mission and originator of Evangelism in Depth, deprived the continent of one of its greatest missionary statesmen.

The Evangelical Confederation of **Brazil** has been working hard to settle some of the problems raised by the crises of the last two years and to regain the confidence of the churches, though it is hindered by a shortage of financial resources. An important development was the establishment in May 1965 of the Evangelical Institute of Research. Created jointly by the Evangelical Confederation and the Association of Evangelical Theological Seminaries, this Institute will be at the service of the churches for research and study projects in relation to the mission of the Church, the ministry and theological education, the laity and ecumenical questions.

The Pentecostal churches, on the whole, continued to grow vigorously; and in some the need for a better prepared ministry was openly recognized. In October 1965 a conference on Pentecostalism was held in Sao Paulo, promoted by the Association of Evangelical Theological Seminaries and attended by Pentecostals and others. One of the purposes of the conference was to examine, in the light of the diverse



gifts of the Spirit, the complementary character of the historic and Pentecostal churches in the present situation in Brazil.

Growth in the historic churches was at best moderate. A survey made in the city of Sao Paulo and published in June revealed that only twenty per cent of the children of Methodist

homes, between the ages of fifteen and thirty, become church members. The growth of spiritualist groups (*umbanda* and *macumba*) in the large urban centres continued, and the city of Sao Paulo alone is estimated to have 1,500 *umbanda* centres, many of them attended by people who consider themselves good Catholics. The religious and sociological implications of this phenomenon are beginning to preoccupy Christian leaders.

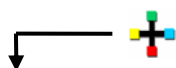
A total of 660 students were enrolled in the 13 main evangelical theological seminaries and a further 1,400 were estimated to be preparing themselves in more than 30 Bible Institutes, many to serve the churches as non-professional ministers. The Roman Catholic Church established an important seminary in the city of Recife, under the direction of Bishop Dom Helder Camara and with the collaboration of the religious Orders working in the north-east. Its aim is to prepare priests capable of facing the acute human problems in this area, the most under-developed in Brazil.

The Episcopal Church became autonomous in March and elected its first Primate.

The political situation remained unaltered since April 1964, though tensions continued to be felt. The Government showed some reluctance to allow elections, indicating that it is still unsure of popular recognition and support. Nevertheless, it has made positive efforts to improve the federal administration and to stop the inflationary spiral; and it has put into effect a number of administrative programmes and reforms that may have significant social results.

The Federation of Evangelical Churches in **Argentina** has approved the foundation of a study centre, closely related to the centre in Uruguay, with the training of the laity as its main purpose. The programme is expected to be very flexible and will include bringing together groups of laymen both in Buenos Aires and in the interior of the country, and the supplying of study material.

An interesting experiment in parish work in an industrial suburb of Buenos Aires has been begun by the Methodist and Waldensian Churches and the Disciples of Christ. It is an attempt to enter into the life of the people and help them in all areas of need, somewhat on the lines of the East Harlem Protestant Parish in New York City. While



personal evangelism is a feature of the work, there is no attempt to form a separate congregation; rather, the aim is to co-operate with the existing churches (Baptist, Pentecostal and Plymouth Brethren). This enterprise, which is also related to a community development centre under the direction of the Board of Social Concern of the Methodist Church, is staffed by two seminary students and supervised by the faculty of Union Theological Seminary, Buenos Aires. It has attracted the attention of the state Government, which has invited the team to organize a survey of the community and the work being done there, as a pattern for community development in other areas. The same three Churches have also begun a work of rehabilitation and community development in the north of Argentina, in an area when some 100,000 Indians are living in primitive conditions. The team consists of an Argentinean doctor, a Swiss nurse and an American teacher. They hope for the addition of an agricultural expert, and plan to work in co-operation with the large Pentecostal groups in the area.

Relations between Roman Catholics, Protestants and Orthodox, continue to develop. The Cardinal Primate of Argentina sent official, delegate-observers to the local ecumenical commission – at which the three Orthodox Sees of Greece, Antioch and Moscow were already represented – with authorization to co-operate in common activities. Three prayer meetings for unity were organized and held in Lutheran, Orthodox and Roman Catholic churches, with good attendance from all three groups.

