

# DEAN SOUTHCOAT TRIPS ALL STATES PARISH AND PEOPLE SPONSOR IMAGINATIVE VISIT

The Provost of Southwark, the Very Reverend E. W. Southcott, will visit all Australian States from February 3, when he arrives in Perth, to February 24, when he will leave Brisbane for New Zealand.

The tour, arranged by the Parish and People Association, will be of very great interest at this stage of changing patterns in church life in this country.

*Ernie Southcott, as he is so well-known on both sides of the Atlantic, is a pioneer of the liturgical movement in England.*

His ministry in the new housing area of Hulton, outside Leeds, has been told in his two books, "A Parish Comes Alive" and "Receive This Child".

Since the amalgamation with the Acile Group he has been chairman of the Executive Committee of English Church and People, a movement for renewal in the Church.

Writing to the Australian association, he says, "I stand for the renewal of the Church in its worship (Holy Communion and Baptism) and in its Mission (Industrial Mission, training priest workers, and all kinds of service and education)".

The purpose of his visit is to see the Church in Australia and what is happening to speak about the renewal of the Church in Europe, and to meet as many people as possible and in particular to make contact with the people in the Church in Australia and the various groups. Ernie Southcott is a Canadian by birth, a graduate of the University of British Columbia who came to England in 1936 to train for the Sacred Ministry of the Community of the Resurrection at Milford.

He was ordained in 1938 and served two curacies in the Diocese of Durham where he learned to know the industrial worker and his family, the pitman of the coal district and the shipyard and factory worker of Tyndale.

## The Very Reverend E. W. Southcott

In 1943 he became Vicar of Hulton, a parish of 13,000 people where four housing estates including tenements had been built since 1930, to accommodate the many families leaving the centre of Leeds for healthier conditions outside.

St Wilfrid's Church, in modern style designed by Randall Wells, had been dedicated in 1939 during the ministry of predecessor, the Reverend C. I. Pratt, until recently general secretary of the Church of England Men's Society.

The centre of worship from the beginning has been the Parish Communion every Sunday morning.

From this and the community fellowship gathering there,

everything that happened at Hulton developed.

The question of Baptism, for example, soon challenged the congregation. Much of this experience is found in Ernie Southcott's book "Receive This Child".

Hulton influences spread widely to evangelistic, liturgical and sacramental revivals. "The Parish Comes Alive", published in 1956, shows how the influence of Hulton has tackled at its most difficult point—in the local situation.

Ernie Southcott was appointed as Provost of the Cathedral of St. Saviour and Mary Overle, Southwark, in 1961, "Provost" in England is normally a "dean" of a cathedral which was once a parish church.

The organisers of the Australian tour have said that although the itinerary so many people may be unable to see him in Southwark but because the time is so short regret that they could not.

The Reverend J. H. Cranmer of Axarot, Victoria, has arranged the tour for the Parish and People.

## THE ITINERARY

Some of the fixtures for the busy itinerary are:

February 3 to 7: Perth (Guest of the Archbishop), Clergy, Dialogue Seminar between Provost and Bishop Howell with cathedral, February.

February 8 to 13: Adelaide (Guest of the Bishop and S. Barnabas's College), Narrore Catholic Clergy and Lay Conference, February 10; Clergy and Lay conference at Clare, February 12.

February 14 to 17: Victoria and Tasmania (February 15, Hobart), February 16, Launceston), Informal Provincial Informal and People conference at Retreat House, Cheltenham, February 14; Melbourne clergy meeting, February 17.

The Victorian Provincial meeting will be of great interest and the many members of Parish and People in that State will have the opportunity to meet Ernie Southcott personally, to listen to him and to hear his views on vision and mission.

The day's programme will begin with a visit to the Shrine of Our Lady of the Rosary at 11 a.m. the visitor will spend the morning in the Movement in England and there will be a discussion with Australian during discussion and questions.

During the afternoon there will be a meeting with the local contact with the visitor and a T.V. interview. The day will be covered by B.C.C. February 17: Sydney (Guest

of Dr Kenneth Dutton, St Paul's College, Newtown).

February 18: Newcastle (Guest of the Bishop), Clergy Conference 2 p.m.; dinner and informal meeting for lay 6 p.m.

February 19 to 21: Grafton, Kingscliff, Lismore, Evening Grafton Cathedral, February 20; conference for Grafton and Armidale dioceses at Grafton Conference Centre, February 21.

February 22: Brisbane (Guest of Archbishop and Canon Ivor Church), Clergy meeting at Bishopscroft, 2.30 p.m.

