

TEAM MINISTRY PLANNED FOR NEW TOWN ONE FULL-TIME MINISTER FOR FOUR CHURCHES

FROM A SPECIAL CORRESPONDENT

A unique plan for co-operation between churches in the new town of Churchill, formerly Hazelwood, in the Latrobe Valley area of Victoria is being developed by a committee representing the Anglican, Methodist, Presbyterian churches and the Church of Christ, under the chairmanship of the Bishop of Gippsland, the Right Reverend D. A. Garmsey.

The scheme has received the approval of the Victorian courts of the Free Churches, and will be submitted to the Synod of the Diocese of Gippsland later this month, the Diocesan Council having already approved in principle.

The Archbishop of Canterbury commended the scheme for consideration when he visited Morwell last month. The town of Churchill is being built in lovely surroundings about four miles south of Morwell, in the heart of the industrial activity of the Valley, as a residential area for S.E.C. and other personnel.

It is anticipated that the first 100 houses will be ready for occupation from September of this year, and that growth will be at the rate of some 200-250 houses annually.

By the end of the century 40,000 people are expected to live there.

The plan for church co-operation, which was submitted to the Victorian Council of Churches about twelve months ago, and is receiving the encouragement of the Joint Action for Mission Committee of the Victorian Council of Churches, envisages the appointment of one full-time minister to act for all the four operating churches, in all normal parish activities with the exception of the sacramental ministry for denominations other than his own.

Ministers of other local churches, such as those in Morwell, will assist him, as a "team" especially in relation to administration of the sacraments.

NO "NEW" CHURCH

The "structure" of the congregation is expected to develop in unusual ways as the plan proceeds, but without compromise to loyalties to the co-operating churches. The plan is a "co-operation", and not for the formation of a new "Church".

The basic idea is that, by the appointment of one minister right from the time the first houses are occupied, the town's people will be encouraged to grow together as a community, with the help of the Church wherever possible.

The fact of having a minister resident among them with the responsibility of all four churches should be of great value to the community.

ARCHBISHOP LEAVES FOR ENGLAND

FROM OUR OWN CORRESPONDENT

Morwell, April 12. After entering the Mercy Hospital, on March 27 for an emergency operation, Mrs. R. A. Garmsey, wife of the Archbishop of Canterbury, left hospital on Thursday, April 6, and returned to her home in London.

His Grace returned to Melbourne at the end of his Australian tour, and spent the last few days quietly with his wife. Mrs. Garmsey will leave for London on Sunday, April 11, and then continue the trip back to England in easy stages.

residents as they seek to adjust themselves to their new situation. This could be of special importance while the community is only a small one.

For the first few years, the "co-operation" will need much financial help from the State, and is expected to come from the respective churches both in Morwell and the State or diocesan level.

The "Hazelwood Council for Church Co-operation", as it is still called, is facing many of the issues arising from the plan and has a number of sub-committees working on various matters, in anticipation of a commencement in September.

UN-NIMITY

Members of the committee are unanimous in their appreciation of the spirit of co-operation and understanding of the various difficulties, which is being manifest in their discussions and they are confident that this augurs well for the future of the venture, which they see as one of faith and in which the Holy Spirit is really felt.

Much encouragement and sympathetic consideration is being given by the Housing Commission of Victoria and other interested bodies. The Y.M.C.A. (Latrobe Valley) is also in close touch with the committee.

At the present time, the committee would be glad to hear from ministers of any of the four co-operating churches, who would be interested in the appointment as the first minister of the new town.

Some experience in the problem of an industrial residential area and in the social movement, would probably be of value in the situation.

The secretary of the committee is the Reverend B. Downes, 11 Winton Street, Morwell, Victoria.

BISHOPS AGAIN WRITE TO PRIME MINISTER ON VIETNAM

The following is the text of a letter sent to the Prime Minister, Sir Robert Menzies, by two Australian archbishops and some twelve bishops, last week, on the war in Viet Nam—

Dear Prime Minister:

We should like to express our thoughtful reply of March 24th to our joint letter of March 11th. We beg you to give further consideration to the urgent request of our letter, in the earnest hope that continuing discussion will clarify the real issues.