A report from Paraguay speaks of a general eagerness for the Word of God and a spirit of unity and co-operation among most of the denominations. Evangelistic campaigns have been held in different parts of the capital, organized by three or four denominations in each area. The

Association of Pastors, Workers and Missionaries organized' retreats for pastors in October 1964 and September 1965.

Three workers of the Pocket Testament League visited the country for six weeks in the summer of 1965 and distributed 25,000 copies of St John's Gospel in the course of 65 meetings. A correspondence course offered by the League drew a thousand registrations. The Bible Societies have set up a consultative group of pastors and laymen representing the fourteen denominations at work in Paraguay to give advice on programmes and promotion. Good sales of the Scriptures are reported.

The Federation of Evangelical Churches in **Uruguay** has continued and intensified its programme of establishing contact with those

Churches that are not yet members of the Federation. The Churches are mainly concerned with preparations for the Evangelical Congress to be held next August, at which the principal subject for study will be joint action for mission. The Study Centre has continued its study of the present situation of the country and its implications for Christian witness; and there has been much emphasis on youth work, particularly in the interior of the country.

The parliamentary election in Chile was won by the Christian Democrats, with a large majority. The Government will now have an opportunity to put into practice its plan for rapid social change. Its progress will be watched with a mixture of hope and scepticism throughout the continent; for it constitutes a 'test case' for parliamentary democracy in Latin America.

Two natural disasters devastated the country during the year. In March a severe earthquake left thousands of people homeless. The World Council of Churches appealed to its member Churches for two hundred thousand dollars to be used both for the relief and rehabilitation of survivors and for long-term programmes, including the construction of churches and social centres in new communities being built by the Government to house the homeless. Five months later, storms and floods devastated a large part of the country. Churches throughout the world sent financial help and emergency supplies. In both instances, aid was distributed through *Ayuda Cristiana Evangelica*, the relief agency of the Protestant Churches in Chile.

The entry of the Methodist Pentecostal Church, with its 600,000 members, into the Council of Churches is an event of great significance, full of promise for the future meeting between the historic Churches in Latin America and such 'autochthonous' Churches.

The Evangelical Theological Community mentioned in last year's survey remains the most important development in recent years for the witness of the Protestant Churches. Through a programme characterized by mobility and depth, the Community aims to promote a theological movement throughout the Protestant churches, not only among candidates for the ministry and professional church workers, but also among the laity, encouraging a deeper understanding of the Christian faith and of its relevance to social issues.

Although the national output in Peru rose by 3 per cent during the year, there was no improvement in the general economic situation, but rather a deterioration. This factor, combined with the rising cost of living, led to social unrest and guerilla warfare in isolated jungle

areas. Though it is difficult to determine exactly the political leanings of the guerrilla groups, they represent signs of despair and a protest against the *status quo*. The police and armed forces are working to eliminate them; but new trouble spots will surely arise, unless the necessary changes are made to correct social injustices.

Relations between Protestants and Roman Catholics have continued to improve, and the Protestant churches are enjoying a period of considerable religious liberty. In Lima, Protestant pastors, Roman Catholic priests and lay leaders from both groups have been meeting monthly for

discussion, prayer and study. During the Week of Prayer for Christian Unity, this group arranged joint activities, which included a united service in the Methodist Church. Roman Catholics, Orthodox, Lutherans, Anglicans, Methodists and others took part. During the same week, Protestant leaders were guests at a Mass celebrated by a Catholic bishop.

A normal school run by the Methodist Church for the training of primary school teachers has obtained Government recognition-the first institution of its kind to do so. An Association for Theological Education was formed in June and includes ten Protestant theological schools. The by-laws were approved and a continuation committee appointed.

In February, a training institute for pastors and Christian workers was organized at Huampani, near Lima, by World Vision. Six hundred leaders from twenty-five groups attended, including eight teachers and pastors from the jungle tribes. The institute was followed by a consultation on Evangelism in Depth.

