

CONGRESS DAILY

Number 10



THE ANGLICAN CONGRESS, TORONTO, CANADA, 1963

Friday, August 23, 1963

Congress Departs On Note Of Realised Fellowship

Two brief sentences uttered by Mrs. F. H. Wilkinson in the Canadian Room of the Royal York Hotel yesterday morning express very well the feelings of all the members of the Anglican Church of Canada who have been associated with the Anglican Congress of 1963 as it draws to its close.

"Thank you for coming," said the wife of the Bishop of Toronto

to the plenary session, "You have made us very happy".

Mrs. Wilkinson was replying on behalf of herself and three other ladies for gifts of appreciation they had just received. The wives of the delegates had adopted this method of showing their deep appreciation to the ladies of the Anglican Church of Canada, and especially those of

the diocese of Toronto, for the hospitality shown to them.

The presentations were made by Mrs. Michael Ramsey, wife of the Archbishop of Canterbury, to Mrs. Howard Clark, wife of the Primate; Mrs. Wilkinson; Mrs. J. Stuart MacKay, chairman of Toronto diocese's Women's Committee; and Mrs. John D. McLean, her vice-chairman.

The cash left over from the ladies' collection, after the cost of the gifts had been met, was presented to Mrs. Clark for the use of the Anglican Church of Canada. Contributions were still coming in yesterday.

Before this presentation ceremony, the Archbishop of Uganda, the Most Rev. Leslie Brown, spoke for the ten delegates from the youngest province of the Anglican Communion, whose attendance at the Congress had been made possible through the Travel Allocations Committee of the Anglican Church of Canada.

He expressed gratitude, not only for the help with the travelling, but for the offering at the Missionary Rally which is to go to that province. Archbishop Brown said that the Canadian Church had made a very generous gift which would supply the province of Uganda with part of the equipment to do its job.

Concern Over Conduct

Should the Anglican Church pay fresh attention to Christian ethics? was the first question presented for discussion at yesterday's plenary Congress session.

The Bishop of London, who was presiding, called on the Metropolitan of India and the Bishop of Michigan to speak to the question from the platform.