# RIVERINA SYNOD MEETS TO ELECT SIXTH BISHOP

The Synod of the Diocese of Riverina met on Tuesday and Wednesday this week, January 25 and 26, to elect a bishop to succeed the late the Right Reverend H. G. Robinson who died in Melbourne on December 9.

The announcement of the appointment of the name of the sixth bishop of the diocese will be known by Thursday or Friday this week.

In his Charge, the Administrator, the Venerable V. E. "To the people of the diocese, which is already being done more efficiently in the parishes."

They were Sydney Linton, General Manager, Charles Hulse, Herbert Murray, and Hector Gordon Robinson.

Archdeacon Twigg also reported on the state of the diocese.

The finances were in a healthy condition, he said, and although there was a shortage of staff at present, the future seemed much more hopeful.

The diocese was sending five students to St John's, Morpeth, this year.

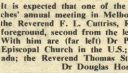
The archdeacon, in dealing with the State of the Church, questioned the need to be with that, that making churchpeople so restless with the parishes, which had been tried and proved for thirteen centuries.

"Priest and people praying, worshipping and serving to gether as the Church in the midst of the local community have no substitute as a permanent way of winning men for the Kingdom of God," he said.

## PARISHES "FLOODED"

"Yet in almost every quarter, the work of the local parish is being criticised and they are being flooded to do more and give more, and the efforts of many a faithful priest and flock are being disregarded."

"Perhaps a few of the larger dioceses had forgotten this, that the Church is not a static thing, but a living organism, which grows and changes, and which must be kept alive by the life of facing up to the



the Church in the 1960s that so many men in Holy Orders are wasting their vocation by occupying jobs which could be undertaken and performed much better by dedicated laymen.

"Appearing the ways of the world, they spend endless hours in their offices producing voluminous reports which nobody has the time to read, or even want to read."

"When not producing surveys and reports, they foster new movements to keep themselves busy, and although these are movements under fancy, and often false, titles to forward work which is already being done more efficiently in the parishes."

## GIMMICKS SCORED

The archdeacon said that there was a new movement ("Church and Life") which was aiming to get people who they already did naturally as Christians.

"If you attend any meeting in a Riverina town to foster some good cause, you'll find that it is the laymen from the whole Gospel."

"We hear much about mutual help and responsibility and are plagued with a variety of fancy combinations of capital letters as a substitute for the whole Gospel."

Concern and care for others has always been part of the Church's character and work. S. Paul put it simply and directly when he said "bear ye one another's burdens."

"Perhaps a few of the larger dioceses had forgotten this, that the Church is not a static thing, but a living organism, which grows and changes, and which must be kept alive by the life of facing up to the

the Diocese of Riverina owed a great deal to the generosity of others but, at the same time, had never forgotten its own responsibility. It was the responsibility of the diocese to regular contributions to A.B.M. Southcott, the same year he was transferred to his present diocese for "many notices will appear next week."

It is expected that one of the most interesting reports made at the Australian Council of Churches' annual meeting in Melbourne this week will be by his observance at the Vatican Council, the Reverend F. L. Curries, Rectory of St. James, King Street, Sydney. He is seen here (front foreground, second from left) entering St. Peter's Basilica for one of the council's sessions. With him are (far left) Dr Peter Day, Ecumenical Assistant to the Presiding Bishop of the Episcopal Church in the U.S.; Dr E. R. Fairweather, Anglican communion observer from Canada; the Reverend Thomas Stanley of the Secretariate for Promoting Christian Unity; and Dr Douglas Houston of the International Congregational Council.

RECORD SUM FOR A.B.M. SPECIAL EFFORTS AT YEARS END 463,000 was received by the Australian Board of Missions during the last six weeks of its financial year, the chairman of the Australian Board of Missions, Canon F. W. Goldacre, said this week.

In the previous eleven months £157,798 had been received. The last minute rush of contributions was due to special effort by many individuals and in part to the attention drawn to the needs of A.B.M. by THE ANGLICAN in December, he said.

The year's total contribution of £157,798 is the highest on record even though it is £56,522 less than the Board had asked the Church to give.

On behalf of the mission the chairman expressed deep appreciation of all those who had given and helped to raise the record sum in 1965.

# BISHOP DE BLANK FOR HONG KONG

ANGLICAN NEWS SERVICE London, January 24

The Right Reverend Joseph de Blank has been appointed Bishop of Hong Kong.

He will take up his new post next November. He is the Right Reverend R. O. West, who was previously in charge of a residential colony of Hillcrest Abbey since 1953, when he succeeded as Archbishop of Cape Town after a five-year term characterised by outspoken criticism of apartheid.

