

CONGRESS DAILY

Number Seven



THE ANGLICAN CONGRESS, TORONTO, CANADA, 1963

Tuesday, August 20, 1963

Canon Offers Novel Plan For Ministry

A ministry where laymen would conduct the Eucharist, baptisms, marriages and burials, and priests would concentrate on teaching and preaching and training the People of God for action in the world was outlined to the Anglican Congress yesterday morning by the principal of Christchurch College, New Zealand, Canon F. C. Synge.

Canon Synge invited consideration of the thesis that there are only two orders of ministers in Christ's Church—Bishops and laity. He suggested that the Bishop was once the only celebrant of the Eucharist in his diocese and also the only baptizer. The priesthood did not possess the privilege of celebrating the Eucharist and baptizing as an inherent function of the presbyterate, but as delegates of the Bishop.

No Right There

Complaining that clergy had entrenched themselves in episcopate as if they had the right to be there, Canon Synge denied that in order to have a valid Eucharist, it is necessary to have, not a Bishop, but a priest.

Every Eucharist, said Canon Synge, is a Bishop's Eucharist, and there is no other. In practice the Anglican Church had been saying that the Bishop's Eucharist extends only as far as the furthest presbyter in the diocese. When there is a shortage of priests, isolated groups are deprived of the Eucharist—or, rather, the Bishop is deprived of his Eucharist in such places.

"The absence of a priest not only deprives the congregation of its Eucharist; it also in a measure hinders the offering of the neighborhood to God; and the purpose and vocation of the People of God in that place are thereby obscured," added the speaker.

The proposal that part-time priests should be ordained to cope with the clergy shortage had emanated from those who believed that the right of eucharist (SYNGE on page four)

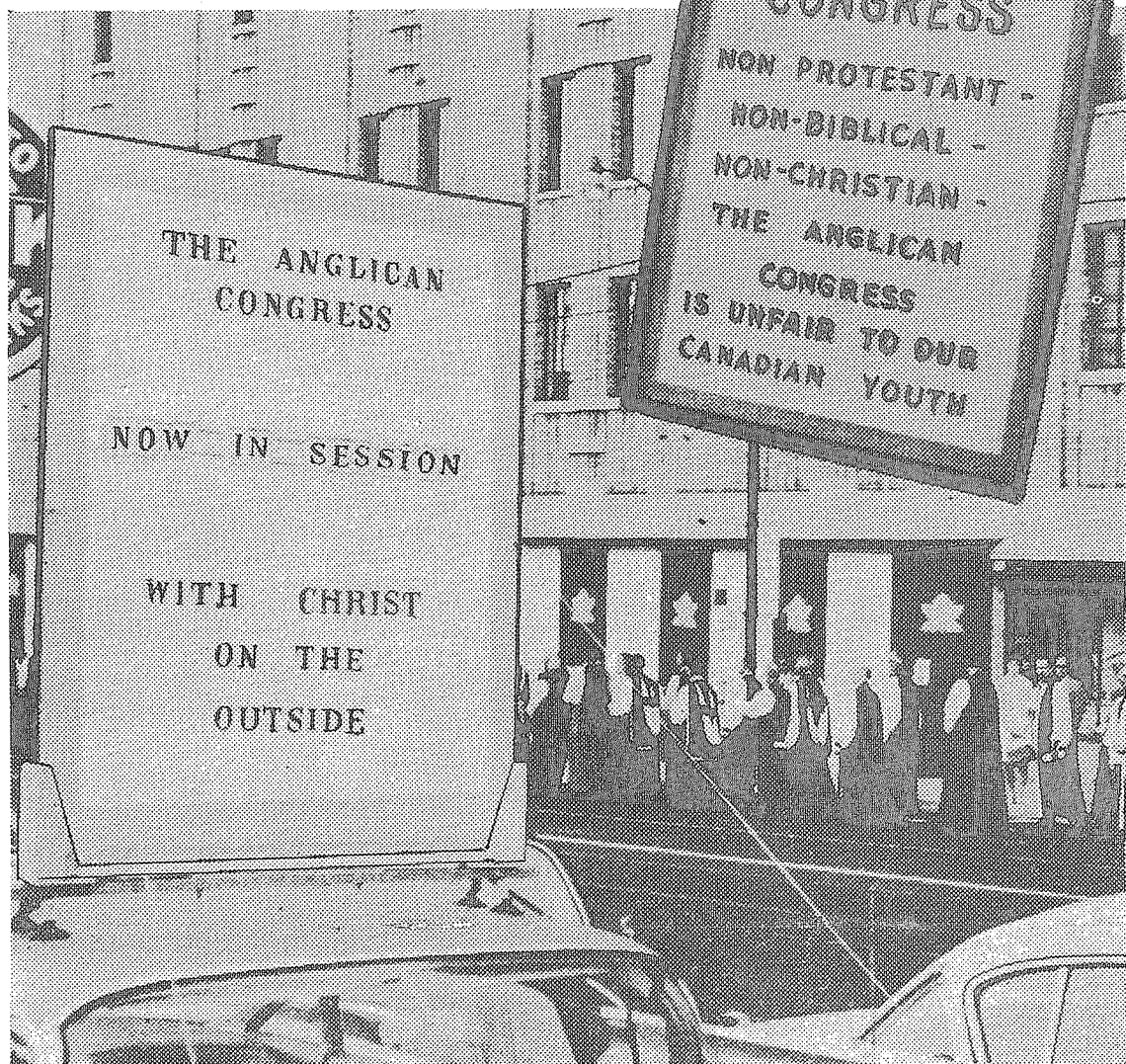
African Priest's Life Restricted

World Church News reports that Canon James A. Calata, an African Anglican priest in charge of St. James' Mission at Cradock in the Cape Province of South Africa, has been prohibited by security police from attending any type of meeting for the next five years.

