

# CONGRESS DAILY

Number One



THE ANGLICAN CONGRESS, TORONTO, CANADA, 1963

Tuesday, August 13, 1963

## Welcome Anglicans One and All!

Members of the Anglican Church of Canada join today to proffer a cordial welcome to their fellow-churchmen and women from all parts of the world who have come to Toronto for the 1963 Anglican Congress.

Many hundreds of people have been working, some for as much as four years, to ensure that the delegates' and visitors' stay in Toronto may be both profitable and enjoyable.

The aid of public authorities and commercial interests has been recruited to ensure that the Congress program itself is accom-

panied by a variety of other activities of interest to all; and church men and women in the Toronto metropolitan area and further afield have volunteered in great numbers to care for the comfort of the delegates and special guests.

Summer vacations have been postponed or foregone in many cases so that all possible assistance might be provided for the visiting church men and women.

In 1959 the General Synod of the Anglican Church of Canada set up a National Committee on the Anglican Congress of 40 members from across the Dominion, with the Bishop of Toronto as chairman. This committee has met quarterly and has functioned between meetings through its six sub-committees.

### Local Arrangements

The following year the synod of the diocese of Toronto set up a diocesan committee which has been working through thirteen sub-committees to attend to local arrangements and the day to day detail while the Congress is in session.

From the 28 dioceses of the Anglican Church of Canada \$150,000 has been raised to assist with the travelling expenses of Congress delegates from those provinces of the Anglican Communion where money is scarce, and another \$90,000 has been pledged to cover the administration expenses of the National Committee's work.

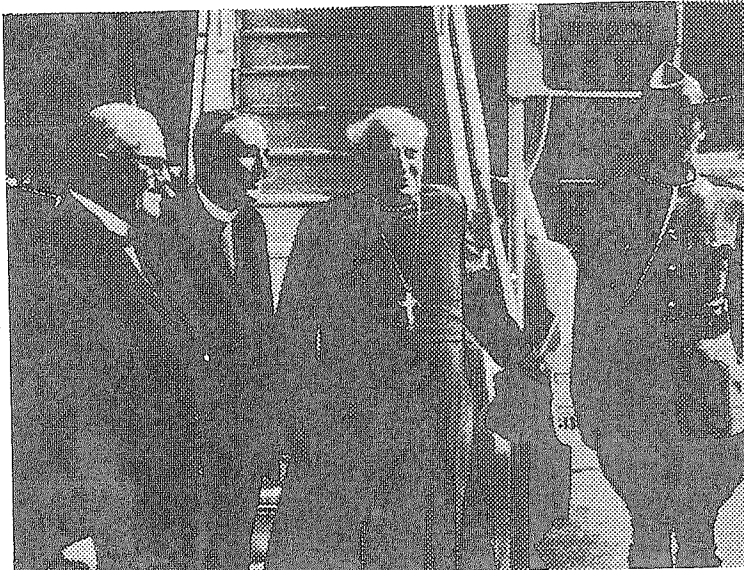
Churchmen in the diocese of Toronto have been asked to contribute an additional \$100,000 in order that all local hospitality requirements may be met. The adjacent dioceses of Huron and Niagara are providing the cost of an outing for the delegates and their wives to the Stratford, Ont., Shakespearean Festival.

### Local Communion Like Cathedral's

The daily Communion services in St. James' Cathedral, according to the rites of various branches of the Anglican Communion, are being duplicated in other parts of the city and suburbs.

Toronto's Bishop - Coadjutor, the Rt. Rev. George Snell, who is chairman of the Congress secretariat, has announced that simultaneous services according to the rite being used in the Cathedral will be held at 7.30 a.m. each day in Christ Church, Deer Park (Yonge and Heath Sts., for the northern area); St. George's, Islington (Dundas St. West, west of the Humber River); and St. Barnabas', Danforth (Danforth and Hampton Avenue, east of the Don River).

Delegates to the Congress from the various churches will be the celebrants.



Arriving at Malton Airport August 2 the Archbishop of Canterbury (centre) was met by the Bishop of Toronto (left) and the Primate of the Anglican Church of Canada. (Canadian Churchman photo)

## Tonight's Preachers Briefly Introduced

The Archbishop of Canterbury and the Primate of the Anglican Church of Canada will officially welcome the delegates to the Anglican Congress at a reception in the Royal York Hotel this afternoon. The two Archbishops will also give addresses at the opening service this evening.

The Most Rev. and Rt. Hon. Arthur Michael Ramsey was enthroned as Archbishop of Canterbury on June 27, 1961. The son of a Cambridge lecturer in mathematics who became president of Magdalene College, where he served for 58 years, the future Primate was born November 14, 1904.

### Lord Fisher Was Head

He went to Repton School during the headmastership of his predecessor in the primacy, Archbishop Lord Fisher of Lambeth; took a first class theological degree at Magdalene College, Cambridge; and completed his preparation for ordination at Cuddesdon College, Oxford.

After a two-year curacy in Liverpool, he was sub-warden of Lincoln Theological College for six years. After another four years in parish work, in 1940 he became professor of divinity at Durham University. In 1950 he returned to Cambridge as Regius Professor of Divinity, but two years later he was back in Durham on consecrated Bishop of the diocese.

Archbishop Ramsey was appointed Archbishop of York in 1956, and translated to Canterbury in 1961. In 1942 he married Joan Hamilton, who had been secretary to the Rt. Rev. Leslie Owen, suffragan-Bishop of Jar-

row. They have had no children.

