

# THE PROVOST OF SOUTHWARK IN PERTH

FROM OUR OWN CORRESPONDENT

Perth, February 7

"Jesus Christ was not in a synagoge; He was crucified between two thieves, not between two candles!"

So said the Provost of Southwark, the Very Reverend Ernest Southard, during his address in the Burt Hall last week.

The Church had lost its sense of mission and therefore of unity, he said, because it had been concerned more with the people who were in church than about those who were not there.

Speaking with the impassioned vehemence of one who is haunted with a message, he denounced that the Church and its ministers take cognisance of the exciting environment in which it lived and should work.

The possibilities were both terrific and frightening, when he summed such problems as feeding, housing and caring for others.

World problems were an extension of one's own problems. Mission, unity, wholeness and holiness were things which he gave inside of oneself, for there was nothing in the whole world that was not caught up in the hormonal life.

Mission, unity and holiness provided a pilgrimage in the discovery of the hormonal life.

The great evangelical sacrament of baptism had to be followed by a baptism of the

loved up in the street where the spiritual person lived and where he worked.

The provost referred to the Miracle of Southwark in October, 1961. Bringing the clergy of the diocese together had to be accomplished first, and then bringing together of clergy and laity.

In the worship of the Church, clergy and choir were part of the congregation, not something added to it.

He told of the great consecration of clergy with the bishop, by which the diocese had moved into the cathedral.

The cathedral had moved in to the diocese when, for instance, they prayed for Madagascars, two Malagasy walked up the nave with the eucharistic elements.

On the day when they prayed for alcoholics, two released alcoholics walked up the nave; similarly, two prison warders took their turn when prisoners were prayed for.

The bishop who hailed the day for Holy Communion brought it to the Holy table, where it was cut with a bread knife.

He said that the action followed the Provost of Southwark had his deepest experience of the Holy communion, not at the service itself, but in the action which followed.

The Holy Communion, he said, was a gesture of what the whole world was to God, for the heart of worship was Mission.

The Church was an organisation which existed for non-members. Apart from the Mission and Unity.

One could not say any longer in the church building when one had the Lord with him.

There was great need for holy men and women. Dick, Tom and Mary had to be persuaded to embark on pilgrimage.

Lawyers, doctors, businessmen had to be encouraged in their activities. What B justice, he said.

Speaking on the subject of worker priests, the provost said it would have to come in England.

He said that the Church should be a contribution theologically to the full-time ordained ministry and the world could be filled in this way.

The last word he had not been heard on what was meant by bishops, priests and deacons.

What did we mean when we said a bishop was consecrated and that a church building was consecrated? Those were terms that needed to be re-examined.

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# THE GREAT DEBATE OF STARKING

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