The canon was restricted under the terms of the Suppression of Communism Act: no trial or hearing was held. He may not attend social gatherings nor speak to the press. He is allowed to conduct church services, but is restricted to the Cradock area and must report to police every week.

The 68-year-old clergyman was the first African to be made a canon in the diocese of Grahamstown, where he has served since ordination in 1921.

Although Roman Catholics have prayed for the Congress; Eastern Orthodox prelates have sent greetings; and Baptist and Presbyterian official guests have given interviews approving what the Congress is doing, at least one person doesn't like it. He drove his car with these signs around the Cathedral Sunday morning and parked it near Maple Leaf Gardens Sunday night. (Canadian Churchman photo).



Church Should Strip Society Down

Each bit of human experience must be brought under the sovereignty of God, said the Bishop of Southwark, the Rt. Rev. Mervyn Stockwood, one of yesterday's panel speakers. He spoke about Training for Action—Clerical and Lay.

The Church's task, went on the Bishop, was to place Christians in the places where men's minds are influenced and decisions are made. Personal life, factory conditions, marriage relationships, class and racial tensions did not become Christian merely by urging people to go to church.

"In fact," he declared, "church-going can easily degenerate into supplying the paper to cover over the cracks in our disintegrating society. whereas our real task is to strip society down and to rebuild it on Christian foundations."

If the Church is to influence society, said Dr. Stockwood, parishes must be honeycombed with groups of trained laity applying their biblical insights to contemporary happenings, and creating an informed Christian opinion leading to action. From such groups should come men and women prepared when trained to play an active part in public life.

No Tips Please!

"The God who loved us in Christ does not appreciate tips or gratuities," said the Bishop of Michigan, the Rt. Rev. Richard Emrich, who spoke about Christian stewardship. "He wants our Anglican Communion dedicated to his service, answering to his love".

In this world, Bishop Emrich remarked, there is nothing that reveals the state of a man's soul more than his attitude toward

money. Therefore the Son of God bringing truth to men had to speak of money, and the Church following his example must do the same or be irrelevant.

Yet, said Bishop Emrich, in stewardship the Church was not primarily seeking money, but the commitment of obedient souls to God's service. Responsible sonship, commitment to God's redeeming purpose, was the true aim of stewardship.

To teach church people to give casually, irresponsibly, was to teach them contempt for Christ and His Church. Yet it was unreasonable to ask people to contribute to the support of the trivial things which comprise so large a proportion of the Church's spending.

It was not the will of God, continued Bishop Emrich, that people should give a set percentage of their earnings to a local church or diocese whose undertakings were trivial or irrelevant.

Ukrainians Send Their Greetings

A letter of greeting from the Ukrainian Orthodox Archbishop of Toronto and Eastern Canada was read to yesterday morning's Congress session.

Extending his personal greeting and that of the Eastern Eparchy of the Ukrainian Greek Orthodox Church of Canada, Archbishop Michael added;

"May the Holy Spirit guide the Congress to the only aim of all Christianity, to the unity of the Spirit in the bond of peace, for the Glory of our Lord.

Bishop Emrich noted that the Church seemed to be abandoning the system of quotas to fill church budgets. They were too inadequate. The only satisfactory way of giving was in gratitude for what we have received.

Speaking of endowments, the Bishop said that relying on them was committing the past to pay our bills while the present sleeps and dies.

Learning To Tithe

Bishop Emrich suggested that those who put God first in their lives would make their offering the first item on their budget. As an increasing number of people learnt to tithe, an increasing number of parishes and dioceses would set as their goal the spending of as much outside themselves as they spend on themselves.

The Bishop of Pretoria, the Rt. Rev. E. G. Knapp-Fisher, whose subject was Vocation and Enlistment, said that the most urgent and immediate need of the Church was of many more men who recognize and respond to a call to the ordained ministry. While every member of the Church was called to active participation in its mission, the effective fulfillment of the mission depended largely upon the clergy, on their response and faithfulness to their vocation, and their obedience to the Church's discipline and order.

Yet he went on to say that members of the laity were in a far more difficult position, because they had to serve God often almost in spite of the work which the circumstances of a secular society compelled them to do, which they found it impossible to think

(PANEL on page four)

Clergy Minds Must Reach Out To Laity

Clergy training should aim at crossing the frontier between the pulpit and the pew, said the Bishop of Southwell, England, the Rt. Rev. F. R. Barry, speaking in the general discussion Monday morning. Such training should avoid creating a clerical mould of mind functioning on a different wavelength from that of other men.

Canon Alan Richardson, who had spoken of theological education in the panel, was asked if clergy training ought to involve a compulsory course in science.

He replied that in various English universities, including his own (Nottingham), many studying theology had come up through the scientific side of their schools. They became very good students of theology, though their courses had to be adapted to compensate for their weakness in classical languages.

Average Not High

Later at a press conference Canon Richardson said the academic standard of young clergy in England was not high. There were many brilliant young clergymen, but a high proportion of those ordained were not university graduates.