The Primate of the Anglican Church of Canada is the Most Rev. Howard Hewlett Clark. A year and a half older than Archbishop Ramsey, he was born in a barracks of the celebrated Royal North West Mounted Police, with which his father was serving. He spent five years in the insurance business before responding to a call to the sacred ministry.

### All In One Parish

The whole of Archbishop Clark's 21 years in the priesthood was spent in one parish, Christ Church Cathedral in Ottawa. He was successively curate (1932-9), rector (1939-45) and dean (1945-54).

Elected by the Edmonton diocesan synod (2000 miles west of Ottawa) on November 18, 1953, the future Primate was consecrated Bishop in All Saints' Cathedral, Edmonton, January 25, 1954. He was elected Primate in September, 1959, and trans-

(PREACHERS on page 4)

## Correct Date Of Bishop's Dinner

In the official program of the Congress which delegates received in their kits the date and time for Bishop Wilkinson's dinner for Primates, Archbishops and Bishops has been misplaced.

It will be held, as the invitations say, at the Granite Club at 6.30 p.m. on Wednesday, August 14, not, as the program says, at 7.30 p.m. on Friday, August 16.

## TV Broadcast Of Opening Service

Four television cameras of the Canadian Broadcasting Corporation will be busy during the opening service of the Anglican Congress in Maple Leaf Gardens tonight so that the spectacle and magnificence of the occasion may be made available to the viewing public. An hour-long edited version of the service will be televised by CBC-TV at 4.30 tomorrow afternoon.

### Six Radio Programs

The CBC radio network will devote six half-hour programs to the Congress, three on the Sunday afternoon Church of the Air and three on Thursday evening's Christian Frontiers.

Last Sunday this series began when John Lawrence, who will be Friday's theme speaker, gave an address on Church of the Air. Next Sunday's Church of the Air at 3.30 p.m. will consist of part of the Congress opening service. On August 25 at the same time there will be an address by the Rt. Rev. Stephen Bayne, the Anglican Communion's executive officer.

### Three Panel Discussions

Christian Frontiers this Thursday at 10.30 p.m., and the two following Thursdays, will concentrate on the theme of the Congress — The Church's Mission to the World. Each week there will be a panel discussion with Congress delegates participating.

In addition to the four television cameras CBC-TV producer Bill Bolt will use six microphones at the opening service tonight. Two will pick up the singing of the massed choir; one each will be stationed by the pulpit, lectern and organ; and one will be high overhead. Altogether a crew of 25 will be utilised.

(BROADCAST on page 3)

### GREETINGS SENT BY OLDEST DIOCESE

Meeting during the first week in June the synod of the diocese of Nova Scotia directed that the following message be sent to the Anglican Congress:

"We, your brethren in Nova Scotia, our commonwealth's oldest diocese outside the United Kingdom, formed in 1787, sincerely welcome all delegates to this Congress, and trust that, with God's help, your deliberations will lead to a fuller knowledge of each other's problems and a greater love for each other as brothers in Christ."

## Snack Lunch For YWCA Members

All members of the Young Women's Christian Association who are attending the Anglican Congress are invited to a snack lunch at the Canadian National Headquarters, 571 Jarvis St., Toronto (near the Anglican Church of Canada's Church House) on Thursday, August 15, from 12.30 until 2.

Ladies planning to avail themselves of this opportunity of meeting fellow Yers are asked, if possible, to telephone and say so. The number is WA 1-2117.

## CONGRESS PRAYER

ALMIGHTY GOD, our heavenly Father, we pray thee to bless the Anglican Congress about to assemble (now assembled) for counsel and mutual help in the work of thy Holy Church. Grant that in our Anglican Communion throughout the world we may be faithful to the trust which thou hast committed to us. May thy Holy Spirit enkindle our zeal and strengthen our service, until all tongues confess and bless thee, and the sons of men love thee and serve thee in peace, through Jesus Christ our Lord. AMEN.

## Irish Canon 1st Theme Speaker

Few people in the Anglican Communion are as well qualified to speak on "The Church's Mission To The World On The Religious Frontier" as Canon Max Warren, who is the theme speaker for tomorrow morning's session.

For the last 21 years the Irish-born canon has been general secretary of the Church Missionary Society. In his travels on CMS business and through his contacts with the Society's 1000 missionaries in Africa and Asia, Canon Warren has had ample opportunity to observe the present state of Christianity and other religions in various parts of the world.

Canon Warren's understanding of today's trends in religion is well known to those who have



Canon Max Warren

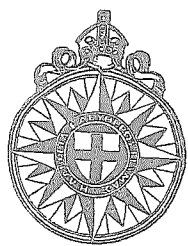
been reading the CMS Monthly News Letter. In these letters, the canon himself says, some attempt has been made "to see the inner meaning of what is happening around us, and particularly the meaning of events in parts of the world which are unfamiliar to us".

Of the 231 News Letters he has written since 1942, a small selection has this year been published in book form with the title "Letters On Purpose".

This will be the last public appearance for Canon Warren in his capacity of General Secretary of the CMS. At the end of this month he will hand over this office to Canon John V. Taylor, CMS Africa Secretary since 1959. Canon Warren has accepted a residentiary canonry at Westminster Abbey which will give him

(WARREN on page 4)

Today's Program  
On Page Two



## CONGRESS DAILY

Published for the Public Relations  
Committee of the Anglican Congress  
Toronto, Canada  
1963  
by

### Canadian Churchman

The National Paper of the Anglican Church of Canada  
600 Jarvis St., Toronto 5, Canada

## American Bishops Back Civil Rights Action

The House of Bishops of the Protestant Episcopal Church in the United States last night endorsed the stand publicly taken by their Presiding Bishop in reference to the racial crisis in the U.S.