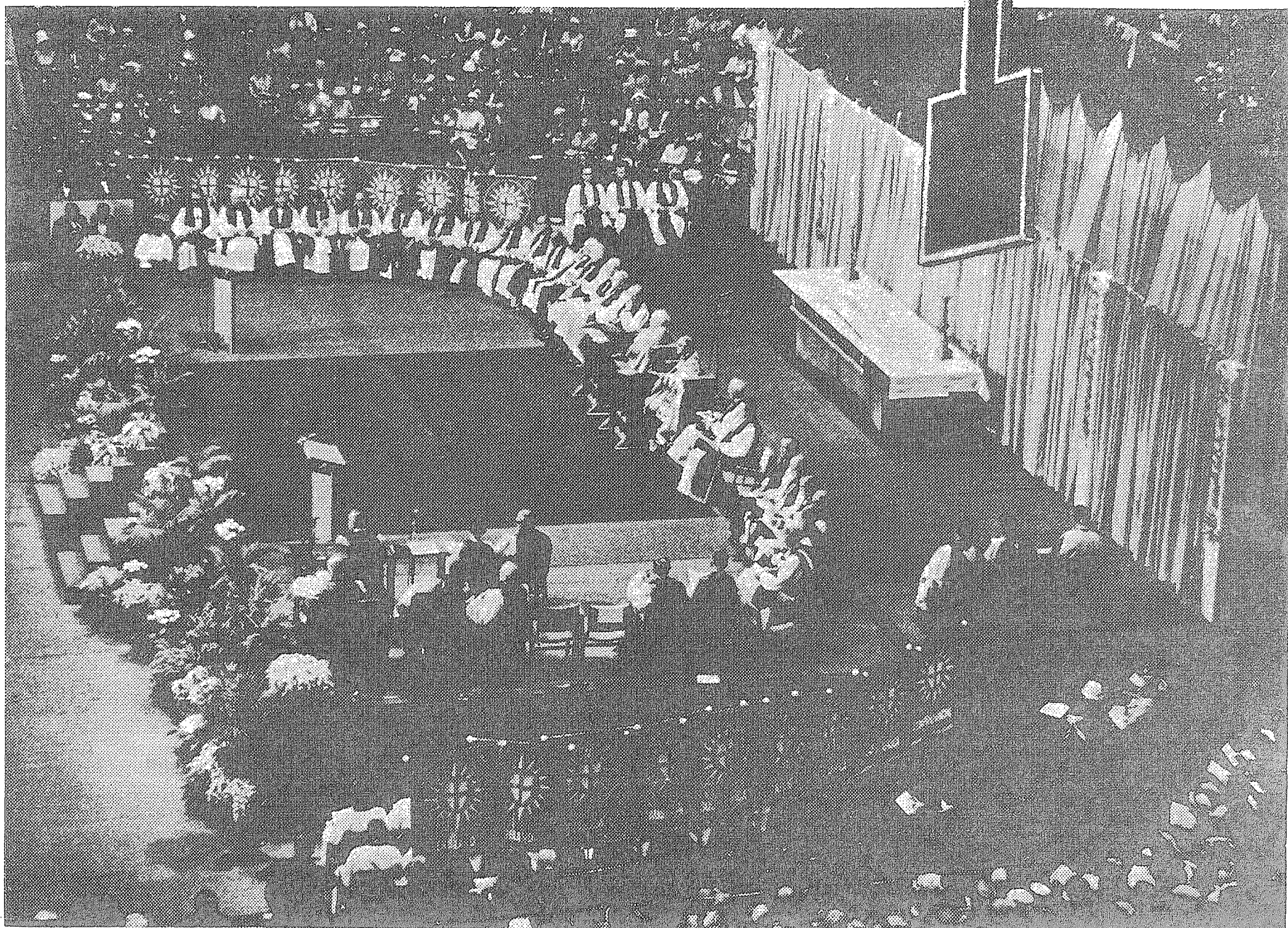
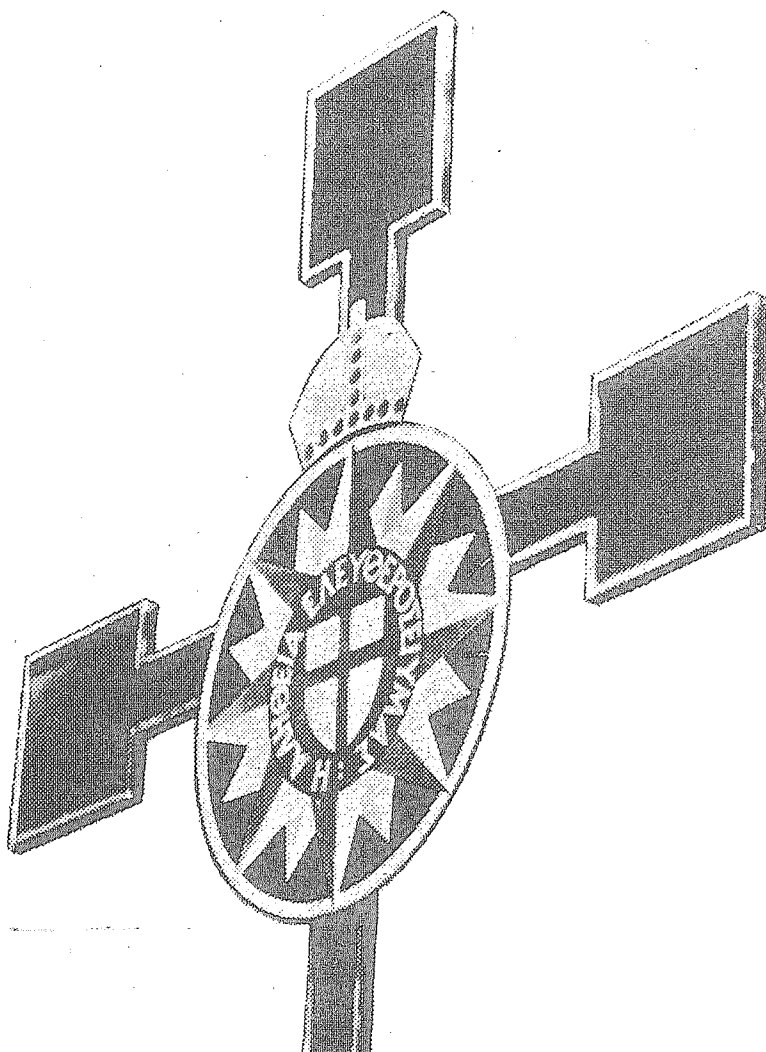
Metropolitan H. L. J. De Mel said that the great contribution the Christian faith and ethic had made in his part of the world was its stress on the sacredness of human personality, and especially of the personality of women. It was a kind of moral shock to Christians in Asia that people who represent the religion which brought Asia its high doctrine of the sacredness of human personality were found to be the very people who now advocate taking

easy views of divorce and say: "Must the Bishops be so tough on the innocent party who remarries?"

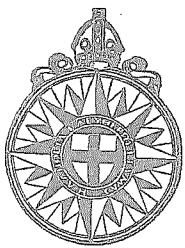
Bishop Richard Emrich said three things about the need for a restatement of Christian morals. "Any living faith always gives its people clear guidance on how to conduct their lives." "I wish people who say unusual things contrary to the Church and the Prayer Book would consult others before they say them." "The longer I live the more I find myself impressed by the great concept of the natural law — that there is a brain in the universe, and that things do not change."

From the floor the Rev. Edward R. Sims, priest delegate from the diocese of West Missouri, U.S.A.,

(CONCERN on page four)



This Semi-Circle Of Archbishops Symbolizes The Fellowship The Congress Realised



CONGRESS DAILY

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Today's Stimulator

It is not for the sake of the Anglican Communion we plead. That Communion is not what is at stake. God will take care of his own. It is rather what our Communion points to beyond itself which haunts and commands us. A greater Church into which we may bring our gifts and lay them at His feet with Christians of other traditions; a truer society in which the justice of God has overridden the inequalities of nature and history—these are what are at stake. This is the vision which we have seen, for which we are proud to work and witness. We pray that what God has given to us He will also give to you.

