

## THE EUCHARIST

LOOKS TOWARDS THE FUTURE. The Eucharist is a Sacrament of love. By receiving Christ in Holy Communion we grow in union with Him and, in Him, with one another. Communion therefore pre-supposes the community of the Church, and nourishes that community to fulfill Christ's mission to the world. The message to us is clear—Christians must be outward and forward-looking.

**"The Eucharist also points forward to the fullness of God's promised redemption. It is a foretaste and a beginning of the perfect communion with God and of the restoration of all things in Christ."**

—Joint Working Group, A.C.C. and R.C.C., May, 1969

### WE LOOK FORWARD TO...

- inter-communion as the churches converge in unity.

- a mutual recognition of baptism by the several churches in Australia.

### MYSTERY

- an ecumenical approach in continuing education to adult Christians.

- the unity which God wills, and by the means that He wills.

- growing ecumenical dialogue with Orthodox churches.

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### THANKSGIVING

**"In the Eucharist we proclaim the Lord's death until he comes. Receiving a foretaste of the Kingdom to come, we look back with thanksgiving to what Christ has done for us; we greet Him present among us; we look forward to His final appearing in the fullness of His kingdom."**

—The Windsor Statement, Anglican/R.C. International Commission, September, 1971.

- increasing joint co-operation on social issues.

- marriage counselling by ecumenical teams for mixed marriage partners.

- increasing opportunities for praying together.

- team ministry more common in ecumenical situations.

- extension of dialogue to parish level.

Ecumenical  
Bulletin

SUPPLEMENT



40th INTERNATIONAL  
EUCHARISTIC CONGRESS

MELBOURNE — 18th to 25th February, 1973

## EUCHARIST and ECUMENISM!

Eucharist—Yes. But why Ecumenism? This would be a predictable reaction for the casual visitor to the 40th International Eucharistic Congress. At first sight it is a strange mixture—but let's straighten out our thinking.

The role of the Christian in the world is to proclaim the message of Christ; to Christianise the society in which he lives. The Eucharist has something profound to tell us about our role in this task.

"Through the Eucharist the believer is transformed into the glory of the Lord and in this the transfiguration of the whole cosmos is anticipated. Therefore, the faithful have the MISSION TO WITNESS to this transforming activity of the Spirit." This excerpt from the Joint Statement on the Eucharist by the U.S. Orthodox and Catholic Bishops spells out for us the inseparable nature of Eucharist and Mission for the Christian.

Too often in the past it has been suggested worship and mission were so separated that they even appeared to be incompatible, but mission is part and parcel of the Church's life, and this by God's design.



DR. VISCHER

The celebration of the Eucharist provides the believing Christian with a unique opportunity not only to contemplate the saving work of Christ, but in as much as it effects what it signifies, to enter into fellowship with Christ and to participate in His mission of reconciliation of the churches which make up the Church. The Australian Council of Churches has quite aptly related disunity in society and disunity in the Church as aspects of the same problem—our failure to be reconciled to each other.

Reconciliation is God's work before it is ours, hence it is possible to say of Ecumenism, the modern movement for Christian reunion, that it is an essential element in the pastoral life of every Christian—it is not a hobby, it is no optional extra!

### READY CLIMATE

The organisers of this 40th International Eucharistic Congress have taken up the challenge of ensuring an ecumenical dimension to the Congress which began with the year of pastoral renewal. Taking to heart that phrase "we should act together in all matters except those in which deep differences of conviction compel us to act separately," the Victorian churches have striven to build upon and improve our inter-church climate of co-operation.

### UNITY CARDINAL

Few leaders of the Roman Catholic Church are better qualified to contribute to this Congress than Cardinal Willebrands. Born in the Netherlands in 1909, he was ordained in 1934, took his doctorate in theology in Rome and was rector of a Dutch seminary for 15 years from 1945. During this time he gained a breadth of ecumenical experience unusual in the Catholic Church; he helped found the International Catholic Committee for Ecumenical Studies, first such group in the Church, in 1953; four years later was appointed as the Dutch Bishops' ecumenical affairs representative; in 1960 was made Secretary to the Vatican Secretariat for Promoting Christian Unity. In 1964 he was consecrated bishop, appointed President of the Secretariat in 1969 upon the death of Cardinal Bea, and was created Cardinal by Pope Paul a short time later. Cardinal Willebrands has been described as "an optimistic and hard-working advocate of reform and reunion."