The Bishop of Southwark claimed that some theological colleges did not train ordinands to think, but simply indoctrinated—brainwashed—them, teaching them to swallow things wholesale. He said that people who had been brainwashed simply should not be ordained.

Referring to the need for clergy thoroughly acquainted with the secular society in which they must work, Bishop Stockwood said that at Michaelmas he would be ordaining fourteen men who came from a variety of secular jobs, some of whom would return to them after ordination. Their three-year training period had involved a lot of hard work, and standards had not been lowered for them.

Paris Needed The Worker Priests

A "golden page of church history"—this will be the eventual verdict upon the worker-priest movement in France during the period 1944-1953, said the Bishop of Middleton at a press conference Friday.

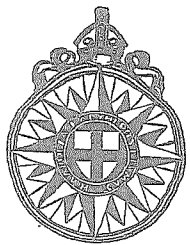
But worker-priests are not needed in every country, he said. He doesn't think that they are needed either in Britain or the U.S.A.

Unfortunately the movement in France today is not as it was before 1953, despite the wonderful impact of Pope John on the general situation. And the situation in Paris is desperate, he stated. Of all working class men only 1.4% are practising Roman Catholics, whereas amongst professional men over 20% are practising.

"You can't speak the Word to the world unless you are in the world", said the Rev. Dr. D. R. G. Owen. But he agreed with a questioner that the apologist runs the danger of changing the message he seeks in all honesty and faithfulness to interpret. He did not believe either Bultmann, or the Bishop of Woolwich, had

(WORKER on page two)

Today's Program
On Page Two



CONGRESS DAILY

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600 Jarvis St., Toronto 5, Canada

Today's Stimulator

To recognize the hand of God in human history is near to the essence of prophecy, and this gift of discernment is one that all Christians are bidden to seek. "Ye are the light of the world". For the world will only work one way, God's way, and who is to read the signs of His appearing if Christians fail to do so?

And this is why our Lord repeats His solemn order; "Be ye yourselves like men who watch for their Lord".

(From the introduction of "Discerning the Signs", the Bible Society's popular report, 1963.)

Program For Today

7:15 a.m.—Morning Prayer

7:30 a.m.—Holy Communion
(South African Prayer Book)

9:00 a.m.—Morning Prayer

All the above services are in
St. James' Cathedral.

9:30 a.m.—Presentation of Theme V
(Royal York Hotel—Canadian Room)

The Challenge of the Frontiers:
Organizing For Action

1:00 p.m.—Special Program for Delegates' Wives

1:00 p.m.—Group Prayer
(Room 3, Main Mezzanine, Royal York Hotel)

2:30 p.m.—Group Discussions
(Open to delegates only)

4:30 p.m.—Afternoon Tea
(Back Campus—University of Toronto)

5:15 p.m.—Evening Prayer (St. James' Cathedral)
(Sung by Royal School of Church Music Choir)

7:00 p.m.—The Congress Dinner
(Royal York Hotel—Canadian Room)

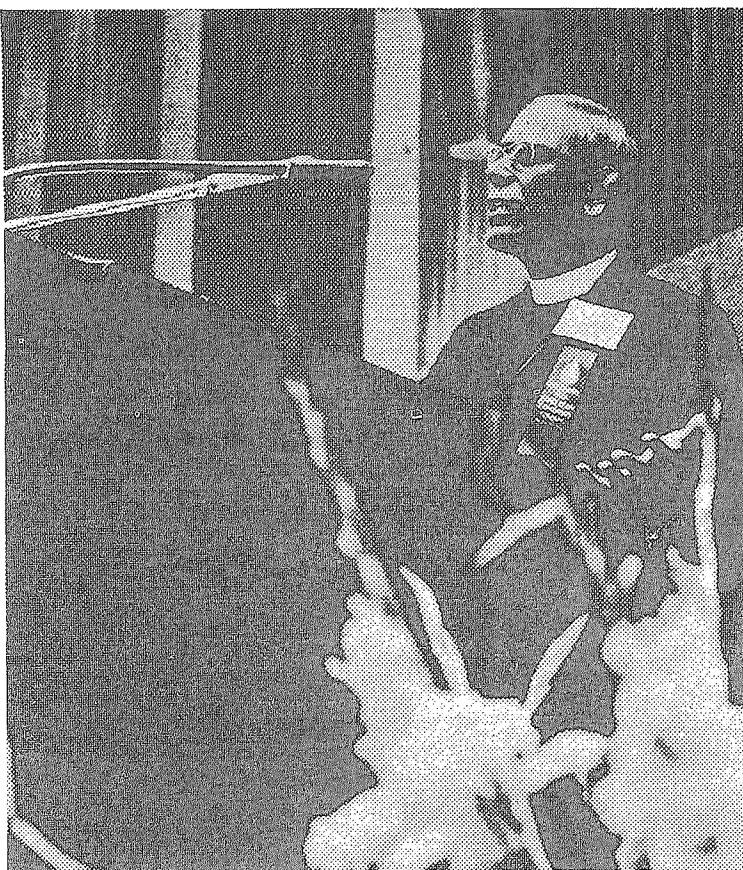
Delegates and Official Guests only.

Miles Of Film Exposed On Niagara Falls Trip

In spite of dull weather the thousand delegates to Congress who travelled to Niagara Falls on Saturday must surely have exposed film which could be meas-

ured by the mile. Like millions before them they were thrilled and awed by the spectacle and could hardly resist recording everything they saw.