It puzzles us that you should be "surprised and distressed" because we did not discuss in detail—all the facts, this, as you must realise, would have involved hundreds of pages—so far from "attaching little significance" to the "merits of them," we naturally attach the greatest importance to them, as some of us have mentioned before. We must insist, however, on examining the merits of both sides.

The illegal activities of North Viet Nam are constantly being

brought to our notice. We feel bound to point out that the South is not blameless. Your reference to the Geneva accords of 1954 as having been "solely violated by the Communists" is surely false in the whole truth of the matter. Both North and South, and China and the United States, have violated the agreement. Two serious breaches of the spirit and letter of the Geneva agreements have been committed by the South, with the full knowledge and approval, and active support, of the United States. They are: (i) the continued refusal to hold free elections; and (ii) the grant of military bases to a foreign power.

As to (i), the fact is that this was agreed at Geneva on July 21st, 1954, that "General Elections shall be held in July 1956, under the supervision of an international commission com-

posed of representatives of the member states of the international supervisory commission referred to in the agreements on the cessation of hostilities. These elections have never been held. Responsibility for this rests squarely on the Government of South Viet Nam, backed by the United States. No authority known to us disavows that any fair and free election since 1954 would have resulted in a victory for the supporters of Ho Chi Minh. If people want to be communists, guns will not stop them.

As to (ii), we remind you that Paragraph (iv) of the Final Declaration on Indo-China of July 21st 1954 reads: "The Conference takes note of claims prohibiting the introduction into Viet Nam of foreign troops and military personnel as well as of all kinds of arms and munitions." We remind you further of Paragraph (v) of the same Declaration: "The Conference takes note... that no military base at the disposition of a foreign power may be established in the regrouping zones of the two parties."

FALSE BASIS

The main contention of your letter is that we are indifferent to the moral and religious elements in the situation, whereas you and your Government are deeply concerned with both. You think of the war as a "cleare" being carried out by the Christian forces of the "deeply religious" people of South Viet Nam, the United States, and, presumably, Australia, against the "atheistic and materialistic" forces of North Viet Nam and China. We find ourselves unable to make this clear moral and religious distinction, and moreover, regard the making of such a distinction as in itself open to grave moral question.

We can understand as it may restrain the political imperialism of China, and even the necessity of using force to bring about a just peace, but we cannot justify it, in our grounds, namely that it is not.

(Continued on Page 11)



The Archbishop of Canterbury with his chaplain being led by the Prelate, the Reverend Arthur Grimshaw, to St. George's Cathedral, Perth, for the Liturgical Reception on April 2. (An account of Dr Ramsey's visit to Perth appears on Page 12 of this issue.)

THREE NEW HYMNS INNOVATION AT OAKLEIGH

FROM A SPECIAL CORRESPONDENT

Melbourne, April 12. Three new hymns from the

Worship Committee collection, "Hymns for the Year of Grace", have been performed in an Anglican parish church for the first time, at the Church of Emmanuel, Oakleigh, Victoria.

Earlier this year they were performed in a chapel of Trinity College, Melbourne.

The collection of twelve hymns was written by the poet James McAuley, Professor of English in the University of Tasmania.

They were the subject of an address by their author which was reported in The Age of January 28, 1965, where it was noted that the hymns possess negligible denominational favour.

The music for all twelve hymns was composed by Richard Connolly, of the ABC Sydney. The hymns were introduced at Emmanuel, Oakleigh, by Dr Barry Mackay, Chaplain of Trinity College, Melbourne, who is also the parish minister in the parish from May 11 to June 3. Some of the hymns will be used during the week of the mission.

They were written and composed for congregational use, it was significant that the three hymns were learned and performed by the choir and congregation within 20 minutes.