The Latin American Commission of the Lutheran World Federation met in Lima in July and nominated a provisional committee to prepare a constitution for the Latin American Lutheran Council.

Bolivia has been added to the number of military dictatorships in Latin America. There is some anxiety lest the military Government should attempt to put back the clock and reverse some of the social reforms put into effect in 1952, which included the nationalization of the mines, radical agrarian reforms, and a number of acts beneficial to the Indians.

The main event for Protestants this year was a campaign of Evangelism in Depth, under the direction of workers from the Latin America Mission, and including the training of lay workers, house-to-house visiting and local and regional campaigns. It closed in November with a three-week campaign in La Paz. With the help of personnel from

Alfa-Lit in Costa Rica, literacy work was included in the programme. Goodwill caravans were also organized to visit isolated rural communities with help and advice.

A pastors' retreat organized by World Vision and held in Cochabamba in February was attended by more than seven hundred pastors. It was the first of its kind to be held in the country, and met with an enthusiastic response.

Another worker from the United Church of Christ in Japan and a couple from the Methodist Church in Korea arrived in Bolivia to work among Japanese and Okinawans there.

During its second year in power, the military *junta* governing Ecuador has maintained peace and stability. It has enforced the beginnings of tax and land reforms, and reassured the country of its determination to re-establish constitutional democratic government this year.

Although Ecuador has the smallest percentage of Protestants of all Latin American countries – 10,000 in a total population of about 5,000,000 – the past year has seen some signs of awakening among them. There has been increasing criticism of the old patterns of missionary work, together with a clearer recognition of the need to find more adequate forms of Christian witness. The all-missionary Inter-Mission Fellowship was disbanded after fifteen years of existence because it was seen as a divisive force in the growth of the Church. The World Radio Missionary Fellowship, which has the largest staff of missionaries in the country, is reassessing its medical policy, and seeking to put less emphasis on its hospital programme and more on mobile work in rural areas. The first missionaries of the Latin American Mission Board arrived in Ecuador in March. This Board is entirely supported by Latin American Churches – primarily Methodist, but with the co-operation of the Waldensian Church-and is dedicated to strengthening existing work rather than creating a new mission.

An important development was the formation of the United Evangelical Church, bringing together the congregations of the Church of the Brethren Mission and of the United Andean Indian Mission (itself the co-operative effort of four denominations). Although the total

membership of the new Church is only about three hundred, it is significant as the first organic union of congregations with different denominational origins.

The *Confraternidad Evangelica Ecuatoriana* held its second annual assembly during the year and moved somewhat from its original

purpose of defending the religious liberty of the member bodies to the more constructive position of encouraging fellowship among the evangelical bodies in the country. Unfortunately, the continued existence of the organization is in jeopardy, since it does not have the whole-hearted support of all its members.

There is a growing feeling among the younger generation of Protestants in Colombia that social and political questions are of vital concern for the Church's mission at the present time. An important Institute on the Social Responsibility of the Church, sponsored by the Latin American *Junta* for Church and Society, was held at Barranquilla in July. This Institute, which was the first of its kind to be held in Colombia, was also attended by delegates from Venezuela, Panam and Ecuador, and made a considerable impact on the Protestant churches (which in the past have shown little concern for social questions) and on secular society.

Conservative evangelical groups in the country are putting increased emphasis on 'evangelistic campaigns'. The Episcopal Church is extending its work in Colombia and there are now several congregations in Bogota and Barranquilla. The Bishop (whose see includes Ecuador and Venezuela as well as Colombia) is resident in Bogot. The Church has three priests, and a fourth is shortly to be ordained. It is expected that the presence of the Episcopal Church will strengthen the work of ecumenically minded Protestants in the country.

Two Roman Catholic priests whose stand on social questions has brought them into opposition to the hierarchy, have been divested of their ecclesiastical status and publicly condemned by the Church. They have continued to express their views, however, and draw large audiences whenever they speak in public.