### CARDINAL WILLEBRANDS

widely at the universities of Basel, Strasbourg, Göttingen and Oxford. His doctoral thesis at Basel was on New Testament and Early Church History, and in 1969 he was honoured by the Comenius Faculty, Prague, with the award of an honorary degree. Dr. Vischer is an ordained minister of the Swiss Reformed Church and was pastor at Herblingen, Switzerland, until 1961, when he joined the staff of the World Council of Churches. Since 1966 he has been the Director of the Secretariat for the Commission on Faith and Order of the World Council of Churches. Dr. Vischer is the author of many publications with a special interest in themes connected with the Faith and Order Movement. He was an observer to all sessions of Vatican II, and is presently co-Secretary of the Joint Working Group of the Roman Catholic Church and the World Council of Churches. It is indeed rare for Melbourne to have the pleasure of welcoming a Protestant ecumenist with such a wealth of experience and vision.

### W.C.C. LEADER

Dr. Lukas Vischer is a man with a vision of the one people of God. He is insistent that unity must prove itself where Christians have personal bonds with one another and witness to their environment. Dr. Vischer is one of the outstanding leaders of the World Council of Churches and the Congress is indeed fortunate in having him as one of its visitors. Dr. Vischer is a Swiss, born in Basel in 1926. He studied



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## 1973

THE 40TH INTERNATIONAL EUCHARISTIC CONGRESS will be remembered as the most Ecumenical Congress in the 92-year-old history of these gatherings.

It is the first Congress held since the Second Vatican Council in the kind of community where the Council's guidelines on Christian Unity are of outstanding relevance.

The Council initiated a new era in inter-church relations with its Decree on Ecumenism, promulgated in 1964.

The 38th International Eucharistic Congress took place at the end of 1964 in Bombay, in a mainly Hindu nation. That Congress was the occasion for unprecedented contacts between Christian and non-Christians and for the beginnings of dialogue between Christians and non-Christian religions. But it did not offer special opportunities for Christians of different churches and communions to confer in the new climate resulting from the Council document.

Bogota, the capital of Colombia, was the venue for the 39th Congress, in 1968. On that occasion the social inequality and poverty of the Latin American continent were the main problems under consideration. Because almost all Colombians are at least nominally Catholics, the environment was again not suitable for a full-scale study of the ecumenical question.

Australia, on the other hand, is a nation where most of the citizens are Christian but belong to a variety of churches—Roman Catholics, Anglicans, Protestants and Orthodox are all present in large numbers in the host city of the 40th International Eucharistic Congress.

Melbourne in 1973 is the ideal setting for an ecumenically oriented Congress. Indeed, we could go even further and say that any other kind of Congress would be unthinkable here in this day and age.

From the outset, therefore, the planners of the Congress have had the ecumenical aspect in mind. They have sought and obtained the generous collaboration of both the Australian Council of Churches and the Victorian Council of Churches in their preparations.

Heads of churches in Victoria issued a joint statement towards the end of 1971 urging their members to make 1972 a year of Christian renewal.

The Year of Renewal in preparation for the Congress opened in St. Patrick's Cathedral with an ecumenical service attended by leaders of different churches and representatives of the World Council of Churches. The Rev. Dr. Eugene Carson Blake, Secretary-General of the World Council of Churches spoke at the service.

Members of different churches took part in home discussion groups throughout the year.

The whole of the Renewal Programme has been ecumenically organised, with the Rev. Douglas Dargaville, the Secretary of the V.C.C., liaising with the Congress Renewal Director, Father Kevin Toomey, and his staff.

Rev. Dargaville and other members of the V.C.C. were also available in an advisory capacity for all of the Congress preparations.