(From "The Congress Message", The Anglican Congress, 1954)

Program For Today

7:15 a.m.—Morning Prayer

7:30 a.m.—Holy Communion
(Celebrant—The Archbishop of West Africa)

9:00 a.m.—Morning Prayer
(Sung by Royal School of Church Music Choir)

All the above services in St. James' Cathedral.

9:30 a.m.—General Plenary Session

Moderator: The Primate of All Canada.

(Royal York Hotel—Canadian Room)

12:30 p.m.—Luncheon Break

2:30 p.m.—General Plenary Session Reconvenes

4:15 p.m.—Service of Dismissal

Preacher: The Most Rev. Joost de Blank

(St. James' Cathedral)

Delegates will go directly into the Cathedral and sit in the nave. Only those officiating will vest and occupy stalls in chancel or sanctuary.

Closing Service Plan

There will be no inspiring procession when the closing service of the 1963 Anglican Congress takes place in St. James' Cathedral at 5 p.m. today. Only the officiants will robe. The rest of the delegates to the Congress will take their places anonymously in the pews.

Evensong will be conducted by the Dean of Toronto, the Very

Rev. Walter Gilling, Bishop Kennedy of Honolulu will read the first lesson, and the New Testament scripture will be read by the Primate of Australia, the Most Rev. Hugh Gough.

The Bishop of Jordan, the Rt. Rev. Najob Atallah Cuba'in, will lead the occasional prayers.

The preacher will be the Archbishop of Cape Town, the Most Rev. Joost de Blank. This 55-year-old Dutch-born, English-bred bachelor is the second of the official speakers at the Congress to have been included in the volume "They Became Anglicans".

He has been Archbishop of Cape Town since 1957, and, apart from several months' sick leave earlier this year, has been in the forefront of the witness for Christian brotherhood in South Africa.

He was educated at Merchant Taylors' School and at Cambridge, and was ordained for the diocese of Bath and Wells in 1931. He served in two parishes in Somerset, then in 1937 became vicar of Forest Gate in north-east London.

Archbishop de Blank was a chaplain during World War II, and afterwards for two years was



Archbishop de Blank

assistant general secretary of the Student Christian Movement. In 1948 he took over a second parish in the diocese of London—St. John the Baptist, Greenhill, Middlesex.

He was consecrated to be suffragan-Bishop of Stepney in the diocese of London in 1952.

The Archbishop has published an average of almost a book a year during the last ten years. The most widely-read of his books has probably been "The Parish In Action".

Training Of Pastorate

How to improve training for the sacred ministry was one of the topics considered by yesterday morning's plenary Congress session. Canon Alan Richardson, professor of theology at Nottingham University, England, was asked to speak first.

He said that crash courses crowded into two years would not provide the theological education necessary if the clergy are going to talk intelligently to the highly educated people of today. The Church would lose a great deal of influence if it did not provide better trained clergy. He pleaded for a restoration of respect for the study of theology as an honest search for truth.

Asked to comment on the need for training in pastoral counseling were two former theological college principals who are now Bishops.

The Bishop of Pretoria, South Africa, the Rt. Rev. E. G. Knapp Fisher, said that too much was expected of university and theological college courses. Many more things should be taught, but nothing more could be attempted in the time available now, and nothing in the present curriculum should be left out.

It should be taken for granted that training would be carried on in the ordinand's first and second parishes. He should have a further year in college after three years in a parish. He thought clinical pastoral training necessary, but did not see how it could be fitted into a theological college syllabus.

The Bishop of Llandaff, the Rt. Rev. Glyn Simon, urged that the diaconate be taken more seriously. During that period clinical pastoral training should take place. He advocated abolition of the "tyranny" of rigid syllabi and exams, declaring that better work would be done when students were freed from such tyranny.

The Rev. Arthur Torrey, principal of the theological college in Korea, said that representatives of 50 theological colleges had met before the Congress. They were

(TRAINING on page four)

Hotel's Service Is Recognized

Tribute was paid during Thursday's plenary session to the manager and staff of the Royal York Hotel. The Bishop of London, who was moderator of the session, told the delegates that the hotel's convention facilities had been made available to the Congress free of charge.

Addressing the hotel manager, Mr. Angus MacKinnon, the Bishop expressed the thanks of the Congress not only for magnificent facilities, but also for the way in which everyone has been looked after by the hotel staff.

Replying to the Bishop's speech, and to the warm and sustained applause of the delegates, Mr. MacKinnon said that the Congress has been the greatest convention that the Royal York has had in the thirty years of its history, and wished all delegates a safe and happy journey home.

Photographs which have appeared in the Congress Daily may be ordered through the Canadian Churchman by phoning 924-9192. Price: \$1.50 ea.

The Congress Message

This is the final draft of the Congress Message to be presented to the plenary session this morning:

Introduction:

The members of the Anglican Congress, having approved of the following Message to the members of our Communion, ask that it may be read in all Churches, with the approval of the Bishop, and on a day to be fixed by him.