The campaign of Evangelism in Depth in **Venezuela** ended at the beginning of 1965, resulting, according to official statistics, in 17,791 professions of faith. Some Protestant leaders are wondering whether such figures give a true picture. Experience has shown that in fact only, a small percentage of the thousands of converts from such a campaign join the churches. Thus there are serious doubts about the value c spending so much money and effort on this type of evangelism.

For the first time, Protestants held a national conference on Christian education, in which nearly all denominations took part. The results were so stimulating that it was decided to hold another conference in 1967. Thus, the conference has produced a movement towards co-operation among the Protestant churches, despite the traditional

attitude of independence and refusal to create a permanent national council.

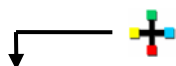
The agreement between Venezuela and the Vatican, mentioned in last year's survey, has not led to any infringement of the rights of Protestants, and the atmosphere of religious liberty has been maintained. Isolated instances of anti-Protestant persecution in small villages of the interior were reported; but such incidents also occurred from time to time before the signing of the agreement. Three new Roman Catholic bishoprics were created and, in accordance with the agreement, approved by the Venezuelan Government, which will also allocate funds to them out of the national budget.

Central America And The Caribbean

The four Union Churches in the **Canal Zone**, in co-operation with doctors and dentists from Gorgas Hospital, shared in a joint effort to support missionary work among the Jaque Indians, a primitive tribe in Panama. Increased collaboration is reported between American and British Methodists, who are looking towards greater unity in the future. A new mission of the American Episcopal Church was opened in Villa Caceres. This Church also reports the opening of the Episcopal Centre at the University of Panama and the construction of new churches in Juan Diaz and Chorerra. The Lutheran Church added a new Latin American worker, and broadcasts radio programmes daily. The Church of the Nazarene now has bilingual work in seven churches in the Canal Zone and the Republic of Panama.

The centenary of the first Protestant chapel in **Costa Rica** was celebrated in May. There are now 50,000 Protestants in the country, compared with some 300, all of whom were foreigners, in 1865. Costa Rican Protestantism continues to be characterized on the one hand by a multiplicity of groups, and on the other hand by extraordinary unity and co-operation under the aegis of the *Alianza Evangelica*. A 'goodwill caravan' organized by the *Alianza* visited eleven remote rural areas in twelve months, bringing medical, dental, agricultural, nutritional and literacy help, as well as the Gospel message. Relationships between Protestants and Roman Catholics remained cordial, with weekly breakfast Bible studies in which clergy and laymen of both groups participate. An acute shortage of well-trained pastors is reported.

With the electoral victory of the National Party in **Honduras** in



February 1965, General Oswaldo Lopez Arellano was named president and took office under the new constitution in June 1965. One of the more controversial sections in the new constitution guarantees the freedom of organized religious groups to give special classes in government-operated schools.

A severe outbreak of polio occurred during September and October in the area of the northern coastal city of San Pedro Sula, an industrial centre. The timely arrival of vaccine from Church World Service thwarted the spread of the virus at a critical moment.

The Evangelical Alliance, a conference of Protestant groups, met in January 1965, but its effectiveness continues to decline with the withdrawal of several member groups and the lack of an effective united programme. Church growth anticipated as a result of the Evangelism in Depth campaign, launched in July 1963 with the support of all but three of the evangelical groups in the country, has failed to live up to expectations.

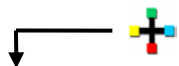
The new constitution of **Guatemala** guarantees religious liberty and the right of religious bodies to own property. Some dissatisfaction has arisen in Roman Catholic circles because the new constitution's provisions do not continue the special privileges accorded to it as the majority church at the time of the establishment of the Republic in 1821.

The *Junta Evangelica de Servicio Social y Cultural*, an organization of some of the missions in Guatemala for educational and social work, has carried out two training courses for volunteer leaders in social service in church and community, training 40 new leaders for women's work through the churches, has started a literacy campaign to reach the illiterate of the nation, 84 per cent of the total population, and has taken the first steps toward the establishment of a consumers' cooperative.

