

The most extensive exposition of his thought is his uncompleted 17-volume *Church Dogmatics*. His system of theology states that Christianity rests upon faith in a God who is supreme and transcendent, who approaches men but cannot be approached by them except on His terms.

He is survived by his wife, a daughter and two sons, both theologians.

In an interview with KNA, the German Catholic news agency, Father Hanes Kueng, praised Karl Barth as having contributed more than any other Protestant theologian to an understanding between Protestant and Catholic theology.

Barth's object, he said, was not the conversion of Catholics to Protestantism or vice versa, but the conversion of Catholics and Protestants to the Gospel of Christ. The fundamental concerns of his theology are now "the common property of both Churches", Father Kueng said.

## BRAZILIAN BISHOPS WARN AGAINST INDISCRIMINATE BIRTH CONTROL

Developing countries cannot afford indiscriminate birth control policies, the bishops of Brazil said in a joint statement released at Rio de Janeiro, after their national meeting.

Pope Paul VI's encyclical *Humanae Vitae*, the bishops said, is a defence of the dignity of man "and a condemnation of the civilization of profit and pleasure to which Western nations, once considered Christian, are now turning."

A set of instructions on the conduct to be followed by priests and married couples regarding the encyclical is preceded in the joint document by a statement that *Humanae Vitae* "is part of the teaching authority of the Church," and, as such must be binding for Catholics.

## PAPAL PEACE PROGRAMME

A global programme directed towards the promotion of justice as the means of countering the "permanent threat of war" and achievement of peace by peace by channeling military spending into aid for developing nations has been issued by the Vatican to mark Pope Paul VI's second World Day of Peace on January 1, 1969.

The document provides a suggested plan for persons responsible for the organization of the World Day of Peace on national levels in all countries. It calls for action by individuals, groups and governments and expressed the hope

that the Vatican appeal "will find a favourable echo in other Christians and in all men of good will everywhere."

It asks Catholics to join non-Catholics in ecumenical religious services to undertake acts of penance, charity and brotherhood.

"The impossibility for individuals or social groups to find on this earth a dignified existence, to ensure their family's subsistence by their work and to safeguard their legitimate cultural and ethnic heritage, is a cause of grave injustices and leaves permanent threats of war hovering over the world," it says.

It also urges individuals, groups and states to devote a part of their resources to institutions dedicated to peace and to developing countries. A contribution of 1% of income is suggested.

The statement calls for "respect for fundamental rights" and religious liberty, and an end to discrimination "because of race, colour, ethnic origin, sex, age on because they belong to a specific social group."

It suggests:

—Public prayer and Masses for peace and also private prayers. Concelebration of Masses by priests of various races, countries and social origins.

—Other religious ceremonies, ecumenical wherever possible, including silent marches outside churches or temples or in stadiums or large public halls.

—Penitence and offerings, including reconciliation and forgiveness for injuries, fasting in order to share, and "taxes for peace."

Hospitality and meetings on the occasion of the World Day of Peace, such as Christmas Eve or New Year's Day parties for foreigners, visits to the sick and prisoners, etc., on New Year's Day; literary and language courses, and pilgrimages from country to country.

—Education and action to inform public opinion with the use of social communications media, informative meetings on the World Day of Peace, and audio-visual presentations.

—Strengthening of peaceful bonds among the members of the national and international communities.

—A new pedagogy to foster a universal awareness of the demands of peace.

The document stressed that celebration of the World Day of Peace "must be prepared and pursued in line with a programme chosen under the responsibility of the episcopal conferences of various countries."

"In this respect," it says, "Peace Weeks and various ecumenical manifestations, as well as participation in official national or other ceremonies can be considered and are ever desirable."

It adds that it was Pope Paul's intention that the World Day of Peace be universal and "therefore offered for the consideration of all men of good will."

### NUMBER OF FOREIGN MISSIONERS IN INDIA INCREASED IN 1967

The number of foreign missionaries in India increased sharply in a year marked by widespread anti-missionary developments, according to figures provided parliament by Minister of State for Home Affairs, Mr. V. C. Shukla.

He told parliament on November 30 that foreign missionaries numbered 6,420 on January 1, 1968, an increase of 1,400 over January 1, 1967, or 28 per cent. Of the 6,420 in the country, 2,624 were from the British Commonwealth.

The anti-missionary developments in the 1967-1968 period included a reported decision by the central government to discourage the entry of new missionaries and to force the exit of all in the country except those regarded as essential, or irreplaceable by native clergy and Religious.

The increase of missionaries in the year was attributed to a 140 per cent rise in number of Commonwealth missionaries who numbered 1,105 at the beginning of 1967.

Mr. Shukla also told parliament that his government's policy was one of "progressive Indianization" of foreign Christian missions in the country.

Giving a partial state-by-state break-down, he said there were seven foreign missionaries in Nagaland, 335 in Assam, 27 in Jammu and Kashmir, 519 in Bihar and 345 in Madhya Pradesh.

(In December 1967 the ministry of external affairs told parliament that there were no foreign missionaries in Nagaland.)

(Earlier, in March, parliament was told that there were four missionaries in the troubled border state.)

Foreign missionaries received US \$90 million from abroad during 1967. The money, he stated, included contributions to religious institutions, charity remittances from individuals and institutions and personal gifts.