* * *

"The Church That Lives By Itself Will Die By Itself"

This was the warning which the Archbishop of Canterbury gave us during the Congress, and we have taken it to heart. For God has moved us at Toronto to think very hard about our vocation as Christians. Many of our old and selfish ways will have to go.

First

God has called us to be a Serving Church.

We are determined to learn how to serve our neighbours outside our Church walls, and our fellow men and women of other nations and continents.

We thank God that He has made us a world-wide fellowship of many races, so that the riches and talents of one Church may meet the needs of another.

All receive from God; all are called to give to others.

We can no longer think of some Churches doing all the giving, and some doing all the receiving. We pray that our congregations may learn to give and to receive men, money and ideas, with true and sensitive Christian love.

We are sure that our Communion must find new ways to support those Provinces and Dioceses that are in urgent need. Some of our Churches struggle to survive; others face grave emergencies; none can meet our Lord's challenge alone. This calls into question what we all spend on ourselves. This is what Christian love means in practice. We were reminded, for example, that "a new organ in Lagos or New York, may mean that 12 fewer priests are trained in Asia or Latin America."

We have welcomed for serious study the plan presented to us by our Church leaders called *Mutual Responsibility and Interdependence in the Body of Christ*.

Second:

God has called us to be a Listening Church.

We have learned again at Toronto that Anglicans, like other people, have no monopoly of God's Truth. We must all listen more carefully to what He has to say to us. He may speak through His servants in other Churches, through men of other faiths, or through those involved in this world's affairs who do not recognize Him at all.

Third

God has called us to be one church.

Anglicans cannot live in isolation from other Christians. Some of our Dioceses are now preparing to enter into unity with other Churches. In this new life we shall continue to offer them our support and our fellowship. And we intend to work far more closely with our fellow Christians of other Communion, both at home and throughout the world.

Fourth

God has called us; All, Clergy and Laity Together

Again and again in our Congress we have realized the fundamental importance of the laity as partners with the clergy in the whole work of the Church. Our lay delegates have asked urgently for more adequate training. They want to understand their Faith; they want to know how it applies to questions of poverty, politics, and race, and to their every-day work and leisure.

God is calling some of our churches to new opportunities for expansion. He calls others to patient faithfulness, others to new kinds of unity, others to endure frustration or persecution. So be it. We are passionately concerned that He shall do what He wants with us all.

"Faithful is He that calleth, who also will do it"—I Thessalonians 5:24.

The Power of the Lord Christ be with you all.



Many delegates will be following up the Congress with a preaching tour on their way home. The Ven. C. J. Queen, chairman of the post-Anglican Congress Speakers Bureau, here gives instructions to the Rt. Rev. Dilbar Hans, Bishop of Choto Nagpur, who is going to Nova Scotia. (Canadian Churchman Photo)

Today's Act Of Self-Denial

A suggestion that delegates to the Anglican Congress go without lunch today so that they might devote what they would have spent on lunch to the World Council of Churches' Freedom from Hunger Campaign met with unanimous acceptance by the study groups to which it was referred.

Announcing this yesterday, the Primate of Canada, the Most Rev. Howard H. Clark, said that he realised that there were some who had previously accepted luncheon invitations to whom this could not apply, and others who for reasons

of health would not be able to observe the fast.

Referring to the proposal, the Bishop of Cariboo, the Rt. Rev. R. S. Dean, told the story of the man dining in an expensive restaurant who said to his wife: "I'm just going to have a hamburger. What are you just going to have?" He hoped this would not be the attitude of Congress members today.

Collection boxes into which Congress members are asked to put their lunch money are to be at the back of the Canadian Room at the close of this morning's session.

Not Angles But Anglicans! — X

Much English About Australian Church

"The Church of England in Australia and Tasmania" is the only one of the self-governing Anglican churches which has retained the title of the Mother Church. The title indicates the extent to which the Australian Church has until now been tied to the Church of England.

Until the beginning of 1962 the Australian Church was still technically part of the Church of England. The new constitution gives Australian Anglicans complete legal freedom from the Mother Church, but the national church is still rather a federation of dioceses than a united church, in the sense that dioceses can still refuse to give effect to canons of General Synod.

English Archbishops

Since the Australian Church became a free legal entity, two provinces have elected English-born men to be Australian Archbishops. Australia has never yet had an Archbishop who was not an Englishman by birth. However, fifteen of the present diocesan Bishops are Australians. The Australian Church has also not yet produced theologians of the first rank, and still relies to a large extent on English staff in her twelve theological colleges.

Of Australia's eleven million people 44 out of every 100 say they are Anglicans. It is rumoured that only 10% of the 44% are regular churchgoers. The Church is organized in four ecclesiastical provinces, with 22 dioceses, and three extra-provincial dioceses. The work in New Guinea is included in the province of Queensland.

Two Huge Dioceses

One of the greatest problems of the Australian Church is that one-third of the Anglicans in the Commonwealth live in the two metropolitan dioceses of Sydney and Melbourne. In the sparsely settled interior and north, Anglicans are very widely scattered, and it is costly to minister to them. The diocese of North West Australia covers 720,000 square miles but has only eight priests. Kalgoorlie, also in the western Australian province, has only five clergy to range its 300,000 square miles. To cope with the scattered flock the Australian Church uses Bush Brotherhoods, in which clergy live a semi-monastic life for a period of years.