In the 360 square miles of Hong Kong diocese the bishop devotes much time to social welfare as an important part of his work.

Mr de Blank will accompany his brother to Hong Kong.

## MR F. T. CROSS

We recall with deep regret the death in Brisbane on January 18 of Mr Frederick Thomas Cross, one time Dean of the Diocese of Brisbane and of the Diocese of Queensland, and a member of the General Synod. For many notices will appear next week.

























# RE-UNION AND REVELATION

NOW we have the possibility of a common language for all Protestants. This is the aim of the Commission on Divine Revelation which has been promulgated.

It was November 18, 1965, three years and four days after Cardinal Ottaviani had first presented the schema in the council hall.

This is a day of great rejoicing—the guest-observer Thérèse of Lisieux, the feelings of all observers and members of the Secretariate for Promoting Christian Unity.

Among observers this constitution has excited great emotional hopes, often to the detriment of "ordinary" Catholics, who even though told this is one of the most profound documents considered by the bishops continue to ask, "why is it so important to the work of Christ-reunion?"

And because all Catholics must take an intelligent and active part in re-union we must help them understand all the council decrees that touch this subject.

The constitution on Divine Revelation is important, firstly because it sets the foundation for the common teaching of the Catholics has been that God's revelation comes to us through two, sometimes independent, namely Sacred Scriptures and tradition. This has been the basis of our separated brothers.

The present constitution harmonizes the two. There is no insistence on tradition as a separate source of revelation.

The theology developed by many Catholic theologians today, including the great French Dominican Yves Congar has been embraced by the council.

Fr Congar teaches "there is Christian truth which is not connected with Scripture" and views similar to traditional Protestant teaching.

Secondly, in this constitution Catholic biblical scholars are given encouragement to use techniques of scholarship which have become commonplace in Protestant circles.

Although these methods were encouraged by Pius XII in his encyclical *Affirmationem Spiritus* of 1958, scholars who followed them too energetically were held in ill repute in certain Catholic university circles.

Thirdly, this schema is seen by the Protestant world as a vital victory for the *Reformation* of the Roman Church.

This was the first hard bargaining of the council in 1962, an open clash between tradition and the theology and new thinking.

## ROUGH ROAD

Much has been read into this schema and some issues, in it, such as its revision and reforming became a sign of the true change of heart in the Catholic mentality.

Fourthly, it has been in the journey of this schema through the council that observers—among them we hope their whole Orthodox, Anglican and Protestant world—have had an opportunity of the place and necessary role of the Pope in the Church.

To fully understand the rejoicing of the observers, we must first see the rough road this document has had through the council halls.

As Cardinal Ottaviani introduced the schema three years ago, the scholars among the bishops and observers quickly saw the deep implications of the document. They followed tensely the debate as the council began to move on. As yet the bishops were unaware of the storm of ideas in the council hall. The debate on the Liturgy which had been concluded had given the progressive confidence, but not full assurance.

Cardinal Lercari at once rose to lead the opposition. "This schema does not please me," he said. "It is inadequate to the matter of faith and tradition. There is one not and never have been two sources of revelation. There is only one of revelation—

This article on Divine Revelation was written by the Reverend M. S. Paré, Peritus to Secretariate for Promoting Christian Unity at the Vatican Council. Fr Paré, a Melbourne Roman Catholic priest, is active in work for re-union.

the Word of God; this is the unique source of revelation.

"We should be thinking along the lines of our separated brothers who have such a love and reverence for the Word of God. Hence I propose this schema be entirely refashioned."

Cardinal Frings of Cologne continued, "This is not the teaching of the Fathers. Thomas and any previous council knew nothing of two fonts of revelation." He continued on the matter of biblical scholarship, "what is said here of inspiration and inerrancy is at once offensive to our separated brethren in Christ and harmful to the property legally required by a scientific procedure."

Cardinal Legier of Canada pleaded for freedom and tolerance within the world of Catholic scholarship defending scholars who are opening new paths of biblical investigation.

The head Cardinal Bea, President of the Secretariate for Promoting Christian Unity, rose to defend the schema.

A former rector of the Pontifical Biblical Institute in Rome and renowned biblical scholar, he spoke with the greatest authority. "This schema represents the work of a theological school, not what the better theologians think today."

He mentioned that of the many references to scripture scholars have been restrained and condemned. Conclude, he said, "This

is a mixed commission and only the Pope could do that."

A friend remarked to the sub-pope, "Now you must believe in the necessity of the Pope." And now they are believed to have to agree. Here is a mystery.

