

# MESSAGE ON MISSION AND EVANGELISM ISSUED

## MEXICO CITY MEETING

ECUMENICAL PRESS SERVICE

Geneva, January 6

The meeting of the Commission on Evangelism which assembled in Mexico City from December 8 to 20, in its closing session, adopted a message which is addressed to all Christians in the world.

It affirms that to-day's witness must be of the whole Church, bringing the whole Gospel to the whole world.

The following is the text of the message:

1. Our world is changing faster than it has ever done before. New patterns of life are taking form for the whole of mankind. In these revolutionary changes, science and technology play a decisive part.

This means two things: it makes possible for masses of people greater freedom, greater security, more leisure, and a more truly human life, but it poses a great question—*is technology to be the servant of man or his master?* It is a question of life and death for the world.

2. We who know the God of the Bible know that the growing dominion of man over nature is the gift of God, but also that it is a trust to be exercised in obedience to Him. God's Lordship is the sole security for man's freedom.

3. Knowing this: a) We affirm that this world is God's world. The very turbulence of contemporary life is a product of man's response, either in obedience or disobedience to the living God.

Men may not know this. They may ignore it, but the fact remains that God is Lord not only of creation but also of history. We are happening in the hands of our time is under the hand of God, even when men do not acknowledge Him.

We are called to a sustained effort to understand the secular world and to discern the will of God in it.

This means seeking to know what is in accordance with His purpose and what is under His judgment.

### SECULAR WORLD

Thus we rejoice in all the possibilities for fuller life now open to men, but we affirm that man is only free in God's service, and if he refuses that service, he will become the slave of other powers and will end in destroying himself.

b) We affirm that the God whose world this is has revealed Himself in Jesus Christ. He who is head of the Church is Lord of all. His is the name above every name.

His love is for all mankind. He has died and risen again for

Therefore we can go to men of other faiths or to men of no humility and confidence, for the Gospel we preach is the account of what God has done and does for all men.

All men have the right to know this, and those who do know it are committed to making it known.

No one, and least of all Christians, can hold that it does not matter what men believe as long as they believe something.

The ultimate issue in human life is precisely who God is, and this we know in Jesus

Christian witness does not rest on any kind of superiority in Christians; it rests wholly on the commission from the Christ,

who came for all men, to make Him known to all. Mission is the test of faith.

c) We affirm that all Christians are called to go forward in this task together. We believe that this task has known times when we must move towards to common planning and joint action.

The fact that Christ is one and divided must be made unmistakably plain in the very structure of missionary work.

Our present forms of missionary organisation do not misspily reflect the unity of the Church and the unity of the Church's mission.

d) We thus affirm that this missionary task is one and undivided. It is one because the Gospel is one. It is one because the Church is one. The Church faces the same essential task.

It is one because every Christian congregation in all the world is called to show the love of God in Christ, in witness and service to the world at its doors.

It demands unity because it is obedience to one Lord, and because we cannot effectively witness to the world with the non-Christian world if we are isolated from it.

We need the gifts God has given to each Church for the witness of the whole Church.

### UNITY DEMAND

e) We affirm that this inevitably means crossing frontiers. This is true of the Christian missionary, who leaves one culture and one nation to go to people of another to proclaim the Gospel of Christ.

Moreover, there is an increasing number of men and women who go to other countries than their own, as Christians, in commerce, in industry, in the professions or government service.

This is a two-way traffic, and all such people need the prayer:

ful support of the congregation from which they go out.

But there are other frontiers to be crossed. The Christian congregation must recognise that God sends it into the secular world.

Christians must take their part in it—in office, factory, school and farm, and in the struggle for peace and a just order in social and racial relationships.

In this task they must seek the power of the Holy Spirit, and be sustained, by word and by life, to the reality of the living God, in whatever ways they are open to them.

(Continued on page 11.)

## POPE PAUL'S PILGRIMAGE CAUSES MUCH EXCITEMENT

FROM A SPECIAL CORRESPONDENT

Jerusalem, January 6

Pope Paul left here this morning for Rome, via Annam, after three of the most exciting days this ancient city has seen in a long time.

It is difficult to describe the scenes during this pilgrimage to those who are accustomed to modern cities. Everything here is so old and small.