In New Guinea the Australian Church is doing a remarkable job with some 30,000 Papuans. Many of the converts were martyred by the Japanese during World War II; others, with 14 missionaries, lost their lives in a great volcanic eruption in 1951; but today there are a Papuan Bishop and 12 Papuan priests working with

the thirty white clergy in the diocese of New Guinea.

Thirty-five years ago the Australian Church took on responsibility for mission work in the diocese of Central Tanganyika, and more recently work has been undertaken in Borneo. There is a considerable home mission task among the aborigines, of whom 35,000 live in the diocese of Carpentaria and 20,000 in North West Australia.

The Anglican Church in Australia had its beginning in 1788 because William Wilberforce insisted that a chaplain should accompany the 750 convicts and 200 guards settled that year at Botany Bay. By 1828 when W. G. Broughton was appointed archdeacon of Australia in the diocese of Calcutta, there were 36,000 settlers in Australia, of whom 17,000 had been convicts. Broughton was the first Anglican Bishop "down under", and the first metropolitan of Australia, Tasmania and New Zealand.

In the province of New Zealand there are nine dioceses, including the missionary jurisdictions of Melanesia and Polynesia in the south Pacific. One-third of the two million New Zealanders are at least nominally Anglicans, including about the same proportion of the 100,000 Maoris. There are eleven Bishops and 630 clergy in the province, of whom one Bishop and 30 clergy are Maoris.

Anglican work among the Maoris began in 1814, when Samuel Marsden, a chaplain in New

South Wales, led a mission of three lay missionaries with their families to settle at the north end of the North Island. The mission received its first priest in 1823. The first Maori baptism took place in 1825, and in 1838 Bishop Broughton travelled from Australia to confirm 40.

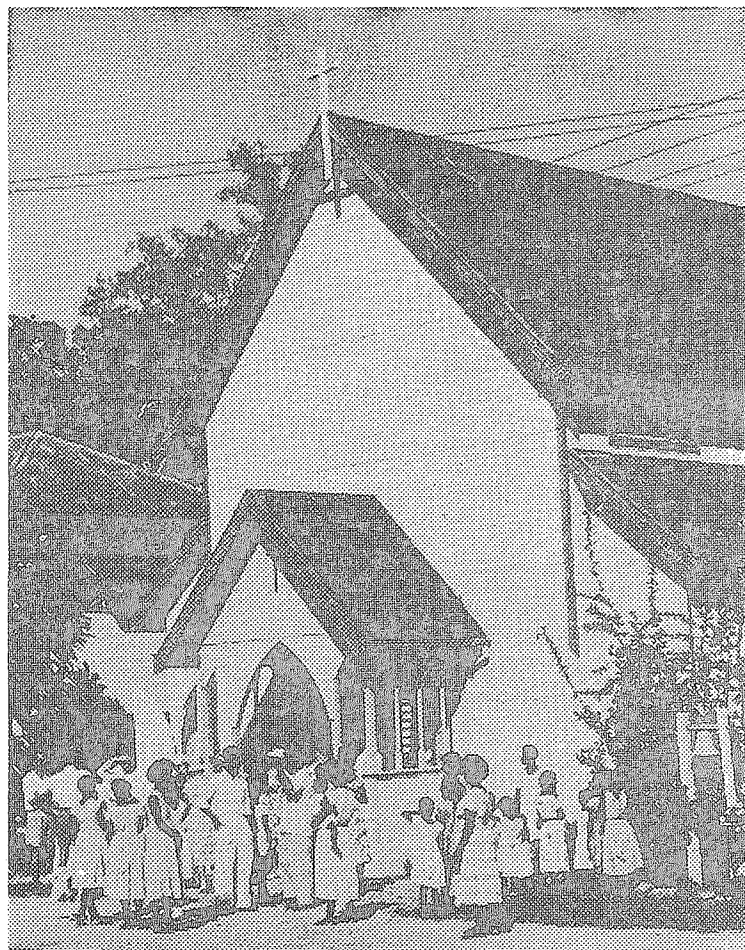
European settlement began in the area of Wellington in 1839, and in 1841 New Zealand received its first Bishop, the great George Augustus Selwyn. A general synod for New Zealand first met in 1859.

In the Solomon Islands and New Hebrides the diocese of Melanesia has a flock of 50,000 ministered to by 10 white and 103 Melanesian clergy. Two Solomon Islanders have been chosen to be consecrated assistant-Bishops this fall. The consecration will take place on Guadalcanal.

At Taroniara this diocese has a remarkable mission where 17 lay missionaries are teaching Melanesians to be boat builders, electricians, plumbers, mechanics, printers and bookbinders. The mission produces translations of the Bible and the Prayer and Hymn Books in 30 of the island's multitude of languages.

The Melanesian Brotherhood, an order of native lay evangelists who give their services for one-year periods, is doing pioneer evangelizing in heathen villages. Twenty of them are preaching the Gospel to Papuans in New Guinea.