After seeing the Falls and the Whirlpool, the buses took the visitors through the gardens of the Horticultural School of the Niagara Parks Commission to the parish halls in Niagara Falls—St. Martin's, All Saints', Christ Church and St. John's (Stamford)—where they were entertained to supper by the ladies of the parishes.



The Anglican Communion's worldwide character has been emphasized by the number of leaders of non-European origin who have appeared as program speakers. One of them (above) is the Rt. Rev. Chandu Ray, Bishop of Karachi, Pakistan. (Canadian Churchman photo).

Executive Officer Today's Chief Program Speaker

The Anglican Communion's first inter-provincial executive officer is the theme speaker on this morning's program, and he will speak on "Organizing For Action". He is New York-born Bishop Stephen Fielding Bayne, jr.

A new departure for the Anglican Communion was undertaken by the Lambeth Conference of 1958 when it decided to appoint a full-time executive secretary for the Advisory Council on Missionary Strategy and for the Lambeth Consultative Body. Since the beginning of 1960 Bishop Bayne has ranged the world far and wide learning the situation in the various branches of the Anglican Communion and commending, by spoken and written word, areas of special need to the concern of those who could be moved to help. In 1962 he travelled 147,000 miles.

As executive officer of the Anglican Communion Bishop Bayne is supported by all the provinces of the worldwide Church. As a Bishop of the Protestant Episcopal Church in the United States of America he still fulfils a pastoral function as Bishop of the American congregations in Europe. He retains his membership on the Episcopal Church's National Council.

Although well-known as a preacher and author in his own country and in Canada earlier, Bishop Bayne leapt into worldwide prominence in 1958 through his chairmanship of the Lambeth Conference committee of the family. His interests have always been far wider than purely churchly matters. While living in

Seattle, Wash., from 1947 to 1960 as Bishop of the Episcopal Church's diocese of Olympia, he served as a commissioner, and for eight years as chairman, on the city's housing authority. He also chaired the child welfare advisory committee of the state of Washington, and served on the advisory committee of the state's department of public assistance.

Born in 1908, the future Bishop matriculated from New York's Trinity School at sixteen. After arts at Amherst College in Massachusetts, he took a master's degree in theology at the General Theological Seminary in New York. He was made deacon by Bishop Manning of New York in 1932 and tutored at GTS while qualifying for his STM.

After eight years as rector of two parishes, Bishop Bayne was chaplain and chairman of the department of religion at Columbia University, New York, during World War II, taking time out to serve as chaplain on a aircraft carrier.

He is the author of four books and has contributed to or edited others.

Prayer Meeting

The Uganda delegates will be meeting for group prayer in the "Quiet Room For Prayer", room three, main mezzanine, Royal York Hotel, Tuesday at 1 p.m.

Others are welcome to join them.

How Church Is Being Sent

Over 2000 people attended the Sunday morning service at St. Paul's, Bloor Street. Three Archbishops took part.

Holy Communion was celebrated by the Most Rev. William Wright, Archbishop of Algoma and Metropolitan of the Ecclesiastical Province of Ontario, the Gospel being read by the Archbishop of British Columbia, the Most Rev. Harold Sexton.

The Archbishop of York was the preacher. Taking as his text "As my Father hath sent me, even so send I you," the Archbishop asked exactly *how* Jesus had been sent and *how*, therefore, He was sending His disciples. Because it is in like manner, Dr. Coggan insisted, we are being sent today.

First, Jesus was sent to forgive, His ministry was primarily a ministry of forgiveness. "Any form of Christianity," said the Archbishop, "that has not the forgiveness of sins at its heart is a spurious Christianity."

Christ's Compassion

Secondly, Christ was sent to feed, and His grace cited examples from the Gospels of the compassion of Jesus for the hungry and the seeking. He stressed the necessity for feeding not only the body, but the mind, and the heart as well.

Also, Christ was sent to serve, and here Dr. Coggan presented the challenge of the document submitted to the Congress the previous day "Mutual Responsibility and Interdependence within the Body of Christ". The title, said the Archbishop, was enough to put anyone to sleep, but the contents are enough to keep anyone awake!

In stirring tones he indicated how the congregation before him might participate in this mutual responsibility and interdependence.

"It would be a good thing for this parish to have a curate for a year from one of the churches in Asia or Africa; to receive the sacrament from dark hands and to learn how much these churches have to give to us.

"The parish might finance their Rector's visit to such a 'younger church' for a period of time, so that he might give them of his experience and learning."

WORKER . . .

(Continued from page 1)

changed the Gospel in their attempts to interpret it. "What we've got to understand is the Gospel, not a watered down version", he said.

The Rev. Dr. W. G. Pollard said that Christianity needs a renaissance. And he believes that this will not consist of an Eastern or Western reminting of the faith. It will be a discovery about the truth of the Universe.



The Bishop of Jordan, Lebanon and Syria, the Rt. Rev. N. A. Cuba'in, was photographed at the press conference at which he defended his diocese against statements in the book "Global Odyssey". The Rev. G. W. B. Wheeler, of the press room staff, right, introduced him. (Canadian Churchman photo).

WANT A SET OF THE CONGRESS DAILY?

For the convenience of those attending the Congress who would like a complete set of the Daily sent home or to friends, the form below is supplied.