The Action for World Development Organisation—a joint initiative of the Australian Council of Churches and the Catholic Episcopal Conference—accepted responsibility for one of the three units in the renewal discussion programme. A.W.D. is also sponsoring several Congress events, including a "War on Poverty" display at the Exhibition Buildings.

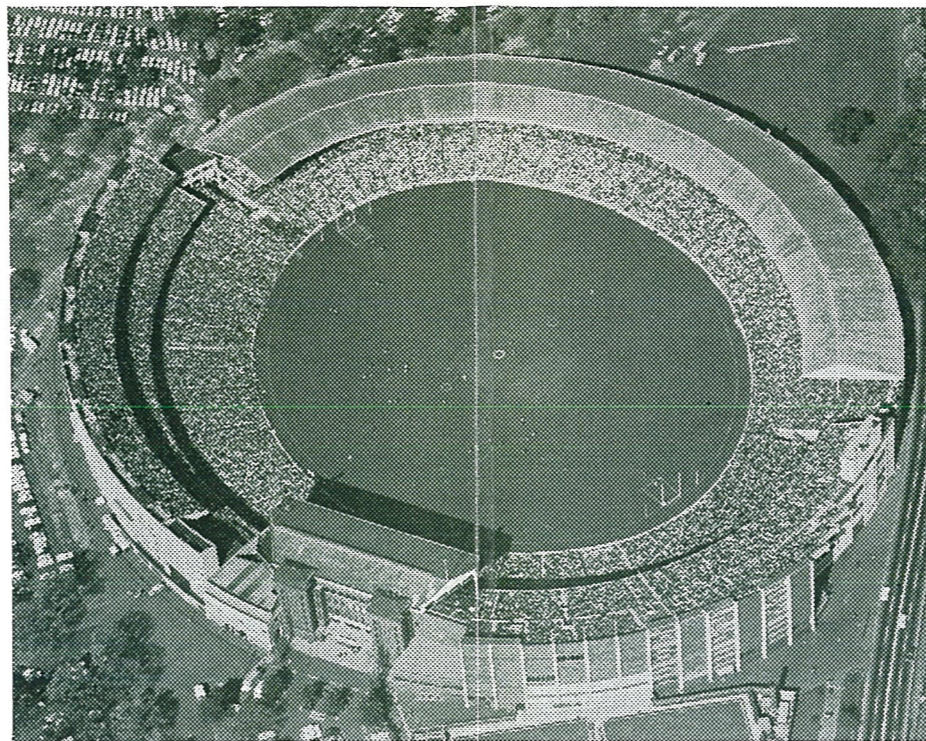
The important Congress Arts Festival is yet another example of ecumenical collaboration. The Rev. Albert McPherson, an Anglican priest attached to St. Paul's Cathedral, is vice-chairman of the organising committee and chairman of the sub-committee for the Performing Arts. The Cathedral itself has been made available for several of the Festival events.

Many members of other churches have offered accommodation to Congress visitors. They have included the Anglican Archbishop, Dr. Frank Woods, who made a special request that Cardinal Willebrands be his house guest.

And the composition of the many Congress organising committees is ecumenical in character.

Several of the prominent speakers and many of the participants in the 30 or more conferences and seminars associated with the Congress are Orthodox, Anglican or Protestant.

The three-day "Eucharist, Ecumenism, Community" conference at Monash University is the most ambitious ecumenical venture of its kind yet attempted in this country. The aim is to promote ecumenism in Australia by giving future regional and parish leaders the chance to



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## MELBOURNE

hear the world's top ecumenists and to discuss the movement among themselves.

The practical side of the unity movement is to be emphasised at the three public meetings in the Melbourne Town Hall, which should set an ecumenical mood for Congress Week.

But the emphasis will be strongly on praying together at the Melbourne Cricket Ground on Thursday evening, 22nd February. The Ecumenical Service for that evening is being jointly sponsored by the V.C.C. and the

Melbourne Diocesan Ecumenical Commission. One of Melbourne's best known ecumenists, the Rev. Dr. Harold Leatherland, a Congregational minister, has played the key part in preparing the order of service.