In eleven million square miles of Pacific waters further east, the diocese of Polynesia includes



Papuans and white people are happily mingled in this Australian Board Of Missions photo showing the congregation outside the Anglican Church at Samarai in the diocese of New Guinea. A Papuan layman has represented this diocese at the Congress.

the British Fiji, Gilbert and Ellice Islands; independent Tonga and Western Samoa; and French Tahiti. The Fijians and Polynesians had been converted by Methodist missionaries before the Anglicans arrived, and the Anglican Church has confined itself to work among the Melanesians and Indians who have been brought to Fiji to work. There are twelve clergy of whom two are indigenous. St. John's House, Suva, established 1958, is a training centre for native clergy.

The New Zealand Church also supports 14 missionaries in Tanganyika and 15 in Pakistan.

The series, "Not Angles But Anglicans", was especially prepared for presentation in the Congress Daily by the Rev. M. A. Stephens, Assistant Editor of Canadian Churchman. They will be reproduced in a small series of tracts under the general title of "Know Your Church Series" and will be available this fall. The series will be published by Canadian Churchman, 600 Jarvis Street, Toronto 5, Canada.

Suggestions For Study Prepared

Today delegates will receive a mimeographed copy of "Suggestions for Post-Congress Study", which will appear as an 8-page printed pamphlet in about a month's time.

Containing quotations from the Congress speakers and questions asked by the discussion groups, it suggests topics which can be used in study groups in parishes and elsewhere.

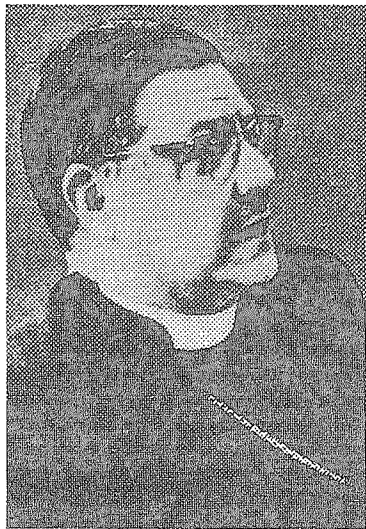
The pamphlet also includes suggestions for organizing Post-Congress study.

This material has been compiled by the Rev. Philip Jefferson, editorial secretary of the General Board of Religious Education of the Anglican Church of Canada.

"Suggestions for Post-Congress Study" will be inserted into copies of the Popular Report and the Official Report, and will also be available for general distribution.

Sees Union In Ten Years

A confident prediction that his church will unite with three major Protestant communions of the United States was made by Rt. Rev. James Pike, Bishop of California, in an interview with Congress Daily.



Bishop Pike

"At best, it could come in ten or twelve years," he said. "It will take at least that long because of the necessary procedure of going through the various church conventions. But I am

very hopeful it will come about in our lifetime."

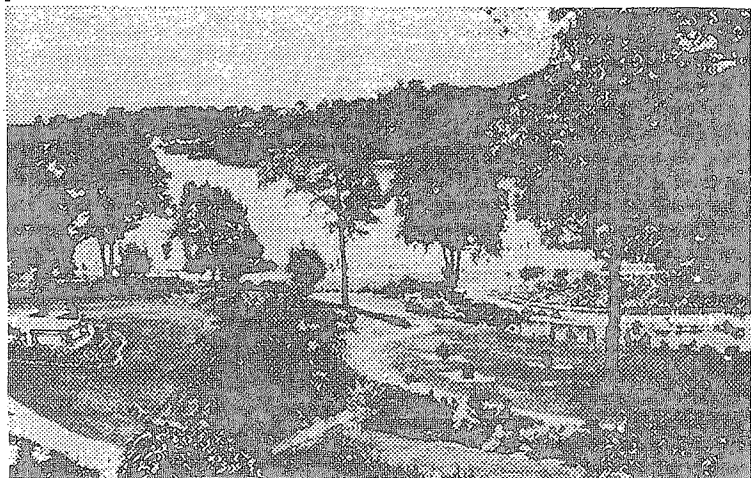
The Bishop declared there were no serious theological obstacles towards an Episcopal merger with the Presbyterians, the Methodists and the United Church of Christ. At present negotiations among the four communions are in progress.

Asked if the High Church wing of his church would resist this move, he answered that he did not expect so because no Episcopalian leader intended to give away anything essential to the Church.

"Some of them make the mistake of insisting not only on our ministry but on their particular theory of it. We don't require that of Episcopalians now. Why should we require it of others. Let's not erect higher fences than already exist."

Bishop Pike also said he was very happy about relations with Roman Catholicism. "I don't yet see any chance of a union with Roman Catholics, but I don't rule it out. I see no logical way around such obstacles as papal infallibility, but perhaps the Holy Spirit will show us one. Let's keep the oven warm in the meantime."

Things Worth Seeing In Toronto...



High Park is found in the west end of Toronto. (Bloor Street car west).

It has a wide variety of woodland and landscaped garden areas, a lake and small zoo. It is open all year and there is no admission. In the park may be seen Colbourne Lodge, the home of the late John Howard, who donated most of High Park to the city of Toronto.

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Laymen Request Recognition Of Wide Vocation



As Anglicans we stand at the crossroads. Which direction shall we move in? Where shall we go? What awaits Anglicanism at the end of any road we might choose? What indeed??