The Vicar of Emmanuel, Oakleigh, is the Reverend J. L. Reeve, who was inducted to his present charge in 1963.

BISHOP KENNEDY FOR SYDNEY

The Bishop of Honolulu, the Right Reverend H. S. Kennedy, with Mrs Kennedy, will visit Sydney for Coral Sea Relief and other work.

Bishop and Mrs Kennedy will arrive on Saturday, May 1, and will be in Sydney for two days.

SYDNEY RECTOR TO BE THE NEW FEDERAL SECRETARY FOR C.M.S.

FROM OUR C.M.S. CORRESPONDENT

The Rector of St. Stephen's, Bellevue Hill, Diocese of Sydney, the Reverend Ewen Donald Cameron, has accepted the invitation of the Federal Council of the Church Missionary Society of Australia to serve as Federal Secretary in succession to Canon A. J. Dain, who will be consensated to be Secretary of the Society.

Mr Cameron was born in Sydney in 1926, and educated at the University of Sydney, The King's School, Remuera, New Zealand, and S.C.E.G.S., Sydney.

He trained and served in the Anglican ministry, entering St. Andrew's College, Sydney, to prepare for ordination. He was ordained to the diaconate and priesthood in 1950. He holds the degrees of B.D. and Ph.D.

In 1960 he returned to Moore College as lecturer in Church History, a position which in fact involved him in teaching and in considerable administrative responsibility.

During this time he served

also as Curate of St. Paul's, Chastwood. In 1963 he left Moore College to become Rector of St. Stephen's, Bellevue Hill. Mr Cameron is a member of the Ecumenical Affairs Committee of the Diocese of Sydney, and of the Council of Sydney, and is a member of the council of the two Church links.

PAST LINKS

Mr Cameron has had links with the Church Missionary Society for a number of years, having been a member of the society since the inception of the new Federal Secretary at this time, an acceptable speaker at the Summer School.

He is a member of the C.M.S.

Regional Committee for South America and of the N.S.W. Candidates Committee.

His administrative qualities, his experience as a speaker and missionary and his academic gifts combine to make him particularly acceptable for the position of Federal Secretary at this time.

Mr Cameron expects to take up his duties on July 1, which will enable an overlap of one month with the outgoing Federal Secretary who will continue to work on a part-time capacity until July 31.

Mr Cameron married Miss Margaret Wilson, a New Zealand graduate of Sydney University, in 1952. They have three children.

SERVICE, WORSHIP AND CLEANSING

"During supper, Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he took from supper, and laid aside his towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." (John 13:1-5)

"Jesus began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

With all my heart, I bring greetings from my own city of Canterbury, and this lovely city of Newcastle.

I greet the civic authorities of the city; I greet all those who are engaged in its work of commerce, I greet those concerned with education in the schools and elsewhere and especially do I greet the university in this place, in the year when, in my own city, a new university is being born in Canterbury. May great blessing rest upon it, with a great and growing future before it.

And, so too, I greet John's Theological College and all its members, praying that they may serve truly and with great joy in the priesthood of the Church. The friendship that unites our countries is very great, and may my visit to you shed the wonderful welcome you have given to me deepen and strengthen that friendship.

But very specially do I greet the bishops, clergy and laity of the Diocese of Newcastle. Our Anglican communion is a family of autonomous Churches, but many parts of the world.

It contains Churches of many countries and many different races, all bound together by those ties of that faith and worship which we find embodied in the Prayer Book.

PARTNERSHIP

In recent years, in our Anglican communion, we have been learning more and more of partnership between one another, in the great missionary task of the Church throughout the world, and while, as Anglicans, we are called to a greater partnership of giving and receiving with our own Anglican family, we have been looking beyond the boundaries of our Anglican family, in the service of the wider unity of Christendom.

We thank God that, while there have been times in Christian history when the most powerful forces have been in fierce division, we are living in the present when the most powerful forces are most certainly those that make for Christian reconciliation and unity.