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Bishops Not Monarchs In American Church

If the Congress secretariat had not given all registered Bishops a purple ribbon to wear, it might be quite difficult for delegates and visitors to identify the Bishops of the Protestant Episcopal Church in the United States of America. In most parts of the Anglican Communion apron and gaiters as the uniform of a Bishop have become almost extinct, but most Bishops can be recognized by their purple stocks and pectoral crosses. But in the United States only the high church Bishops use purple stocks and many of the less exalted clergy wear pectoral crosses.

The absence of special plumage outside of church for the Bishops is one of the signs of the innate republicanism of the Episcopal Church. Those who framed its constitution had no intention of making possible an American Anglican Vatican or setting up a monarchical episcopate on the Atlantic's western shores.

So the supreme authority in the Episcopal Church is the General Convention, meeting every three years. The convention has a House of Bishops meeting by itself, but all legislation must win the concurrence also of the 670-member House of Deputies. The General Convention legislates for the work of the Presiding Bishop and the National Council's departments.

Administrative Head

The Presiding Bishop of the Episcopal Church has no pastoral jurisdiction. Elected by and from among the Bishops, the Presiding Bishop-elect must resign his pastoral jurisdiction. Thus he is left free for administrative duties and for wide travel as the Church's titular head. He has an office in the imposing new 12-storey \$5 million Episcopal Church Center on Second Avenue in New York. Presiding Bishops must observe a somewhat flexible compulsory retiring age.

Bishops are elected by the diocesan conventions, and after consecration they act with the advice and consent of the Standing Committee. Bishops for missionary districts are nominated by the House of Bishops, subject, like all episcopal elections, to confirmation by the Standing Committees of the dioceses. Missionary Bishops and suffragan Bishops are eligible to take charge of another diocese, but diocesans are never translated. Retiring age for Bishops is 72.

In the parishes the vestry holds title to all properties and shares all responsibilities with the rector. The vestry also nominates the incumbent.

The Episcopal Church is the most powerful of the self-governing units of the Anglican Communion, as is evidenced by one-third of the membership of this Congress being from that jurisdiction. It has 78 self-supporting dioceses and 25 missionary districts, of which ten are on the North American continent. The three and a half million adherents of the PECUSA include a quarter of a million in missionary jurisdictions overseas — in the Caribbean and Central and South America; in the central and western Pacific; and in Liberia in West Africa. PECUSA also makes heavy contributions to the independent Church of Japan.

In the Episcopal Church there are over 9,000 clergy. The total annual income of the nearly 8,000 parishes and missions is nearly \$175 million. Almost \$10 million of this is remitted through the dioceses to national headquarters for the general work of the Church at home and overseas. The Episcopal Church maintains some 250 missionaries overseas.

Began In Virginia

Permanent Anglican work in America began at Jamestown, Virginia, in 1607. Such famous parishes as Trinity, New York; the King's Chapel, Boston; and Christ Church, Philadelphia, had all been established by the end of the seventeenth century.

During the 18th century missionaries of the SPG helped build up the young church, but there were still no Bishops. The question of consecrating Bishops for North America was battled around for 150 years, but the American Church was still in the jurisdiction of the Bishop of London when its strength was seriously impaired at independence when the Loyalists left the infant United States.

On November 14, 1784, Samuel Seabury who had been elected by the church in Connecticut was consecrated by three Scottish Bishops in Aberdeen, and became the first Christian Bishop in the United States. Three years later the Archbishop of Canterbury consecrated William White for Pennsylvania and Samuel Provoost for New York. Since 1792 all Bishops for the United States

have been consecrated in America.

A conference of churchmen from eight of the original 13 states in 1784 began planning a constitution for an American Episcopal Church. The constitution was adopted by the first General Convention at Philadel-

phia in 1785. This convention initiated the 1789 edition of the Prayer Book of the Episcopal Church.

Perhaps the greatest achievement of the Episcopal Church in the 19th century was avoidance of a permanent schism as the result of the Civil War. The southern

dioceses promptly reunited with General Convention as soon as the war was over.

Another distinction the Episcopal Church may claim is the original idea for what is known as the Lambeth Quadrilateral as a basis for reunion. The quadrilateral was conceived in 1870 by the Rev. W. R. Huntingdon, rector of Grace Church, New York, and passed by a General Convention meeting in Chicago before its adoption by the Lambeth Conference.

Polygamy Honest Or Successive?

"In Nigeria there is honest polygamy, in western countries there is progressive polygamy," said the Bishop of Ibadan, the Rt. Rev. Solomon Oduola, during the discussion hour following yesterday morning's Congress session. However, to judge by the long divorce lists published in his country's newspapers, his countrymen seemed to be exchanging the one system for the other.

When Africans abandoned polygamy, he said, they were abandoning a social pattern in which they had previously been secure. The Christian Church, requiring monogamy of its converts, was embarrassed when African critics pointed a finger of scorn at the moral corruption of the society from which Christian missionaries have come. He wanted to know what an African Christian could say in reply.

On behalf of yesterday morning's panel, Canon Alan Richardson replied that such questions could only be answered by people on the spot. Cut and dried formulas imposed from outside would not help.

The question was raised again at the press conference at morning's end. Bishop Emrich of Michigan said that monogamy was the only basis for sexual relationships which in the long run gave lasting dignity to women.

Canon Richardson suggested that the causes of polygamy lie in social conditions making it economically necessary for a man to have much free labor and many children. The way to deal with polygamy was to remove the social conditions which created it.