The streets are so narrow.

Although Jerusalem and Bethlehem have adapted themselves to the modern world, and with the crowds of pilgrims who visit the Holy Land each year, it is not possible to make reasonable arrangements for visits of this kind.

The "security" arrangements broke down ridiculously—especially on Saturday.

At the Damascus Gate, and then during the climb of the Via Dolorosa, last Saturday, His Holiness was literally so hemmed in by the crowds that at one point he was physically unable to move a step for twenty minutes.

The Jordanian police did a fine job in the circumstances. However, the fact is that the topography of Jerusalem really

rules out anything like so publicised a pilgrimage.

Two thousand correspondents and photographers were present. Underneath the natural excitement caused by this unprecedented visit, residents confronted with this is an unusual spirit of good will between Greeks and Latins, and between Christians, Jews and Moslems.

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visions, there is no doubt that others of the Orthodox share the hopes of the Ecumenical Patriarch after his meetings with the Pope.

The Greek Orthodox, are being very Greek, and the Pope's pilgrimage.

The entire community at Mount Athos spent Saturday night in prayer that the Orthodox would not submit to Rome.

Press reports of the pilgrimage are pretty full as to the facts of the journey, especially in relation to the Ecumenical Patriarch, borders on the hostile.

Cyprus has been almost overshadowed by the pilgrimage as a talking-point in cafes and other meeting places in this city. Casual comments that one overhears about the Patriarch Athenagoras and Orthodox outside Greece, are tinged with a surprising degree of anger.

250,000 GIFT

ANGLICAN News Service London, January 6

Inter-Church Aid, on behalf of the Anglican, Presbyterian and Free Churches of Britain, made a £200,000 Christmas gift to needy people in India and Algeria.

The £100,000 for India is towards a £300,000 programme for the year 1964, which includes the resettlement of the 3,500 Hindu refugees on Cilestia's Sheldah railway station and other work among the three million displaced persons from Pakistan.

The £100,000 for Algeria helps the £400,000 programme which includes a reforestation scheme on the coast of Algiers in the planting of 70 million trees to halt soil erosion.

It is hoped to reduce this figure by the time the books are closed on January 1, 1964.

Church treasures are being asked to contribute to the fund in their hands at the end of December.



The visit of the Bishop of Newcastle, the Right Reverend James Houston, to Brisbane, was good excuse for a game of bowls at the Clayfield Bowling Club. Caught by the news camera we have, left to right, Bishop Houston, the Rector of St. Augustine's, Hamilton, Canon Don Dunbar, the Dean of Brisbane, the Very Reverend William Huddley; and the Bishop Coadjutor, the Right Reverend John Hudson. Bishop Houston preached at St. John's Cathedral on the Sunday after Christmas at Evensong, part of a large congregation at the service being formed by members of the "Little Toronto Congress", at which he was one of the main speakers and Leaders.

## HEADMASTER APPOINTED VICTORIAN FOR T.C.S.

The Council of The King's School, Parramatta, N.S.W., has announced the appointment of the Reverend S. W. Kurrie, as Headmaster in succession to Mr H. D. Hale as from January 1, 1965.

Mr Kurrie is a Victorian by birth and is 41 years old; he was educated at Caulfield Grammar School and Trinity College in the University of Melbourne, and subsequently pursued further studies at Oxford.

He was ordained in 1952 by the Bishop of Liverpool, and

returned to Melbourne to take up the headmastership of Caulfield Grammar School.

Under his headmastership, Caulfield Grammar School has been admitted to the Public Schools' Association; has completed a £200,000 building programme, and has acquired a 300-acre farming property to promote adventure training as well as animal husbandry.

Mr Kurrie has travelled widely and visited numerous schools in Europe and America. He was an assistant at the Public Schools' Association; has completed a £200,000 building programme, and has acquired a 300-acre farming property to promote adventure training as well as animal husbandry.

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## RIVERINA IS LEADING DIOCESE IN "QUARTER-MORE" MISSIONS APPEAL

"A grand Christmas present to the Missions of the Church" was the comment of the Chairman of the Australian Board of Missions, Canon F. W. Coaldrake, as he sent receipts on Christmas Eve to two dioceses which had just reached the "quarter-more" target for the A.B.M. Budget, 1963.