All of this should initiate new relationships between the churches in this country.

If these hopes come to fruition it will be the second great achievement in the recent history of the Catholic participation in the ecumenical movement in Melbourne. The first noteworthy occasion was the introduction of Father Couturier's Week of Prayer nearly 15 years ago.

The Rev. Professor John David McCaughey, Master of Ormond (Presbyterian) College at Melbourne University, deserves much of the credit for this. He had been prominent in the Student Christian Movement as a young man in Belfast, and has been one of the more prominent figures in the ecumenical movement in Australia since his arrival here.

Professor McCaughey sought and obtained the help of two Melbourne priests—Dr. Percy Jones and Fr. Anthony Cleary—in launching the Week of Prayer here.

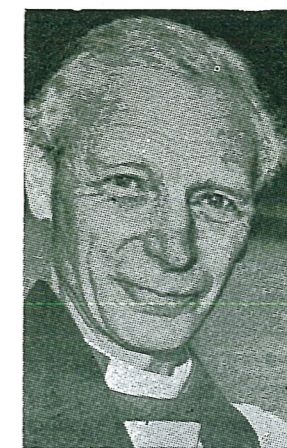
They were working in an unfavourable climate at first—but the thaw soon began with the advent of Pope John XXIII, Cardinal Bea, the Vatican Secretariate for the Promotion of the Unity of Christians and the Second Vatican Council.

The Council's Decree on Ecumenism was to become the Catholic Church's charter for unity.

Gradually the new spirit penetrated the Melbourne atmosphere. When the late Father Bernard Leeming, S.J., the English ecumenical worker, visited Australia in 1961, he was heard with interest, but his unfamiliar ideas were puzzling to many of his listeners.

Melbourne was fortunate, however, to have acquired another towering figure in the ecumenical sphere—the Anglican Archbishop Dr. Frank Woods. Nobody has done more than he over the past 15 years to create a new climate of friendship and understanding between the churches.

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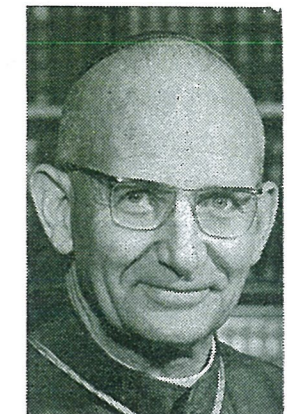


Dr. F. WOODS  
Anglican Archbishop

Archbishop Woods followed the Second Vatican Council with keen interest and, through his own Ecumenical Commission, arranged a series of study days at which a mixed group of clergy and laity studied the Council's texts. The group went on to examine the viewpoint of the different churches on major Christian teaching. This was one of several ways in which a mixed group of Melbourne people were schooled in ecumenical dialogue in the early and middle 1960s.

Dr. Woods, Professor McCaughey and others, gladly accepted invitations to take part in such events as the Ecumenical Mission in the Festival Hall in 1965 and the National Liturgical Convention in 1968. They also addressed several specifically Catholic gatherings as guest speakers. At the same time Catholic speakers were frequently asked to lecture on the Vatican Council and kindred themes at Anglican and Protestant meetings.

The growth of grass-roots ecumenism was slower. At first only a few Catholic priests and parishes took part in such organisations as Ministers' Fraternals and Inter-church Councils. In the past few years, however, this situation has changed. Today collaboration of this kind is commonplace.



Dr. J. R. KNOX  
Catholic Archbishop

The appointment of Archbishop Knox to the See of Melbourne in 1967 gave a further impetus to the Unity Movement. One of His Grace's early initiatives was the formation of the Ecumenical Affairs Commission, which assumed responsibility for organising study days on unity for clergy, religious and laity, for issuing this Bulletin and for promoting ecumenism in every other possible way.

Archbishop Knox, like Archbishop Woods, immediately established a happy relationship with other church leaders and gave his full support to the idea that the 40th International Eucharistic Congress should be an ecumenically significant event.

By MICHAEL COSTIGAN