One of the great contributions the Protestant Episcopal Church has given to the worldwide Anglican Communion in recent years has been the person of Bishop Stephen Bayne and the support which his church has given him in his work as Executive Officer. (Canadian Churchman photo).

Basis Of Union In Ghana

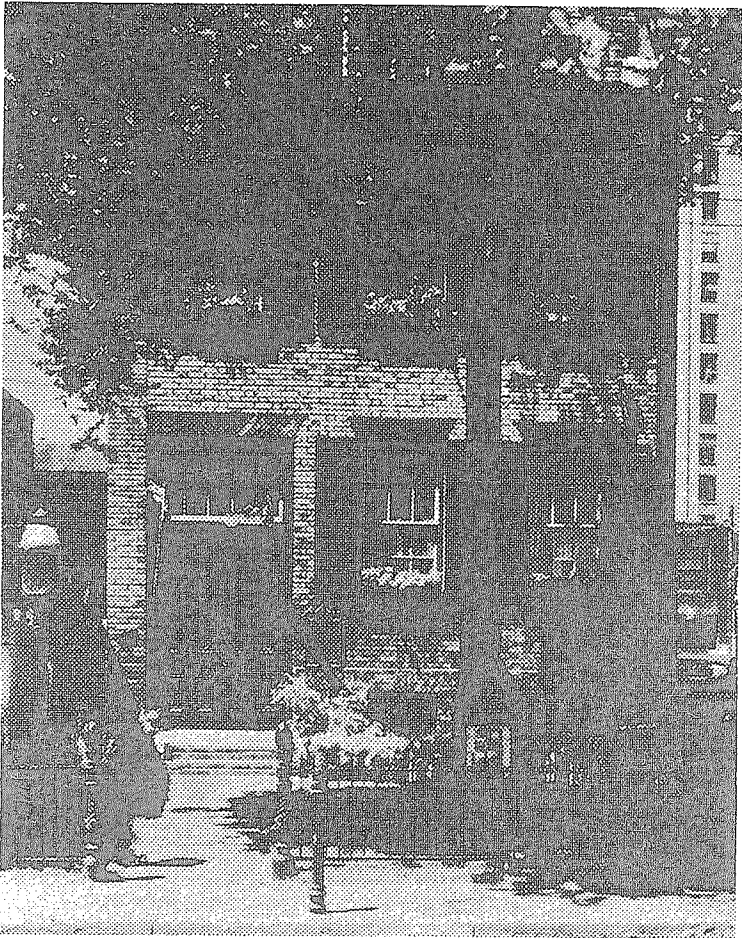
A basis of union between the Anglican, Presbyterian and Methodist churches in Ghana has been published. It would preserve the "historic episcopate" as a means of expressing the continuity of the Church down the ages and also its unity all over the earth. The ministries of the uniting churches would be unified in a rite of unification.

The negotiating churches, says the preface, have committed themselves to working out in the constitution and life of the

united church, a right relation between the personal responsibility of the Bishop in the Anglican tradition and the various forms of corporate oversight in the Presbyterian and Methodist traditions.

If the union is achieved, the united church would include half a million Christians, one-tenth of the population of Ghana.

Things Worth Seeing In Toronto...



Mackenzie House, 82 Bond St., was presented to William Lyon Mackenzie by his admirers after his return from exile in the United States where he fled after his ill-fated rebellion of 1837. Mackenzie, who in 1834 had been Toronto's first mayor, spent his declining years here until his death in 1861. It is now a museum. Open daily—10-5 (except Mondays); admission 25c.

Eskimo Kneelers Given To Japan

When the Bishop of Tokyo, the Rt. Rev. David Goto, celebrated the Holy Communion in Japanese in St. James' Cathedral yesterday morning, he was presented with a gift from the Eskimos of the Eastern Arctic.

On their behalf the Rt. Rev. Donald Marsh, Bishop of the Arctic, presented to Bishop Goto a set of sealskin kneelers for use in his new cathedral, now under construction. The kneelers had inserts bearing the words: "Holy! Holy! Holy!" in Eskimo.

ANGLICAN BOOK CENTRE

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BOOKS BY YESTERDAY'S SPEAKERS

Canon F. C. Syge	
PHILIPPIANS AND COLOSSIANS (Torch Commentary)	\$2.25
Bishop Stockwood	
CAMBRIDGE SERMONS	1.00
THE FAITH TO-DAY	1.00
Bishop Knapp-Fisher	
THE CHURCHMAN'S HERITAGE	1.45
Bishop Dean	
IN THE LIGHT OF THE CROSS	1.25

* * *

BOOKS BY THE LAST DAY'S SPEAKER

Archbishop Joost de Blank	
THE PARISH IN ACTION	1.30
'IS IT NOTHING TO YOU?'	.60
SAINTS AT 60 MPH	.70

* * *

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The front row on either side of the central aisle in the Canadian Room at the Royal York Hotel has been occupied assiduously each morning by the top, top brass of the Anglican Communion, the Primates and Metropolitans. Here are some of the men who issued the statement "Mutual Responsibility and Interdependence In The Body of Christ" which was presented to the Congress last Saturday morning. (No Canadian Archbishops are shown. The Primate sits on the platform; the other three occupy less conspicuous seats.)



An Interim Assessment Of The Congress By Reginald Stackhouse

By now, many delegates are beginning to ask one another: "How do you think the Congress is going?" The first thrill of meeting fellow churchmen from faraway places and seeing the Church's "top brass" in one place has passed away. From now on the Congress can be judged only by what it does to help the Church do its job in the world.