The Presiding Bishop, the Most Rev. Arthur Lichtenberger, in a Whitsunday message to the Church had encouraged American Anglicans to take positive action to help negroes attain their rights as citizens.

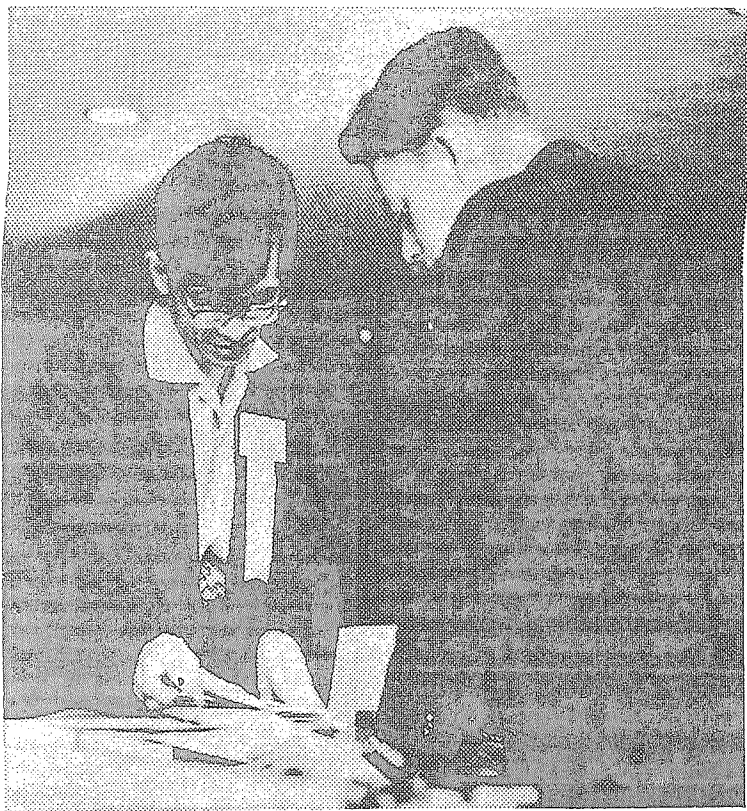
The Bishops' meeting, especially called to consider the racial crisis, was held in the Royal York Hotel, Toronto, and was attended by all the American Bishops here for the Congress.

Declaring their support of the Presiding Bishop in his "wise and timely expression of Christian leadership", the House of Bishops commended Bishop Lichtenberger's Whitsunday letter as appropriate and helpful in the present racial crisis.

Referring to the proposed march on Washington for jobs and freedom on August 28, the Bishop recognized not only the right of free citizens to peaceful assemblage for the redress of grievances, but also that participation in such assemblies is a proper expression of Christian witness and obedience.

They welcomed the responsible discipleship which impelled many Bishops, clergy and laity to take part in such assemblage and supported them fully.

The Bishop also urged the Congress of the United States to pass such civil rights legislation as would fairly and effectively implement both the established rights and the needs of all minority groups in education, voting rights, housing, employment opportunities and access to places of public accommodation.



The first Congress delegate to appear when the registration office was opened on August 9 was a Japanese high school teacher, Isaac Nakamura (facing camera). Son of the Rt. Rev. Timothy Nakamura, Bishop of Tohoku, he is lay delegate from that diocese. (Canadian Churchman photo)

## Program For Today . . . .

9:00 a.m. — Registration

1:30 p.m. — Empire Club of Canada Luncheon  
Speaker: The Archbishop of Canterbury

2:30 p.m. — Welcome to All Delegates  
Canadian Room, Royal York Hotel

8:00 p.m. — The Opening Service of the Anglican Congress  
Maple Leaf Gardens, Toronto  
(College Street Subway Station)

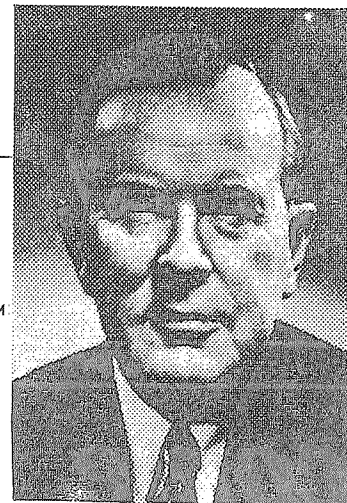
All delegates will assemble and robe at Church Street public school not later than 7:30 p.m. Delegates will sit in reserved section.

Entrance by ticket until 7:30 p.m. and then doors open to general public.

## The Prime Minister Sends Greetings



PRIME MINISTER - PREM



May I take this opportunity to express to all those attending this great Anglican Congress the warm good wishes of the Government of Canada.

I should particularly like to extend a special and personal welcome to the many delegates and visitors from other countries. It is always a pleasure to receive guests from abroad, and doubly so when they are in our midst for so important and worthy a purpose.

Please accept my sincere good wishes for fruitful deliberations and a Congress successful in every respect.

*L. B. Pearson*

Prime Minister.

O t t a w a,  
1 9 6 3.

## An Archbishop Meets The Press

Anglican-Roman Catholic relations; the writings of the Bishop of Woolwich; and the state of morals in Great Britain were among the subjects about which the Archbishop of Canterbury was asked his views when he arrived in Canada August 2.