During 1965, the Bible Society in Guatemala undertook a special distribution programme, with the aim of distributing 2,100 inexpensive Scripture kits (each consisting of 1 Bible, 2 New Testaments, 20 Scripture portions and 50 selections) throughout the churches. The response was enthusiastic; and by the end of April nearly 1,500 kits had already been sold.

The Christian Social Council of **British Honduras** has grown in membership and influence during the year, and has decided to become related to the World Council of Churches. The

Protestant Council (including the Methodist and Presbyterian Churches, Salvation Army and Church of the Nazarene) has continued to function and broadcasts



regularly on Radio Belize. There is a growing ecumenical consciousness. Roman Catholics have joined with Protestants in national services, and for the first time in the history of the local Church, a Methodist minister has been invited to preach in the Anglican Cathedral of St John the Baptist.

‘The most important issue for the churches in Cuba remains the question how to interpret the mission of the Church in a way that is relevant to the social situation. The future position of the Church will largely depend on its present attitude to the social revolution. Although there are no official contacts between the Roman Catholic and Protestant churches, relations have improved as the impact of the Second Vatican Council increases. The Cuban Council of Churches is strengthening its position and seeks to become an agency of renewal for the Protestant churches. Despite the difficulties to be expected from an entirely new situation and a Government which is ideologically hostile, the churches are growing and continuing their normal activities, though in some instances these may take different forms.

While the Protestant churches in **Haiti** have continued to increase, the low standards of morality and short time of preparation that characterize some sections of the ministry have led to internal scandals, schisms and a general weakening of Christian witness. However, there is evidence of a developing ecumenical spirit among young people and students, and many churches, together with *Service chretien*, have played an important part in relieving material suffering.

The campaign of Evangelism in Depth in the **Dominican Republic** was barely in its initial stage when civil war broke out and caused its postponement. Despite the tense and unresolved political situation, however, the campaign was launched after a few months’ delay.

Dialogues between Protestant and Catholic clergy have continued. The literacy campaign mentioned last year is developing rapidly through the training of many voluntary teachers. The work of the Bible Societies has expanded and a new record in the sale of the Scriptures was reached in 1964. The Free Methodist Church is sponsoring a new Bible Institute, which is to be located and organized in Santo Domingo within the next three years.

In October 1964, the Evangelical Council of **Puerto Rico** adopted a new constitution, marking a fundamental change in its nature. From being a ‘national Christian council’, in which churches and other organizations shared virtual full membership – a situation that created serious problems for the Lutheran Synod and the Episcopal Diocese –



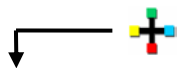
it has become a ‘council of churches’, in which other agencies have a subordinate place, thus opening the way to the full participation of all churches.

The enrolment of several Lutheran students and the addition to the faculty of a part-time Lutheran professor have given a new ecumenical dimension to the Evangelical Seminary, in which six denominations were already participating. At the 1965 Commencement, for the first time, all graduates received degrees in theology – an indication of the rising level of education on the island.

The appointment of Dr C. J. Lastra, a Protestant layman with wide influence in the Church, as Secretary of State and the nomination of Professor Jorge Cintron, President of the Evangelical Council, as one of the five members of a committee appointed to advise the legislature on the controversial question of the reform of university education are only two examples of the increased role that Protestants are playing in public life.

There have been numerous contacts between Protestant and Roman Catholic leaders. The Annual Conference of the Methodist Church held an ecumenical night at which the Archbishop of San Juan was present; and Professor Luis Mercado, of the Evangelical Seminary, has been invited to share in the work of the editorial committee preparing the new Spanish version of the New Testament. Bishop Francisco Reus Froylan has become the first Puerto Rican Bishop of the Diocese. Formal conversations with a view to union have been begun between the United Evangelical Church of Puerto Rico and the Christian Church (Disciples of Christ).