During the second session revised version was distributed, but it was not discussed in the council until the third session (September 10, 1964). After much debate it was approved in principle and returned to the Secretariate.

This session the bishops again debated it and voted a further 1,408 alterations. Yet no chapter had more than 354 changes and so the two-thirds majority was gained.

Finally on November 18, 1965, the year remarkable agreement of 2,031 bishops in the favour of the constitution on

Divine Revelation and 7 against.

This to many observers has been a great discovery of the Holy Spirit in the Church and of the amazing vitality of the Vatican Council. That the Holy Spirit could create such uniformity within three short years is remarkable, if not miraculous.

In this vote we can see the hopes of the original critics among the bishops and observers fulfilled. What was in the new constitution's stand on the source of revelation and biblical scholarship?

Reading the document we must be struck by its simplicity and pastoral tone. It is a simple and profoundly simple within the capacity of any reader of this article and with a message for the scholar and the ordinary Christian.

The source of revelation is said: "Tradition and Sacred Scripture flow from the same Divine wellspring, in a certain way merge into a unity" (No. 9) and "Scripture and tradition form one sacred deposit of the Word of God" (No. 10).

"The Church is not above the word of God, but serves it by teaching what has been handed on, listening to it, devoutly guarding it scrupulously and explaining it..." (No. 10).

To biblical scholars positive direction is given and they are given: "The interpreter of Sacred Scripture should carefully investigate what meaning the Sacred writers really intended."

To search out the intention of the Sacred writers, attention should be given, among other things to literary forms and to the historical context. "For truth is set forth and expressed differently in texts which are variously historical, poetic and of other forms of discourse."

The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances by using contemporary literary forms in accordance with the situation of his own time and culture.

## THE SCRIPTURES

"For the correct understanding of what the sacred writer wanted to assert, due attention must be paid to the circumstances and characteristic styles of feeling and speaking and narrating which prevailed at the time of the sacred writer, and to the pattern men normally employed at that period in their every day dealings with one another." (No. 11).

A great ecclesiastical step is taken in encouraging "correct translations, especially from the original texts, produced in co-operation with the separated brethren, that all Christians may be able to use them." (No. 22).

The reality of scripture as a personal link with God is described for us in the constitution, and this is the ancient strongly stressed in the Reform churches. The Church always venerates the Scriptures as the written body of the Lord and "in the Scripture the Father who in Heaven meets His children with great love, and speaks with them and the force and power in the Word of God is so great that it stands as a support and energy of the Church, the food of the soul, the pure and everlasting source of the spiritual life." (No. 21).

In this constitution on Divine Revelation the bishops of the Vatican Council II have given to all Christian people a clear and convincing picture of the Church's teaching on the source of God's revealing Himself to this world. It has given great encouragement to convert to the Catholic Church the Sacred Scriptures to a stature that no one can by-pass. For it tells the Church that the separated brothers have held on to their deepest possession and that their deepest possession is ignorance of the Scriptures is ignorance of Christ. (No. 25).

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## THE BIBLE STUDENT

### THE PASTORAL EPISTLES

By WINIFRED M. MERRITT  
TIMOTHY, the letter to Timothy, is one of the best approaches to the study of the Pastoral Epistles. I and II Timothy and Titus, is to bring the recipients on to the stage of first century Church history.

Timothy is mentioned in four times, in Acts, Romans, I and II Corinthians, I and II Timothy and Philemon, Philippians, Colossians, Philemon, Hebrews and I and II Timothy.

He was the child of a "mixed marriage" and lived in Lystra (Lyconia). His father was a Greek, his mother and grandmother, Emme and Lois, being devout Jews who certainly trained Timothy in the Old Testament Scriptures and the Jewish faith.

He was, it is thought, converted personally by Paul. An Apostle's first visit to Lystra. Later, after the conversion of Paul and Barnabas over John Mark's demagogic delusion, Paul chose Timothy as his assistant, and Timb entered upon a career of close personal association with Paul, an association characterized by mutual and lasting affinity.

By this time, Timothy had become a disciple of Paul, and "well reported of by the brethren." Paul describes him as "beloved and faithful child in the Lord."

His own needs admired and spoke well of him. The local brethren endorsed his mission, and Timothy was set apart by Paul and the presbytery by the laying on of hands.

When Paul reached Europe, Timothy followed him to the Churches of Philippi and Thessalonica. Left behind by Bernice, he probably rejoined Paul at Athens before Paul's departure to Thessalonica and joined Paul again with Paul.

It is uncertain whether he actively travelled with Paul to Corinth, where he arrived shortly before Paul's departure to Ephesus.