Archbishop Michael Ramsey reached Toronto by plane from England that afternoon to attend meetings of the Advisory Council on Missionary Strategy and the Continuation Committee of the Lambeth Conference in London, Ont., before the Congress. Seated in the glare of television floodlights he answered reporters' questions for half an hour.

The Primate of All England told the press conference that he had no present plans to meet the new Pope, but he was confident that friendship between the Anglican Church and the Roman Catholic Church would continue to grow during the regime of Pope Paul. It was possible to disagree, yet to treat one another as fellow Christians.

Asked how widespread were the theological views expressed in "Honest To God", a widely-read paperback written by the Bishop of Woolwich, the Rt. Rev. John Robinson, the Archbishop said he did not think that Dr.

Robinson's views could possibly be widespread, because they were very obscure and involved, and Dr. Robinson himself was not sure what they were. The Archbishop didn't think Dr. Robinson was heretical, only very confused.

Regarding morals in Britain, Archbishop Ramsey said that when a man was convicted on a morals charge it was evident that his personal morals had greatly declined; but that did not necessarily mean that the morals of a whole country had declined. Undoubtedly there had been much falling away in England, but there were still plenty of people determined to make a fight for the right moral standards.

The Archbishop declared that he would not isolate sexual morality. The decline in morality was general, and affected such habits as truthfulness.

### "Honest to God"

Archbishop Ramsey told the reporters that he thought the agreement on nuclear testing was something of a breakthrough in the cold war which might lead to

other agreements. He was sure that the great nations understood that nothing could be gained by a nuclear war.

On church union the English Primate denied that he had advised going slowly; he had merely warned people that the process of reunion is inevitably a slow one. He had great hope that the Anglicans and the Methodists in England would achieve closer relations.

Asked whether the doors were still open for Christian missionaries, Archbishop Ramsey answered that the growing nationalism in Asia and Africa limited the role of missionaries. It was necessary for the Christian churches in those lands to be led by their own people, but the future leadership depended a great deal on what the West did now in the field of education.

The Archbishop of Canterbury assured the reporters that the influence of the Anglican Congress would be very deep and wide. In terms of getting to know one another better, the result was quite incalculable.

## Cardinal Asks Flock to Pray For Congress

Paul-Emile Cardinal Leger, Roman Catholic Archbishop of Montreal, has requested his co-religionists to pray for the Holy Spirit's guidance for the Anglican Congress.

In a message issued from his chancellery yesterday, His Eminence requested pastors of parishes and superiors of religious communities to urge those committed to their care "to pray that the Holy Spirit will guide our Anglican brethren in their important deliberations and bring us all closer to that unity for which Jesus prayed."



Facing a barrage of microphones and television cameras within an hour of his arrival in Canada on August 2, the Archbishop of Canterbury answered reporters' questions on a variety of subjects. (Canadian Churchman photo)



Not Angles But Anglicans! — I

Toronto Not Typical Of Canadian Church

Congress delegates and visitors must beware of thinking they have seen the Anglican Church of Canada because they have been to Toronto.

Toronto is not typical of the Anglican Church of Canada, because of the great concentration of Anglicans—more than 17% of the whole known membership of the Canadian Church—within the 10,000 square miles of Toronto diocese. There are more Anglicans in Toronto diocese than in all ten of the dioceses of the ecclesiastical province of Rupert's Land, which includes the North Pole among its more than three million square miles. So seeing the Church in Toronto will not tell anything about the Church on the Prairies.

Sparse On Prairies

Especially in the wheat-growing central provinces of Canada, where the sparse population includes a small percentage of Anglicans among settlers of various European origins, it has always been difficult to give adequate pastoral care to the scattered members of the Church. In Quebec Anglicans form a small proportion of a predominantly French-Canadian and Roman Catholic population. Pastoral difficulties are being increased by the movement to the cities resulting from the mechanization of farming.

It has been estimated that by 1980 two-thirds of Canada's people will live in fifteen metropolitan areas. Dioceses such as Edmonton and Rupert's Land (Winnipeg), which have only one large centre of population, are already meeting the difficulties of rapidly-expanding city and suburban work and dwindling country parishes.

Growing Gap

Ideally two and a half million Canadian Anglicans should be saying Welcome! to the Congress; but of the 2,409,068 Canadians who declared themselves Anglicans in the 1961 national census only 1,358,459 appeared on parish rolls. The gap between known and unknown church-people has a tendency to grow, and that exposes another pastoral problem with which the Canadian Church has not yet learnt to deal.

This is the problem of establishing communication with people who take up residence in multi-storied apartment blocks in city and suburbs. Because of the "built-in" protection from canvassers which is part of the contract, it is almost impossible

Indian Women's Gift For English Primate

Loucheux Indian women at Old Crow, the most northerly mission in the diocese of Yukon, have made a beautifully beaded white caribou skin stole to be presented to the Archbishop of Canterbury during the Anglican Congress.

On behalf of the Old Crow Woman's Auxiliary Mrs. James Simon, wife of the Loucheux priest in charge of the mission, presented the stole to the Bishop of Yukon, the Rt. Rev. Henry Marsh, at the diocesan synod in Whitehorse in late June. Bishop Marsh will make the presentation to the Archbishop of Canterbury.

In 1960 Mrs. Simon presented a similar stole to the Primate of the Anglican Church of Canada, the Most Rev. Howard Clark.

BROADCAST ...

(Continued from page 1)

Transmitted from the Gardens to the main CBC studios a few hundred yards away by the transmission lines used throughout the winter for televising National League hockey, the full procession and service will be recorded on videotape for editing tomorrow morning.

to find out who lives in these places—unless the Church has an active member actually inside the building. The problem is not confined to Canada.