At 9 a.m. tomorrow morning the Archbishop of Canterbury will leave the Royal York Hotel in a motorcade for Toronto International Airport. The Canadian Primate and the Bishop of Toronto will be amongst dignitaries seeing him off. (Canadian Churchman photo)

Concern that the Congress should not overlook what laymen can do as the Church was expressed yesterday in a statement presented by Dale Pederson, lay delegate from Oregon diocese, U.S.A., on behalf of a number of Canadian and American laymen.

They had been troubled about what appeared to be a deficiency in the treatment given to the layman's position.

The statement said: "What has been said here about the layman has for the most part dealt with what he can do for the Church rather than what he can do as the Church.

"We have heard it asked how the layman can be used and how he can be captured. We have heard a proposal to allow him to celebrate the Holy Communion. The implications here need to be examined. Both the questions and the proposal are related to the layman's life inside the Church: in the one case, to his chores for the material welfare of the institution; in the other, to his ministry to fellow communicants.

"Speeches and discussions have thus given the appearance of ignoring what is by far the first and largest area of the layman's ministry: the area of his relationships outside the Church, in his business, civic, social and family life.

"If we are saying to the world, as we seem to be saying, that the layman functions entirely or even mainly within the Church, then we are also at the same time inevitably saying that only the clergy are ministers and missionaries. We do not like to see it left this way. If we are in the slightest danger of creating this impression, we must somehow straighten it out before the Congress becomes history."

Vatican Observer Comments

Gratification at the greatly changed attitude in the relationship of Roman Catholics to other Christians was expressed by the Archdeacon of Colombo, Ceylon, the Ven. C. H. W. de Soysa, at yesterday's Congress session.

Archdeacon de Soysa was one of the official observers appointed by the Archbishop of Canterbury at the Second Vatican Council. He said that an entirely new field of inter-church co-operation had been opened by the Council and by the work of the late Pope John XXIII.

The observers from other Christian bodies attending the Council had been permitted great influence on the proceedings. They had met regularly with the members of the Secretariat for the Promotion of Christian Unity, and the opinions they expressed were conveyed to the Council and had a marked influence on its deliberations, Archdeacon de Soysa said. Pope John, the speaker said, had been responsible for this sensitivity of the Council to the opinions of the official observers.

Archdeacon de Soysa recalled that Cardinal Bea had spoken of the unity of one Baptism shared by all Christian people and had said that the unity thus provided was far greater than the factors that divided. There was a large body of opinion in the Roman

Catholic Church which supported and echoed the stand taken by Cardinal Bea. This, together with the attitude encouraged by Pope John in other ways, had brought about a real break-through in relations between Roman Catholics and other Christian churches.

The effect was being felt in churches in all parts of the world. The Archdeacon cited the example of the co-operation achieved in the new translation of the Bible into Sinhalese, which was going to be used by the Roman Catholics as well as other denominations.

There was, Archdeacon de Soysa said, a growing understanding that reunion did not mean the absorption of one body by another, nor the capitulation of any Church, but a mutual coming together and reconciliation.

TRAINING...

(Continued from page two)

well aware of the problems, and hoped that continued consultation would aid their work.

A Californian clergy delegate, the Rev. J. T. Raymond of the diocese of San Joaquin, described a new approach to ordination candidates' examinations developed in the American 8th province. They now tested how well the candidate had considered the application in parish work of the information he had gathered. He mentioned that the Lutherans required their ordinands to serve a year's internship between the second and third years of seminary.

Bishop R. S. Hubbard, of Spokane, U.S.A., contributed that the neighboring diocese of Olympia had developed an "in-service" course of training for newly ordained clergy.

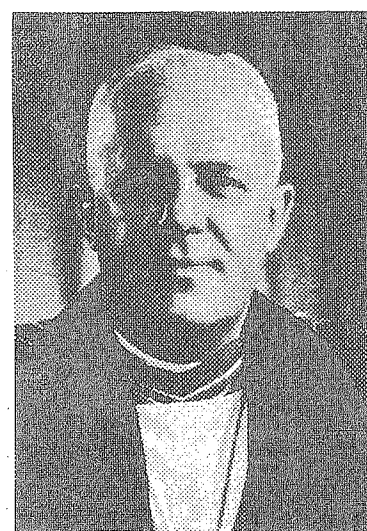
Miss Elizabeth Thompson, lay delegate from Bristol, England, urged that those studying for the ministry should be encouraged to think in the thought forms of our generation.

Mpiwa Mbatha, lay delegate from the diocese of Natal, South Africa, said that a bad start was made to seminary training because the standard of theological knowledge of the laity was low. "The last thing we hear about theology," he said, "is when we prepare for confirmation."

Mr. Mbatha added that much had been heard at the Congress about making the Gospel intelligible to the laity. He thought the laity had a responsibility to equip themselves to understand the language of theology.

From Fort Hall, East Africa, the Rev. Sospeter Magua said that the intellectual side of the priest's training was not the whole thing. Priests were needed to give personal testimony about receiving Christ as personal Saviour.