The year 1965 has been an eventful one for the Church in **Jamaica**, beginning with a joint service for Roman Catholics and Protestants in a school hall. The United Church of Jamaica, comprising Congregationalists and Presbyterians, was due to be inaugurated on December 10th. There has been some progress in union talks between Anglicans and Methodists; but both are watching developments in Great Britain, and for the moment Methodist interest is focused rather on the Methodist Conference scheduled for 1967. Building will begin this year on the United Theological College of the West Indies, which will serve the whole of the West Indies and in which ten communions are participating. The Churches expressed their objections to a Bill which would make gambling more widespread. The most useful arm of the Jamaica Christian Council has been Inter-Church Aid, which has been able to serve churches which would otherwise have been abandoned as sects;



and it acts as a clearing-house for ideas as well as for food. An attempt to distribute seeds rather than food is hailed as a step in the right direction. Interest in youth and student groups is increasing, and a good deal of money is being spent by the various churches on building youth centres. The SCM has begun to organize a large-scale literacy campaign, but is hindered by shortage of personnel and money.

There has been continued discussion among the churches in the Lesser Antilles about the nature and calling of the ministry and new forms of evangelism to meet the modern situation. Relationships between the churches continued to improve, particularly between Roman Catholics and others. In St Lucia the opening service of the Methodist Synod was attended by the Roman Catholic Bishop and the Anglican Archdeacon; and in the Anglican church a votive mass for Christian unity was said by the Archdeacon in the presence of the Methodist Chairman and the Roman Catholic Bishop and Vicar-Provincial. Conversations about unity were held between Anglicans and Methodists in Antigua.

After the third year of independence for **Trinidad and Tobago**, serious economic problems remain unsolved. Nevertheless, there is an air of expectancy, and the Churches have maintained high standards of attendance, stewardship and activities. The dormant spirit of ecumenism has found expression in a number of ways. Roman Catholics, Anglicans, Protestants, Hindus and Muslims are working together on a committee to erect a chapel at the mental hospital. With help from the World Student Christian Federation, a full-time chaplain, aided by an interdenominational committee, will shortly assume responsibility for student work in the growing University of St Augustine, and another ecumenical committee is working for the establishment of a student hostel at the University. Ministers of various denominations have been meeting regularly for study and fellowship, and about thirty-five lay people from several denominations have taken weekend courses at St Andrew's Theological College, designed to help them in their witness.

After a long period of violence, **British Guiana** remained relatively calm, and the new coalition Government made a bold effort to cope with the problems of this emerging country. Independence is expected early this year, a fact which is having some influence on the churches. Through intensive training in Christian stewardship, the churches are being led to take greater responsibility for their life and work, and parent bodies are also gradually reducing their grants. The idea of independent churches in an independent Guiana is rapidly becoming accepted.



Three Anglican parishes have undertaken to support a project in the Philippines.

The Council of Evangelical Churches sponsored a series of seminars for the laity; and several denominations organized training courses for their pastors, in which leaders from other denominations participated. Particular emphasis is being put on education for family life.

The racial clashes of 1964 left hundreds of displaced persons in need. By mid 1965, 1,775,000 children had been provided with cooked meals and light lunches, and there were plans to help 2,915 families with clothing, food and money. The Christian Social Council, through which this ministry is conducted, received £18,000 from Oxfam.

Evangelism received a fresh impetus in **Surinam**, one part of the tripartite Kingdom of the Netherlands, from the visit of Rev. Muchan, the secretary of the Ecumenical Committee on Missions in the Southern Caribbean, who toured giving counsel in witness to Hindus and Muslims.

Hindu and Muslim schools are being established with increased government subsidy. The Moravian Church, which receives 25 per cent of the school-going youth of the country in its schools, has emphasized in its yearly appeal the responsibility of the Christian congregations for strengthening the Christian school movement. As a result of the 1964 WCC Caribbean Seminar an Interchurch Council on Christian Home and Family Life has been inaugurated. The transfer of Bush Negro tribes from the large irrigation project area has been accomplished and new churches, schools and medical clinics have been built by the Moravian Church with government aid to replace the buildings which were inundated by the reservoir. Weekly evangelistic programmes are now being broadcast in Dutch, Creole, Hindi, Javanese, Chinese and bush-negro-Saramaccan. The West Indies Mission has started a Christian Literature Centre.