Since we are just past the halfway point in the sessions, any judgment has to be tentative. But we have come far enough to have some ideas about main strengths and weaknesses of the Congress. On that basis, how is it shaping up as a conference which can put that much needed power into the Church?

First, this Congress has been impressive as a church assembly which has an "upward look". Church meetings often act like conferences of "organization men"—clerics and laity drawn from sacred and secular "executive suites".

But both the Primate of All Canada and the Archbishop of Canterbury stressed the spiritual basis of the Congress when they

opened it with addresses on adoration. The crowded Eucharists each morning have shown how the delegates agreed with them and accepted the need for an "upward look".

Just as important has been the way the delegates have avoided the pietist temptation to run away from problems by saying, "The Lord will provide", or something else equally escapist. Some of the speakers from the floor have regaled us with truisms but on the whole, most speakers have tried to wrestle realistically with the issues before them. Their recognition that "we are not sufficient for these things" has not

led them to rush into the sanctuary of irresponsible piety.

The theme of the Congress being *The Church's Mission to the World*, we have had also an "outward look" at the frontiers of religion, politics, and culture. But so far it has been only a look.

Through such brilliant papers as those of Max Warren and John Lawrence, the look has been stimulating—but it is still a vision only. The Congress has not yet faced up to what our mission on these frontiers can be.

One of the lay speakers in the open forum, Charles Taft, of Ohio, pointed this up when he reminded us that Christian leader-

ship in politics is not a matter of affirming the lordship of Christ. It is a matter of Christians exercising power to achieve Christian goals, and this means practising the arts the twentieth century demands of those who want power. The American bishops have accepted the fact this can mean marching on Washington.

In the second half of the Congress, we may well get our teeth into this critical side of the matter—translating the ideal into the actual. But it has not happened yet.

Perhaps that was one reason why the Congress was so excited by the introduction of the report,

Mutual Responsibility and Interdependence of the Body of Christ.

Not only were the contents exciting in what they promise for the church's future work, but they were also definite.

That this report has by far been the most welcome part of the Congress for most delegates shows how the "inward look" is at present much more real to most of us than the outward one. Most of us are more at home when we are dealing with the Church than with the world.

For that reason, there should be some concern about the way many delegates are rejoicing about this report as though its reading meant we were at last getting down to business. We should rejoice about it because it is an epochal document which may mean the greatest step ahead for the Anglican Communion in this century. But it will be a great mistake if our pleasure at what the "inward look" has shown diminishes our concern about the confusing but critical sights the "outward look" has revealed.

As the Congress nears its final stage, the importance of the theme, *The Church's Mission to the World*, will have to be stressed. To become distracted by the Church's reorganization—no matter how vital and constructive—so that we do not really face up to the world's needs and challenges could be like doing a good job of rearranging the furniture while the house is burning down.

Primate Was Wearing His Japanese Cope

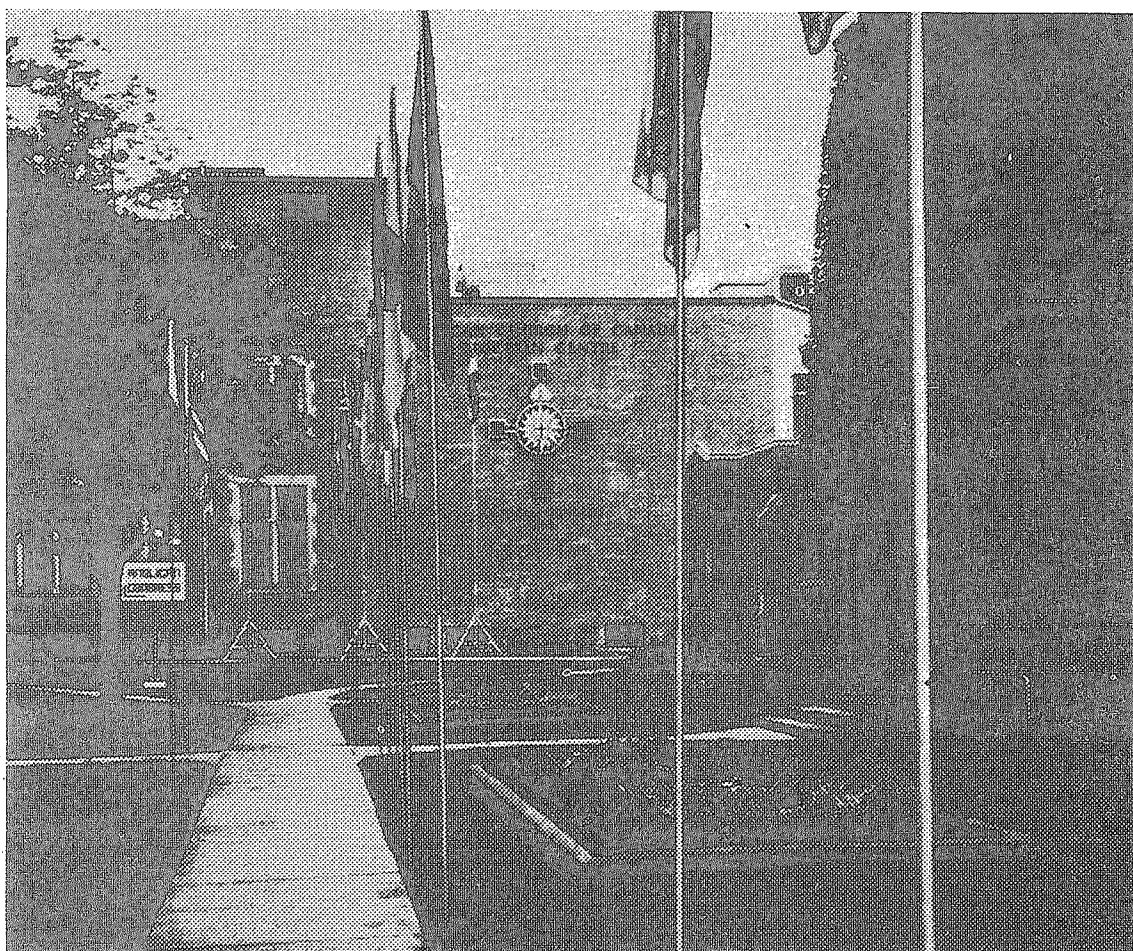
Canada's Primate, the Most Rev. Howard Clark, attended the Congress services in Maple Leaf Gardens wearing the cope and mitre made by men of the Brotherhood of St. Andrew in Japan and presented to him during a recent visit there. With his permission, both items are on display in Room 'C' on the convention floor of the Royal York Hotel.