The Rev. G. Savarimuthu, clerical delegate from Singapore, called for more practical training before ordinands go to parishes, and for regular sabbatical years for all clergy.



Delegates and visitors have remarked on the excellent arrangements that were made for the Congress. Most of the ultimate responsibility for these matters rested on the shoulders (no doubt weary shoulders by this time) of one person. He is the Rt. Rev. Frederick H. Wilkinson, Bishop of Toronto, which is the host diocese, who also served as chairman of the National Congress Committee.

A CONGRESS ROUND-UP

There will be no further issues of the Congress Daily. As a service to all the delegates, Canadian Churchman (October issue) will be mailed to delegates and official guests as soon as it comes off the press. It will contain a round-up of news and pictures about the Anglican Congress, Toronto, 1963.

Frontiers Need Sacraments

"What is the difference between ordination and delegation?" This question was put to Canon Synge at the plenary session on Thursday morning. Canon Synge replied that his revolutionary thesis was designed to avoid "the ordaining of Mass priests all over the place". He pointed out that those who are deprived of the sacraments are those who are on the Church's frontiers, and the ones therefore most in need of their grace.

He felt that a concept of ministry which denies them the sacraments is defective. He agreed that there is a conflict between the theology of the ministry and the simple practical needs of church-people in frontier regions.

In distinguishing between the Bishop's act of delegating authority to celebrate the Holy Communion to laymen, and his act in ordaining them to the priesthood, Canon Synge said that he was raising questions rather than answering them, and he hoped that in due course persons of greater scholarship would find the answers.

Speaking about the need for training the laity, Canon Alan Richardson said that much depends upon an improved standard of Anglican preaching. He said that he is daily confronted with people who say, "We are Christians, but we don't go to church because we can't stand the sermon. When the clergy will take us seriously, we'll go again".

He was expounding the need for more serious intellectual content in Anglican preaching. He said that in Nottingham many people tell him they bring their families to University services, not because the children can understand the sermons better, but in order that they might at least grow up with the knowledge that Christianity has serious intellectual content, and is intellectually respectable.

Professor Richardson said he believed that people would come to hear a preacher expound the great truths and the great texts of the Bible, provided the preacher did not disguise the problems involved, and did not put off their enquiries either through incompetence or fear.

Also speaking on lay training, the Bishop of Southwark said that Christians should be thoroughly grounded in the Gospel itself, and then committed to

working out its implications for themselves in the actual situations of their lives. Men only learn by applying their minds to a particular problem. "Sitting on the fence will solve no problems," he said.

Speaking about stewardship and its witness to the world, the Bishop of Michigan, the Rt. Rev. R. S. Emrich, warned against the dangers of "sounding a trumpet" about it. Having taught the subject, he said that we have to leave the whole matter between a man and God.

"But on the other hand," he said, "in witness there is no neutrality. We either make a good witness or a bad one. Every time we make a financial decision we make a witness. Sooner or later, by our decisions on stewardship, people know what we really believe".

CONCERN...

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reminded the Congress that forgiveness is at the heart of the Christian Gospel.

Mrs. Ronald Hallifax, J.P., lay delegate from the diocese of Portsmouth, England, the Central President of the Mothers' Union, said that as a parent she was worried by pronouncements on sexual morality by persons of consequence whom young people respect, and also by parents who fail to influence their children's conduct because they have no code of behaviour themselves. She believed children were ready to respond to clear teaching on the difference between right and wrong.

Ann Devitt, youth delegate from the diocese of Liverpool, England, a schoolteacher, said that the young people were perplexed by statements by certain church leaders on sexual morality. She added that young people in England were concerned with what is true, and would not accept anything phony. They expected to see genuine love practised, as well as taught, as an expression of genuine Christianity.

Chief Adejemi Olusola Lawson from Lagos, West Africa, spoke about the Christians who could not see the manifestation of God in people of other colors than theirs. They must not be condemned, but pitied and prayed for.

Congress Daily Paper Folds After Only Ten Issues!

This issue of Congress Daily, the last of the series of ten, marks the successful conclusion of a notable co-operative effort by a number of firms not usually geared for the rush production of a daily newspaper.

At first the Daily was a little embarrassed by success and the 6000 issues printed during the first week of Congress had to be increased to 8000 for the last four days. The bulk of these were distributed without charge through boxes at the Royal York, St. James' Cathedral, St. Paul's Church, the Toronto Diocesan Centre and Church House. There has been the additional request for nearly 3000 sets of ten copies to be mailed after the end of the Congress.

Much of the credit for the prompt production of the newspaper must go to the Charters Publishing Company, of Brampton, Ont., who have stretched their working arrangements to fit

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10 issues — \$1.50

the demands of a daily newspaper. Gratifying co-operation has also been given by the Globe Photo Finishing Company and the H. & S. Reliance Engraving Company, who have processed photographs taken by the staff for reproduction.

Editorial and photographic work has been done by the editor (the Rev. A. Gordon Baker) and assistant editor (the Rev. M. A. Stephens) of Canadian Churchman, assisted by four priests recruited for the period of the Congress.

Asked for a farewell message to the Congress members, the editor was succinct.

"Goodbye," he said.