There has been some progress in the plans reported last year to bring the five Protestant theological seminaries in Mexico together on one site. While the Baptist and Union seminaries are awaiting official action by their national church bodies, the Lutherans have already moved next door to the Episcopal seminary, on land obtained with financial help from the Theological Education Fund. The President of the Presbyterian seminary has attended some of the planning sessions as an unofficial observer. The Union seminary is now offering a five-week rural seminar, during which students live with families in a rural community while they study and seek to tackle some of the problems of



the community. Mexico's first School of Sacred Music has been opened by the Presbyterian National Assembly and Presbyterian by missionaries.

The year has seen some advances in radio and the press. The Maranatha Evangelistic Association opened a new radio station in Mexico City, and a prominent Mexico City daily is now featuring a regular weekly column of Protestant news. For the first time, the American Bible Society had a stand at the annual Home Fair which was visited by thousands, including the Archbishop of Mexico.

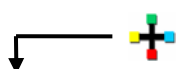
In August, Mexico City welcomed representatives of Christian youth movements around the world, who gathered for the meeting of the committee for the youth departments of the World Council of Churches and the World Council of Christian Education and Sunday School Association. The noted Spanish theologian, Manuel Gutierrez-Marin of Barcelona, spent a month visiting and preaching in the country.

North America

Perhaps one of the most significant events in the **United States**, in terms of long-range implications, was the integration within the National Council of Churches of the former Divisions

of Life and Work and Home Missions to form a single Division of Christian Life and Mission. This development signifies a profound change in the American approach to witness and mission. Social action and evangelism are recognized as being parts of a total ministry. The new Division brings together such concerns as race relations, social welfare, Church and State, the arts, international affairs (all formerly thought of as 'life and work') and urban strategy, rural ministry, work with minority groups, the migrant ministry and leisure-time ministries (hitherto labelled 'home missions'). It will take some time to restructure the work in order to take full advantage of the new, close relationship, but it is a step of great importance in American church life.

The Churches have continued to be intimately involved in the civil rights struggle – not without increasing criticism from both within and without the Church. A number of important projects have been carried out through the Commission on Religion and Race of the National Council of Churches. Thousands of ministers and laymen were mobilized to participate in the march from Selma to Montgomery. An effective lobby in Washington helped to convince Congress that it should pass a new Voting Rights Bill. Two pilot projects, in Cleveland and



Detroit, were undertaken to experiment with co-ordinated attacks on racial conflict situations in urban areas. The Cleveland project centred on voter registration and the Detroit work on housing. The Los Angeles riots helped to create a new ecumenical Commission on the Church and Race in Southern California, to work for a correction of the conditions that led to the riots. The Commission on Religion and Race carried major responsibility for pushing the Challenge to the seats of the five white Congressmen from Mississippi, on the ground that they had been illegally elected because of discrimination in voting. The Challenge did not succeed in Congress, but it laid an important foundation for future attempts.

The Delta Ministry, an out-growth of the work of the Commission, completed its first year as a full-time ministry of rehabilitation and reconciliation in rural Mississippi. Those who have ministered there in connexion with educational, health and economic problems are among the pioneers of the contemporary Christian mission. Through the World Council of Churches' Division of Inter-Church Aid, churches in other lands have helped to support this work. The Delta Ministry has provided a continuing support to the Negro people of the state, as they throw off the restraints of an almost feudal society and develop their own institutions and strength.

The urban ministries of the denominations, both separately and through the National Council of Churches, have joined with race relations staff to evaluate the many attempts at 'community organization' which are becoming a feature of many northern urban areas. In Columbus, Ohio, the First English Lutheran Church has turned over its neighbourhood settlement house to a community foundation to be administered by the people of the neighbourhood. This is only one example of the adventurous way in which churches are pioneering in radical new forms which encourage the poor and the disenfranchised to take civic and political action on their own behalf. There is much debate in the Church on the methods of some of the community action programmes-particularly in respect to encouraging creative conflict as a means of galvanizing a community into action.