Color Film Will Be Ready Before Long

An official Congress film is now being produced in 16 mm. color and sound, and will be completed shortly after the Congress ends. The film will have a running time of 28 minutes. Black and white sound copies can be obtained for television distribution.

Anyone wishing to purchase prints of the film should send their request to:—Public Relations Director, Church House, 600 Jarvis St., Toronto 5, Ontario.

had a vocation to share this ministry. The vocation was answered in the home, the office, the factory and the field. There the People of God should bear its witness that it is a People, comprising indeed a multiplicity of cultures and histories and colors and tongues, but not a collection of individuals but a People bound together in allegiance to one king and in obedience to one purpose.



This scene has not been deserted like this since the Congress began. It shows the grounds of St. James' Cathedral, Toronto, with the diocesan centre bearing the Congress crest on its wall. Flags indicate the many nations represented in Toronto. (Canadian Churchman photo)

PANEL...

(Continued from page 1)

of as the one work for which God specifically created them.

In such a setting lay people were called to witness to Christ by doing their daily work according to moral standards which might well be regarded as absurd, irrelevant and impracticable to most of their colleagues. They could be sustained in this exacting task only if they were actively engaged in the life of their local church, if they were sustained by the Eucharist and thoroughly nurtured in the faith.

A program of enlistment to Christian service was required because many factors combined to stifle dormant or dawning awareness of vocation. The practical implications of a vocation demanded the guidance and direction of others.

Speaking about theological education, Canon Alan Richardson, professor of theology at Nottingham University, said that the most striking feature of the educational revolution of the 20th century was the remarkable extension of higher education. The Church was not making the best use of her resources and opportunities in this field.

The strongest forces should be thrown into the battle at this decisive point. Some of the best men available should be directed into college work, and particularly into chaplaincies in the universities and technical institutes. New and relevant ways must be found to equip the young scientists, historians, technologists, and sociologists who will be the leaders of tomorrow with theological insights.

Canon Richardson expressed his conviction that the Church must produce more and better theologians. There were not enough theologians who could hold their own at the higher academic level with scholars in other subjects.

SYNGE...

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istizing inherited in the presbyterate. The fact was that the Bishop's Eucharist was co-terminous with his diocese, not with his presbyters. The Bishop would be able to eucharistize in every corner of his diocese if he would delegate his eucharistizing to laymen approved by the people of God and by the presbyter.

"Once upon a time," said Canon Syngé, "the Bishop delegated his eucharistizing to laymen. It is true that they were called presbyters; but that title indicated that they were responsible and mature men; it did not indicate that they were not laymen. The Bishop did it once when numbers and distances and disturbed times required it. Let him do it again."

Canon Syngé made it clear that the layman to whom the Bishop would thus delegate his power to eucharistize would remain a lay-

man, unless or until the Bishop decided to give him life-long delegation.

It is not, continued the canon, within a congregation's power to appoint a eucharistizer, for there is only the Bishop's Eucharist, and only the Bishop possesses the right to appoint a eucharistizer.

The Bishop must not allow lack of priests or vast distances to release him from his duty to celebrate the Eucharist throughout his diocese. He must eucharistize throughout his diocese by means of delegates of his appointing.

Canon Syngé said that the weekly doing of the Eucharist is vital to congregational life because it is the focal point of a congregation's understanding of its role. A Eucharist which is the Bishop's, and so the Church's, enlarges the horizons of the worshippers and sets them within the strategic activity of the People of God, renewing their vocation

to be the People of God with a ministry to the whole world.

Once a weekly Eucharist was assured to every congregation by a lay Bishop's delegate, a priest, knowing that all his outstations would have the Bishop's Eucharist on a Sunday morning, would be able to spend the whole day in one spot, teaching, preaching, directing, exercising the Bishop's oversight thoroughly in that one place rather than hastily and perfunctorily taking many services in many places.

The preaching, teaching, directing are the presbyter's main task, said Canon Syngé; therefore he must be well trained. The aim of the training should be to furnish a body of presbyters who could train the people of God for action.

Training for action involved training every member of the People of God for the ministry of the Church to the world. Every Christian by virtue of baptism