The Anglican Church of Canada is organized into four ecclesiastical provinces. The original province of Canada now includes only Quebec and the four maritime provinces. The province of Ontario roughly covers the

vast area of central Canada the rivers of which flow into the west side of Hudson Bay or into Arctic waters. Finally the ecclesiastical province of British Columbia includes the civil province of that name, plus the Yukon.

The four provinces correspond very roughly to the four routes followed as Canadian Anglican pioneers entered the country. In

century, and parishes dating from that century may be found in each diocese.

In the province of Ontario the Anglican Church got its real start through immigration from the United States at the time of American independence. Many thousands of people loyal to the British Crown (United Empire Loyalists) entered Ontario (and also New Brunswick and south-

In Rupert's Land the Church entered through Hudson Bay by the courtesy of the Hudson's Bay Company, which employed chaplains for their far-flung trading posts. The first Anglican clergyman in western Canada, an Englishman named John West, who arrived on the site of Winnipeg in 1820, began the work of evangelising the Indians in the Rupert's Land territory.

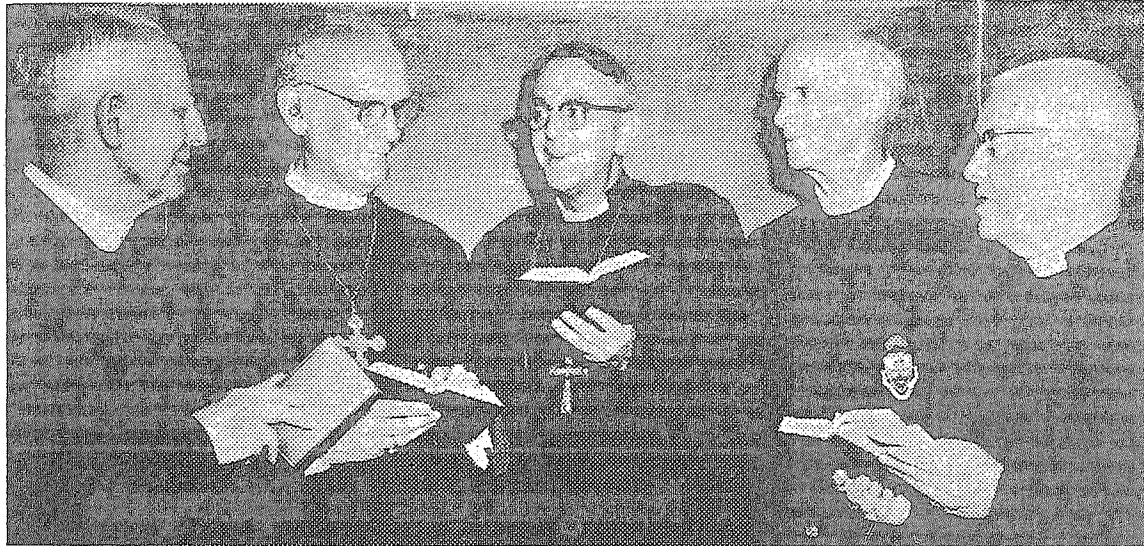
In British Columbia the Church and the settlers came by ship via Cape Horn. It was not until the Canadian Pacific Railway was completed in 1885 that it was possible for Anglicans in British Columbia to make contact with the Church in the rest of Canada.

While Canadian Anglicans loosely refer to the Church of England as the Mother Church, our history forbids us to overlook the contributions made by alumni of the other Anglican provinces in the British Isles. The first Bishop in the Canadian Church was born in Ireland: the first Bishop elected by a Canadian synod, and the first Bishop consecrated on Canadian soil were also sons of Erin. The first Bishop of Toronto and the first Primate of the Anglican Church of Canada were both born in Aberdeen.

Native Born

Today our Primate, two other Archbishops and 18 Bishops presently holding office in the Canadian Church were born in Canada. Eleven Bishops were born in England and two in Ireland. The Archbishop of British Columbia is an Australian and the Bishop of Ontario was born in China of missionary parents.

One quarter of the 185,000 Indians in Canada and 85% of the 10,000 Eskimos are Anglicans. A large number of the Indians are now leaving their reserves and moving into the cities. In Prince Albert, Toronto, Winnipeg and Vancouver the Church is trying to do something imaginative to meet the pastoral opportunities this movement provides. In other cities like Calgary and Regina support is given to community social service work among Indian and Metis residents. The clergy list of the Anglican Church of Canada includes more than 20 men of Indian blood and four Eskimos.