Let us all add those forces in

This is the text of the address given by the Archbishop of Canterbury, in Newcastle, on March 19.

every day that we call, remembering when that Christ, on the last night, proved his unity with His disciples. He prayed no less than they might be built up in holiness and in truth. Holiness, truth, unity must always be together.

In our service of one another and in our service in the world as Christians, we cannot do better than look often to the great scene in the Gospel story, where Christ most singularly served His apostles, and gave the supreme example of what that service means.

Recall that scene from which my text is taken. It is in the upper room, on the night before Good Friday, and the disciples have just been having a foolish controversy as to which of them is the greatest — as if it mattered much to the universe which of them was the greatest, and as if the matter could possibly have been proved!

HUMAN FOLLY

The answer to Jesus to this folly — which is still characteristic of so much folly of our human race — the answer of Jesus is not in a word, but in a deed!

He rose from the table, and went and fetched a basin of water and a towel, and washed the feet of the apostles in turn, and washing his feet.

Looking at the scene, we see three supreme things which Jesus showed to them, and showed to us, when He took upon Himself the role of the servant or the slave towards His followers.

First, we see the supreme example of Service. Jesus said at a moment later, "I have given you an example, that ye should do as I have done to you."

Quite often, in history, Christ's example given by Jesus, to this day, in Benedictine monasteries throughout the world, on Maundy Thursday night, the abbot will solemnly wash the feet of all the monks, in a literal obedience to this ceremony which Christ performed.

But we know that while the symbols are so that must be deeply moving and edifying, the obedience to His example is an obedience to the spirit rather than the letter.

It is for every generation of Christians to stir their consciences as to what are the ways

in which they are called to copy of others.

Perhaps, in our own day, it is not only individuals, but entire nations, which are called to this lesson of service and there is need that nations, where there is no doing anything, should be helped to do something, to help those nations where there is poverty and need. That may be a way to follow the example that Christ Himself here set.

The whole world is full of fields of this practical service — not least the practical service of education, the practical service of helping thousands of homeless refugees in the world, and indeed, the helping to build up true partnership between races, wherever there are different races living in the same territory.

But, let every Christian, again and again, be asking himself, "What are those ways in which I, in my own life, am especially being called to practice that service of others which Christ set the example, and demanded obedience from all who bear His name?"

Then, second, looking at this scene, we see not only an example of service, but the glory of God.

Jesus was showing the apostles, and showing us, that the divine glory was really like, a little later, at the supper, He was to say to them — "He that hath seen me, hath seen the Father." What is God's glory really like?

What is the mystery of the infinite God, the Creator everlasting, the Ruler of all the world, the providential Director of all history. Who holds us all as if in the palm of His hand — what is this glory like?

His glory is like Jesus washing the feet of the disciples. His glory is Jesus washing the feet of the disciples.

The glory of our God is the glory of One Who stoops and humbles Himself in all His approaches to the human race. The Infinite Creator stoops and humbles Himself in all His dealings with us. His created world in time and history.

LOWLY ENTRY

Behold, now God stooping in that wonderful, lowly entry into our world, and God humbles and stoops Himself to the feet-washing; humbles and stoops in Calvary; humbles Himself in all those tender comings to us, and in His presence in the world through His presence in the world.

He is a God Who stoops! And Jesus is there, showing us the glory of God Himself.

Let us say a thing of one of the kind of empty charade. He is a real cleansing. We cannot imagine Jesus performing a kind of empty charade. He cleansed them!

And when He came to cleanse the feet of Simon Peter, Simon Peter was very resistant.

He couldn't bear the thought of Christ, the Master, washing his feet. "Thou shalt never wash my feet," he cried.

Now, it is very easy for us, isn't it, to understand these feelings of Simon Peter. Peter had been learning to serve Christ; but to let Christ himself do it, seemed utterly wrong — all topsy-turvy!

"Letting Christ serve me, that is all the wrong way round!" And how is it with ourselves?

REAL TEST

We, as Christians, learn to serve God, and to serve humanity for God's sake, and we know that this service is the real test of our faith and service of humanity is the real test of our religion.