In short, the Churches are in the midst of a large-scale expansion of ministry in new areas of social concern and responsibility – civil rights, poverty, urban problems, leisure. They are beyond the talking stage and deep in new structures and new problems. What is now needed is a resurgence of theological evaluation to measure and assess the revolutionary ways the Church has come in only two or three years.

Life in the Church in Canada during the past twelve months has not been 'normal'. There has been a vigorous rustling in the top of the mulberry bushes, giving encouragement to some and increasing anxiety to others.

Respected and responsible people, within and without the church fellowship, have subjected the Church to relentless criticism. In some instances, the churches have invited the criticism and at least certain sections seem to have enjoyed the self-inflicted wounds. Pierre Berton's book, *The Comfortable Pew*, was written at the invitation of the Anglican Church in Canada. Two other highly critical books, *Why the Sea is Boiling Hot* and *The Changing Church in Canada*, were written under the auspices of the United Church of Canada, in preparation for an intense evangelistic effort in Canada's centenary year, 1967. These and similar publications have had record sales, and the debate has been much publicized. The *New Curriculum* of the United Church came under constant examination and criticism during the fall and winter months. Controversial statements by church leaders have received wide and frequent news coverage.

It is too soon to form a settled judgement about the lasting effect of such scrutiny and criticism. Some people seem to have found the experience unsettling, provoking and annoying; others have found it stimulating and encouraging. There seems to have been a hardening of the lines between the 'fundamentalist' interpretation of Scripture and that which welcomes the results of historical study. The general mood of the controversy indicates a growing impatience with classical statements of theology, but a real interest in the matter of religious faith. This has led to much heart-searching. The nature and function of the residential congregation is receiving vigorous re-examination; and it is no longer taken for granted that the congregation is the sole specific unit for the propagation of the Gospel.

The steady urbanization of Canadian life is having serious effects upon the life and work of the Church in the country. While the farm population, the main constituency of the rural Church, is shrinking, the non-farm population is rapidly increasing, but is not being attracted to traditional country church life. The main denominations are giving attention to the need for creative, imaginative and bold action, if the witness of the Church in 'urbanized' rural Canada is to be preserved.

All denominations continue to suffer from the scarcity of recruits for full-time service, which is causing church leaders to ask searching questions about the courses offered in theological colleges, the nature

of the ministry and the opportunities for service offered through ordination to the Word and Sacraments. To most people concerned with recruiting, these are more important considerations than those related to income, although salary scales have continued to improve. The willingness of denominations to adjust their thinking and structure to include ministries other than the Word and Sacraments as 'regular ministries' may improve the situation eventually: the short-range effect of this development is to make the problem more acute.

The other outstanding feature in the life of the Canadian Church has been the growth in ecumenical relations. The Canadian Council of Churches has for the first time approved the establishment of a Department of Home Missions. This should have quite important results in the area of practical co-operation among the members of the Council. The Anglican and United Church Committees on Unity have produced a history-making statement on 'The Principles of Union'. While organic union is not expected within the next ten years, the importance of the statement can hardly be over-emphasized. The two denominations comprise 34 per cent of the Canadian population and 64 per cent of the non-Roman Catholic population.

During the past two years, the Canada Conference of the Evangelical United Brethren Church and the United Church of Canada have been actively preparing for a union of these two

bodies. A draft consensus has been approved, and there is good hope that a union will be consummated by 1st January 1968.

The most surprising ecumenical development has been the willingness of the Roman Catholic clergy and laity to become involved in interdenominational and community religious events. Notable among the joint efforts is the Pavilion of Unity, sponsored by Roman Catholics and Protestants in connexion with the 1967 World's Fair in Montreal. This represents a spectacular effort on the part of the churches of Canada to make a joint witness to the Christian faith in a strategic location, without regard for denominational emphasis.

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