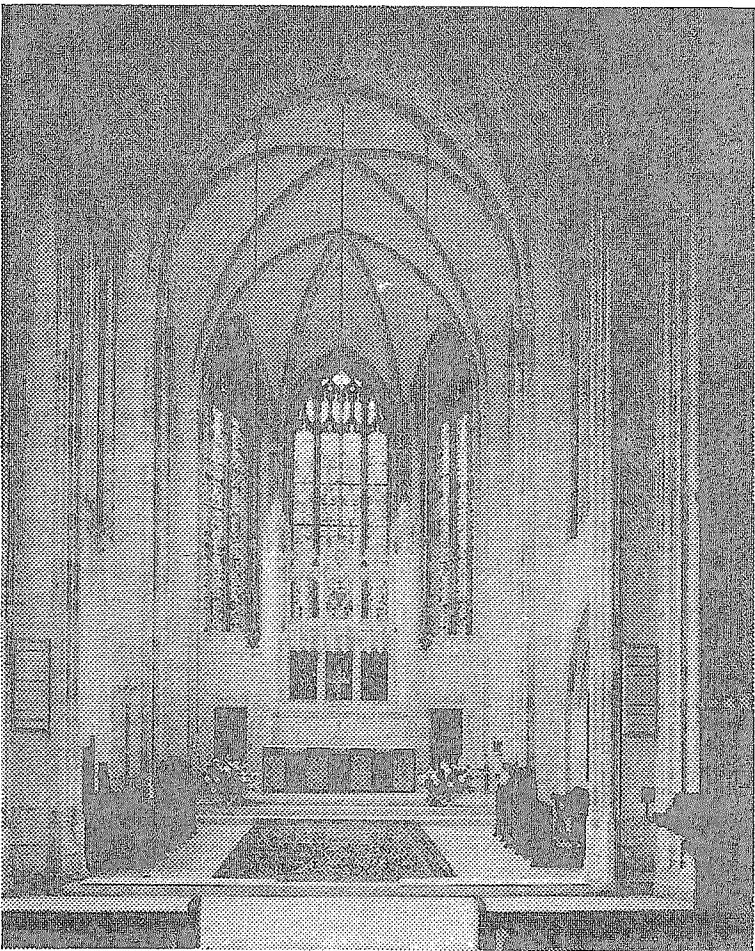
Leading figures in the production of the new Prayer Book of the Anglican Church of Canada to be used in St. James' Cathedral tomorrow were (l to r): The Very Rev. C. E. Riley, former dean of Toronto; the Most Rev. Philip Carrington, former Archbishop of Quebec; the Primate (the Most Rev. Howard Clark); the Rev. Dr. Ramsay Armitage, former principal of Wycliffe College; and Canon Roland Palmer, superior of the Canadian congregation of the SSJE.

civil province of that name. Almost all the territory once chartered to the Hudson's Bay Company is included in the province of Rupert's Land. This is the

Newfoundland, Nova Scotia, Prince Edward Island, New Brunswick and Quebec, immigrants from the British Isles began to arrive during the 18th

ern Quebec) during the closing years of the 18th century. Many clergy came with them. The first Anglican Bishop in Canada was a Loyalist.

Things Worth Seeing In Toronto...



The gothic chapel of Trinity College, Toronto, is one of the architectural gems to be seen in this city. It is situated on Hoskin Avenue in the University area, and may be entered either from the street or from the corridor of the college main building.

Trinity College was founded by the first Bishop of Toronto, the Rt. Rev. John Strachan, in 1851. Across the street is Wycliffe College, which dates from 1877.

Thief Gets Very Special Souvenir

Somebody in Toronto has a very special souvenir of the Anglican Congress. It is a flag flying the coat of arms of the Archbishop of Canterbury.

The flag had been brought from England and mounted on the Cadillac supplied for the Archbishop's use by General Motors.

Yesterday afternoon the car was left unattended for half an hour in the underground parking garage at the City Hall square. When the chauffeur returned, the flag was gone.

Other Items In Brief

A major exhibition of religious art at the Toronto Art Gallery will be opened at 5 p.m. tomorrow

by the Bishop of London, the Rt. Rev. Robert W. Stopford.

Priests attending the Anglican Congress who would like the opportunity of celebrating the Eucharist are invited to get in touch with the Rev. J. M. N. Jackson, rector of St. Martin-in-the-Fields Church, 151 Glenlake Avenue. The phones are (church) RO 7-7491; (rectory) RO 2-7942.

The first of a series of afternoon outings for the wives of Congress delegates will take place tomorrow afternoon. One group after a sightseeing tour will attend the opening of the exhibition of religious art at the Toronto Art Gallery. Another will visit a public school, a supermarket, and the observation deck of the Imperial Oil building.

Similar outings have been arranged for most days of the Congress.

**VISIT ANGLICAN BOOK CENTRE**  
**600 JARVIS STREET at BLOOR**  
(Nearest Subway Station — Bloor)

**NATIONAL SUPPLY CENTRE**  
**ANGLICAN CHURCH OF CANADA**

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**IMPORTANT CONGRESS BOOKS**

<b>ANGLICAN MOSAIC</b> by W. Leidt	<b>\$2.25</b>
The story of the 18 parts of the Anglican Communion	
<b>CHURCH IN THE 60's</b> Pre-Congress Study	<b>1.50</b>
<b>PAN ANGLICAN</b> Fullest story about Congress speakers	<b>.65</b>

**BOOKS — TODAY'S SPEAKERS**

By The Primate of All Canada The Most Reverend H. H. Clark	
<b>THE CHRISTIAN LIFE ACCORDING TO THE PRAYER BOOK</b>	<b>1.25</b>
<b>PRAYER BOOK REVISION IN CANADA</b>	<b>.40</b>
By The Archbishop of Canterbury	
<b>AN ERA IN ANGLICAN THEOLOGY</b> (From Gore to Temple)	<b>4.50</b>
<b>INTRODUCING THE CHRISTIAN FAITH</b>	<b>.75</b>
About The Archbishop of Canterbury THE HUNDRETH ARCHBISHOP OF CANTERBURY by J. B. Simpson	
	<b>6.60</b>

*Watch This Space daily*





Ready To Travel

## Religious Bodies Represented By Official Guests

Eleven religious bodies in Canada have accepted an invitation to appoint one or two of their members to be official guests at the Anglican Congress.