Serve me must and serve we shall, but all the while there must be the longing of God to let Him serve us.

He longs, from time to time, that we shall cease our service of Him for a moment, so that He may serve us.

And this is the cleansing from us of those faiths those

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bers of the Church, and, through them, the cleansing of men and nations — it was for that that Christ came, and the scene of the feet-washing gives us the picture of that cleansing. What three great things does this scene of the feet-washing show us?

It shows us the example of the Service of Others, and it is that service of others, and of God, that the reality of our faith will always be tested.

The scene shows us, also, God in His glory, before whom we humble ourselves, even as we humble ourselves towards our worship and adoration.

And worship is, indeed, the great end of our human existence — giving glory to God for God's will sake, here on earth, in readiness for the day when we give glory to Him, in heaven, and see His glory with our own eyes.

And, then, the scene shows us Christ's Longing to Cleanse — to cleanse His own followers, and to cleanse the whole world.

These three great things, then — service and worship and cleansing — are a kind of triangle of three sides and three corners, which wonderfully sums up all Christian religion which is all professions of faith.

RENEWAL

May God serve His Church in these things! May He renew it in these things, here in Australia, to that you, as Christians, may bring home to the people of Australia the call to service, instead of selfishness and materialism; the call to worship the Most High God, for whose love lifts us out of the little carnal narrowness of our lives — and the call to cleansing, for "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

And, may He renew the Church in my own land of England, in these things, and may He renew His Church in every part of the world. Our quest for unity will help in the renewing of these things, just as the renewing in these things will, as we move forward.

May God help and direct us to serve and follow Him. In this way, And, as we try to do so, let us remember the final words that Christ said to the apostles, at the end of this great service which He performed. He says no less to all of us who are His followers, to-day — "If ye know of any who are happy and ye do not know them, bring them to me."

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The Archbishop of Canterbury, holding the Cross of Canterbury, on March 31, blesses the tower of Buxbury from the outside pulpit of the Boniface Cathedral. With him is Bishop of Exeter, the Right Reverend R. G. Hawkins, and his chaplain, the Reverend D. Finlay.

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The Archbishop of Canterbury preaching from the pulpit of St. Peter's Cathedral, Adelaide, during the Sung Eucharist on March 31.

GREAT RECEPTION FOR DR RAMSEY FIRST VISIT TO PERTH WOLLASTON COLLEGE CHAPEL DOORS PIERCED

FROM OUR OWN CORRESPONDENT

When that wise old man the Preacher in the book Ecclesiastes offered this advice "Whatever thy hand findeth to do, do it with thy might", he never might have foreseen that centuries later an Archbishop of Canterbury would take him to his word!

Thus, when Dr Michael Ramsey came to perform the ceremony of consecration of the chapel of Wollaston College, Perth, he so knocked, with deference to scriptural injunction, on the door, that positively might acclaim the hundredth Archbishop of Canterbury as a man who did all things well.

The door of the college chapel, being not made of stonework, but of stout English oak, has two holes pierced in it as the result of that primordial door-knocking.

As on the day when the foundation stone of the college was set a mighty wind visited the place, so on this day the rain descended unrelentingly, but with a blessing after a day of dust humidity.

The sermon was preached by the Archbishop of Perth, who spoke of the "holy and humble men of heart" in the Benedicite. The chapel was dedicated to the glory of God under the title of John Wollaston, a holy and humble priest who, for fifteen years endured hardships, in purifying efforts, in heat, hunger and in anguish of soul in that there was no one available to take the gospel around Western Australia.

The Benedicite was the song of three young men who stood at the entrance of the burning furnace. Young men must be prepared to face hardships and persecutions of all kinds for Christ's sake and the Gospel's.

Just as the chapel was the heart of the college, so a theological college is the heart of the Province.

In due time people would say of those who came out of Wollaston College, "I perceive that this is an holy man of God who passeth by us continually."