**MARTYR'S DEATH**  
Hebrews 13:23 tells of his release from imprisonment, and the close ties to the elevation of his reference. A tradition makes Timothy the first Bishop of Ephesus, and says he died a martyr's death there during the exile of John at Patmos.

The late Archbishop Harrington Lees has left as an interesting character study of Timothy. Timothy, he writes, was certainly Paul's dearest friend, yet his personality is elusive.

Paul had no child, but he possessed one of the warmest fatherly hearts of all time. Timothy was his son in the flesh, perhaps actually adopted as his heir. Paul's affection had performed a father's part in his admission into the family of Christ.

Timothy became Paul's "under-mine," chosen and trained to stand in when his principal was for whatever reason absent from himself to undertake any pressing duty.

In the Pastoral Epistles, we may catch a hint as to Paul's personal employment of Timothy, in assignments which appeared beyond his powers.

No doubt he was trying to reach the "immature" and to ensue loner Philip's. And we can also, the Archbishop says, trace the possible weak spots in Timothy.

Paul's affection is obvious, but we sense his head of a breakdown in the younger man's character. Paul's anxiety cannot be entirely baseless.

One does not wish a man to be brave half a dozen times in the space of two letters unless he has doubts of his courage. Paul was not sure of Timothy, the Archbishop comments, "and that is the pathos of his eventful life."

Last week we consider a somewhat different estimate of Timothy.

There are almost 6,000,000 people who live in the Ruhr district. Every tenth citizen in 1933, the year of the census, was of German origin. The Ruhr district is a European industrial center.

There are 1100 people for every square kilometer in the Ruhr district. The Ruhr district is one of the most densely populated in the world.

In 1871, there were 1,000,000 people in the Ruhr district. In 1933, the year of the census, there were 4,800,000 and in 1937 to 5,785,000.

From the small coal and iron industries which had been established in the middle ages grew what is now known as "the Ruhr" (district).

People in the Ruhr district are not only industrial workers, but also industrialists, who have made steel and sulphur rain by the ton on towns and villages.

White misty clouds in the forests, reddish brown clouds in the valleys, and the black clouds from thermal power stations, which fill the sky for miles and miles around.

One third of the sun's rays are every year screened off by the forests and plants which grow in the Ruhr district. The darkened sky, especially from the sulphuric fumes.

For the first time in the Ruhr district, there is a clean sky and clean water in this region has reached the heads of industry, scientists and the responsible leaders in the legislative, economic, and cultural.

Many large concerns, it is true, have spent considerable sums in order to let the people who live in the shadow of their chimneys see some sky again and breathe some relatively clean air, but all this far from enough to make life pleasant.

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For human beings and animals to live in the Ruhr district is a problem for society and Church.

After this tremendous growth, the "Ruhr" has had to suffer serious hardships. Since the beginning of the First World War.

Between 1939 and 1943, it is true, though a period of extreme trial because of the almost unbearable situation brought about by continued bombardments.

After 1943 there followed a period where the whole future existence was put in jeopardy, but then also became more and more an factor in the rebuilding of the German nation.

Today, again, the "Ruhr" faces a number of problems because of the tremendous growth and the new forms of energy, particularly the atomic energy.

There is a constant movement of population caused by the abandonment of numerous coal mines and the closing of industries.

More important than the external upheaval is the inner upheaval of the people living there.

People, whether they are refugees consumed by hard work, or the victims of an attempt to react to the tension of their existence by making the "Ruhr" a place of refuge.

Whole hordes of workmen and employees, who have been used to work in the Ruhr district, are now being sent to the Ruhr district.

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For human beings and animals to live in the Ruhr district is a problem for society and Church.

After this tremendous growth, the "Ruhr" has had to suffer serious hardships. Since the beginning of the First World War.

Between 1939 and 1943, it is true, though a period of extreme trial because of the almost unbearable situation brought about by continued bombardments.

After 1943 there followed a period where the whole future existence was put in jeopardy, but then also became more and more an factor in the rebuilding of the German nation.

Today, again, the "Ruhr" faces a number of problems because of the tremendous growth and the new forms of energy, particularly the atomic energy.

There is a constant movement of population caused by the abandonment of numerous coal mines and the closing of industries.

More important than the external upheaval is the inner upheaval of the people living there.

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## TWO PERTH PRIESTS

D. R. L. writes:

Two priests of the Diocese of Perth, who were in the city at the close of 1943, within a few days of each other, died. The Reverend S. J. Spraling, who was in the city at the close of 1943, within a few days of each other, died.

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