The Canadian Council of Churches will be represented by its president, Commissioner Wycliffe Booth, chief of the Salvation Army in Canada, and by its general secretary, the Rev. Dr. W. J. Gallagher, a minister of the United Church of Canada.

Two theological professors will attend on behalf of the Roman Catholic Church—Fr. Aloysius M. Ambrozic, professor of sacred scripture at St. Augustine's Seminary, Scarborough, Ont.; and Fr. Gregory Baum, professor of theology at St. Michael's College in the University of Toronto.

The principal of Queen's Theological College, Kingston, Ont., the Rev. Dr. Elias Andrews, will be one of the United Church of Canada's representatives. The Rev. R. B. Craig, minister of First United Church, St. Thomas, Ont., will be the other.

### Local Pastors

The ministers of two Toronto congregations have been appointed as the Presbyterian official guests—the Rev. D. G. M. Herron of Calvin Church, and the Rev. J. K. Lattimore of Morningside Church, Swansea.

General Secretary Dr. Leland A. Gregory will attend on behalf of the Baptist Convention of Ontario and Quebec in the company of the Rev. Dr. Emlyn Davies, a distinguished preacher from Wales who has been teaching in the Toronto Presbyterian College for the last year.

Local pastors will represent Orthodox churches as follows: The Russian Orthodox Diocese of Montreal and Canada, the Very Rev. John Diachina; The Greek Orthodox Church, the Rev. Frs. John Koulouras and George Demopoulos; The Ukrainian Greek-Orthodox Church of Canada, the Very Rev. P. Sametz and the Very Rev. W. Fedak (of Hamilton).

The Very Rev. Joseph Nieminski, pastor of St. John's Polish National Catholic Church in Toronto, will be the official guest of his church.

The president of Waterloo Lutheran Seminary, Dr. J. Ray Houser, will be one of the representatives of the Lutheran Church in America—Canada Section; the Rev. Norman Berner will be the other. The Rev. Viggo Mollerup will attend as appointee of the Lutheran Church of Denmark.

## The Executive Officer Discusses

# Vital Needs Of The Anglican Communion

By the Rt. Rev. Stephen F. Bayne, Jr.

Three towering needs mark the Anglican Communion today. The first is for the imagination which will help us take seriously the needs of others, especially the younger churches. A generation ago, we might have said "more money for missions". To say that now would put the emphasis entirely on the wrong foot. The money is desperately needed; but to seek money by itself is a mistake we have made far too long. The reason why money is a problem is not that we lack it. The reason is a bankruptcy of imagination, which has paralysed our ability to see and respond to the needs of Christians in the younger nations.

Therefore I do not speak of money first. Our faithful missionaries over all the years have planted the Church on every continent. The Christian people are there. Their needs for schools, churches, theological colleges—all these are there. But our younger brothers will lose most of what they have now, and the lives of devoted priests and lay people will have been wasted, if we do not fulfil in brotherhood what was begun in loving obedience, to give our younger churches the muscles, the resources, to carry on what was so wonderfully planted. An African friend writes that "every year I have spent in Africa, the fear has been growing that this magnificent achievement of Anglican missionary work would fade away unnoticed by the rest of the Church, and I believe this is now an immediate threat".

### For The Birds

I see no point in simply beating people over the head because we do not "give more for missions". It is true that we spend only a tiny fraction of our churches' income on anybody but ourselves. You can say this in picturesque ways. A friend tells me that the members of the Church of England spend more on birdseed each year than on overseas missions. Another friend tells me that if all the Episcopalians in the United States lost their jobs, went on relief, and then tithed their unemployment compensation, the income of the Episcopal Church would increase by 50%!

Maybe these things are so. If they are, the trouble is not that people are selfish. The trouble is that we cannot imagine the simple needs of underdeveloped countries and churches. If we could—if we North Americans

could imagine what it would be like to be as hard-pressed as we were a hundred years ago, with as much to do and as little to do it with, and to be that underdeveloped in the world of 1963 instead of 1863—we would never lack the funds to do what must be done. Therefore, our first need is the imagination and the knowledge which would help us to take the needs of others seriously.

The second need is to develop and strengthen our ties with other Christians across the world. This is not simply a question of better communications, although it is that—it is ridiculous for Western Christians to know as much as we do about the political problems of South East Asia, say, and as little as we do about the Church in South East Asia and its struggle and brave witness.

But our ties with other Christians are not simply a matter of information. They are a matter of the partnership we express

with other Christians, the common tasks we undertake together, the thousand ways in which our unity in Christ and in the Church takes precedence over our political and racial divisions. We need to plan together, in brotherly equality. We of the older and more established churches need to learn how to receive as well as give—we need to learn how to hear what the younger churches say, and to respect the dignity of their responsible freedom. Because the great missionary effort of the 19th century was so profoundly a "Western" movement, we in our time have grown up all lop-sided in our understanding of the Church. In the Anglican Communion this is particularly vital, because our whole system is that of establishing a fellowship of independent regional churches, in free association with one another. Precisely because we are not a huge, monolithic, international body, we need

to learn how to develop the brotherly exchange and intercourse which is the lifeblood of our body. God does not give us unity for nothing—either we express it and fulfil it or we may lose it.

Finally, all Anglican churches, in every part of the world, need to recover a lost sense of mission, at home as well as abroad. Because Christianity is divided, we all of us spend a ridiculous proportion of our energy in trying to understand and justify our differences from other Christians. I don't say those differences are unimportant, but I do say that no church is an end to itself. Our job is not merely to make our own association stronger. Our first duty is to remember that God loved the world long before we existed—that mission is God's act, first of all, which we are privileged to follow.