STUDENTS AT WORK

Canon C. A. Pierce, Warden of the college, and the students worked late into the previous night and up to the time of the consecration ceremony to get everything in order for the service.

The cost of the building had already been subscribed either in cash or in promises.

Thus, there has come to fulfilment the project inspired by Archbishop Molloy, who had made aside all obstacles and objections towards the establishing of this college.

A great gathering of Anglicans from all over the diocese

packed the vast Capitol Theatre from floor to ceiling for the celebration rally at night.

The stage presented a brilliant scene, there were the various shades of purple of the episcopal cassocks and the glittering pectoral crosses and chains, the hundreds of candles in black and magenta, a Salvation Army brigadier, the sombre greys of the free churchmen and all these backed by the dark and light blue cassocks of the choir.

The Archbishop of Perth in welcoming Dr Ramsey said that the Archbishop of Canterbury had broken a record.

"In 1858 he had travelled 14,000 miles to make sure he had visited the four corners of the Province."

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The sermon was preached by the Archbishop of Perth, who spoke of the "holy and humble men of heart" in the Benedicite. The chapel was dedicated to the glory of God under the title of John Wollaston, a holy and humble priest who, for fifteen years endured hardships, in purifying efforts, in heat, hunger and in anguish of soul in that there was no one available to take the gospel around Western Australia.

The Benedicite was the song of three young men who stood at the entrance of the burning furnace. Young men must be prepared to face hardships and persecutions of all kinds for Christ's sake and the Gospel's.

Just as the chapel was the heart of the college, so a theological college is the heart of the Province.

In due time people would say of those who came out of Wollaston College, "I perceive that this is an holy man of God who passeth by us continually."

Thus, when Dr Michael Ramsey came to perform the ceremony of consecration of the chapel of Wollaston College, Perth, he so knocked, with deference to scriptural injunction, on the door, that positively might acclaim the hundredth Archbishop of Canterbury as a man who did all things well.

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Perth, April 12

and women had lost the power of the light. The Christian Church is a colony of heaven and light in a dark world. The Family of Light is the Christian Church."

The great things of Christianity were extraordinarily simple. The pure in heart could see God. The ambitions for the vision of God, the archbishop cried.

Apart from Christ who had distorted views of one another. We should see God's image in a fellow creature, and a fellow sinner for whom Christ died. Fellowship was a mark of Christ's family of light. The quality of our fellowship included outsiders and brought them in.

More and more should Anglicans look beyond their fences. We should not be complacent and think it was there was a general spirit of unity in the air.

Important questions to put to ourselves should be "What spirit are we bringing to other churches had we engaged in the last six years, similarly in the next six years?"

It would be a pity if from a distance Anglicans merely watch the proposals for a United Church in Australia.

We should be thinking hard about what might be the result between this new unity of Church and ourselves.

The historic episcopate was not a possession of ours, nor were the Scriptures or the sacraments. They were gifts of God which we should be ready to share and not to boast about.

Walking in the light enabled one to see the poverty and the hunger in the world. It enabled one to see clearly the problem of race relations with responsibility of Christian principles.

At the civic reception which was held in the historic old Town Hall, some 600 people gathered to greet the Archbishop and his entourage.

Dr Ramsey said he had been surprised and he had received welcome in the world as he had.

His escort of mounted police was held in the historic old Town Hall, some 600 people gathered to greet the Archbishop and his entourage.

A liturgical welcome was accorded to the archbishop in St. George's Cathedral on the final day of his stay.

Dr Ramsey was the celebrant at Holy Communion, and after the service, the Archbishop of Canterbury met clergy and their wives at breakfast in the Burt Hall.

The archbishop's address on "Christian Humanism" which he delivered to the members of Western Australia and the Anglican Fellowship will be reported next week.

The visit has been in the nature of a kind of "tonic" which has "shake well" on the label.

Parishes and individuals have been shaken out of their complacency, and we know of no better Apostle of M.R.I. than Dr Michael Ramsey, who is so insistent that the day of trivialities has passed.

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