Queensland and St. Edmund, had contributed just over the minimum objective and started on the "quarter-more" contributions by Christmas Eve.

Armadale and Bathurst were at that time almost up to the minimum objective.

There was a good chance that all four would give the "quarter-more" by sending on all moneys received for A.B.M. up to the Christmas Eve.

Throughout Australia the giving to A.B.M. has reached new levels in 1963. The Diocese of Grafton has made the outstanding contribution of the year, the £10,000.

In view of the disastrous floods it could have been expected that

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## CAROLS IN OSLO

ANGLO-INDIAN NEWS SERVICE  
London, January 8.—While the Mayor of Oslo, Mr. Rolf Strømer, was switching on the lights of the Christmas tree in Trafalgar Square on December 11, and a Norwegian Choir stood around the base of the tree singing Christmas carols, a similar function was taking place in the University Square, Oslo, under the leadership of the chaplain of the Anglican church here, the Reverend H. H. Peterson.

About 300 members of the British community, supported by Americans, Canadians, South Africans and people from other parts in the Commonwealth, together with a large number of Norwegians, sang Christmas carols and prayed for those from whom they are separated at this season.

Among the congregation were Anglicans, Roman Catholics, Methodists, Baptists and members of the United Church of Canada.

Many organizations paraded in uniform, including Boy Scouts, Girl Guides, service units, and from Allied Forces Headquarters. Northern Europe, the NATO wives and their children from the various countries of British and Norwegian schools.

The ceremony marked the revival of an old tradition which it is hoped will grow year by year.

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## THE CELTIC SAINTS

When King Ecgfrid died, Theodore, Archbishop of Canterbury, decided it was best to send Wilfrid to return to his old diocese, so he consulted with Abbot Aethelwold, who had become King of Northumbria and was then acceptable to both sides when terms acceptable to both had been reached. Bona, whom Ecgfrid had named as successor, was a priest, in charge of the share of the island and appointed to the people and administer the sacrament of Baptism when he had instructed them sufficiently.

Theodore, the Archbishop of Canterbury, died in 690, and soon afterwards King Aldfrid asked Pope Wilfrid to make Ripon into a separate diocese.

New Ripon was Wilfrid's last diocese and he had lived his life as a monk; he had lavished his love and his money; it was to Ripon he had brought the most magnificent relic of his time, the Gospel written in letters of gold on purple vellum, and it was to Ripon he had placed his gift in its case of silver.

Many faithful and pious people.

Whatever else Wilfrid had given to his country and his church would not be Ripon. He refused to part with it under any circumstances, and one day he was banished from his native Northumbria.

He sought refuge in Mercia where he was warmly welcomed and remained until the death of Cuthwin, Bishop of Leicester, in 691, whose Wilfrid succeeded him.

Wilfrid ruled the Diocese of Leicester until 702, and during his time there founded a number of monasteries and built churches.

In 702, Benedictine, the Archbishop of Canterbury, decided to send his influence to where he could get the most effect, to the Bishop of Northumbria and Wilfrid. But a council which he proposed called to consider that could be done about Wilfrid.

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## THE MYSTIC WAY

By MICHAEL J. LAURENCE  
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## THE MYSTIC WAY

By MICHAEL J. LAURENCE  
The mystic way is a very "road of light" to his fellows, for he sheds joy and peace on those around him.

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## EPIPHANY

January 12: Epiphany I.  
January 13: Hilary, Bishop and Confessor.  
January 18: Prisca, Virgin and Martyr.

More: might we not do a little more as Australians, with at least a cultural heritage held in common with other Australians, to discuss our differences of doctrine, discipline and liturgy on a local level, remembering that however difficult these things are to discuss, it is God's will that we should do so?

**LOCKYER**, The Reverend Peter, to be Assistant Curate of Gunnedah, Diocese of Armidale.

**MAITBY**, The Reverend W. E., Rectory of Christ Church, Bexley, Diocese

**WILLIAMS, The Reverend H. G.**, formerly of Manchester, England, to be lecturer of Northampton, Diocese of North-West Australia.

—THE MAN IN THE STREET.

Martyr.