When we recover this true sense of God's priority, then we may be saved from being simply private, self-regarding clubs of religiously-minded people. This is our peculiar problem in countries where there are many Christians, to remember that the Church is not an end in itself; the Church is the company of those who are called to follow Christ.

### Mind And Will

This following is not just a pious devotional attitude. To follow Christ is something one does with mind and will as well as heart. What is Christ's will about the racial problems of our time? What is Christ's judgment on our international tensions? What is Christ doing about our industrial societies, which seem to have no other purpose except that we shall have more possessions for ourselves?

I don't pretend that there are easy Christian answers to such questions as these. But we won't get any answers until we ask the questions. And to ask the right questions of our society depends on our seeking the questions God is asking. God is not the possession of the churches. God is not just a clergyman, concerned with whether we go to Church or not, or support Him or not, or even believe in Him or not. God is before the churches; we need Him—He does not need us to protect Him or keep Him in business. When this ancient sense of the sureness and greatness of God is ours again, then the churches may be able to capture their lost greatness again.

## Archbishop's Wife Is Also Interviewed

"You can't lay down rules" about working mothers and the place of wives, comments Mrs. Michael Ramsey. People are far too inclined to try to make rules that everyone must adhere to. She believes that if a woman marries, she must put her husband first, and her family, but beyond this the decisions are very different for each person.

The fair-haired charming wife of the Archbishop of Canterbury looked relaxed and refreshed as she stepped from the plane at Malton Airport on August 2. One of the problems of her position is living in two places at once. The Ramseys spend one-third of their time at Canterbury, and usually Monday to Friday at Lambeth Palace in London. There is a good deal of entertaining, casual as well as formal, as the Archbishop keeps in touch with lay people in his diocese as well as with clergy from all parts of the world.

Mrs. Ramsey accompanied her husband on the recent trip to Russia. She had two immediate favourable impressions. The first was the obvious love and care for children, and the second was the delightful picture of the numbers of people who carried bunches of flowers with them as they went about their business.

## Nonagenarians In Episcopate

While welcoming the 312 Bishops who have come to the Anglican Congress, the Congress Daily also salutes two retired Bishops, both of whom are over 90, both of whom have been in episcopal orders for over 50 years, whom the Daily believes to be the senior Bishops of the Anglican Communion.

The Rt. Rev. C. J. Ferguson-Davie, who was consecrated Bishop of Singapore on August 24, 1909, is 91. He has been living in Natal since he resigned the see

in 1927, and served that diocese in several capacities for almost 20 years. A Cambridge graduate, he was ordained in Manchester diocese in 1896.

Consecrated Bishop of Rangoon on January 16, 1910, was the Rt. Rev. Rolleston Sterritt Fyffe, who is 94. He lives at Haywards Heath, Sussex. Also a Cambridge M.A., he was ordained in Durham diocese in 1894. After resigning the see of Rangoon in 1928 he took a parish in England.



The Archbishop of Canterbury has been accompanied to the Congress by Mrs. Ramsey. Here she is seen on arrival at Malton Airport shaking hands with Mrs. F. H. Wilkinson, wife of the Bishop of Toronto. (Canadian Churchman photo.)

### PREACHERS...

(Continued from page 1)

lated to Rupert's Land to become metropolitan in 1961.

(Canadian primates are elected by the Executive Council of General Synod, sitting as an electoral college. A primate continues to shepherd the diocese he already serves, but if not a metropolitan is given the courtesy title "Archbishop". Since it is awkward to have a Primate who is not a metropolitan, the last two Primates who were both Bishops of Edmonton when elected have been translated to the metropolitan see at Winnipeg at the first vacancy.)

Archbishop Clark was married in 1935 to Anna Wilson, great-granddaughter of Nicholas Sparks, one of the pioneer settlers in Ottawa. They have had four children.

Co-host to the Congress is the Rt. Rev. Frederick Hugh Wilkinson, Bishop of Toronto since 1955. He was born at Dartmouth, Nova Scotia, almost 67 years ago, but moved to Toronto at the age of eight when his father became the rector of St. Peter's, Toronto. Earlier and more recently, Bishop Wilkinson has called Toronto his home for almost 40 years.

After serving with distinction as a signaller with the 10th Canadian Infantry Brigade in World War I, Bishop Wilkinson

was ordained in 1924. (The present Bishops of Huron and Calgary were made deacon at the same ordination). He has been a professor in Emmanuel College, Saskatoon, and rector of parishes in Calgary, Vancouver, Montreal and Toronto.

Married in 1924 to Torontonian Margaret Madeline Harkness, Bishop Wilkinson has one son, a priest, and one daughter. His younger brother, Heber, now assistant-Bishop of Niagara, was the first Bishop of Amritsar, India. Bishop Fred Wilkinson is an accomplished musician. He will sing the office at tonight's service.

The metropolitans of Canada, Ontario, and British Columbia will also take part.

### WARREN...

(Continued from page 1)

freedom to continue both his writing and his travels.

Canon Warren was a schoolboy at Marlborough College, and took a theological first at Jesus College, Cambridge, before going on to Ridley Hall. After ordination in 1932 he acted as secretary of the youth council of the diocese of Winchester for four years while serving his curacy at St. John's, Boscombe, Hants. From 1936 to 1942 he was vicar of Holy Trinity, Cambridge, and chaplain of the Cambridge Pastorate. He has been an honorary canon in Truro Cathedral since 1945.

The canon has published more than a dozen books.