

CONGRESS DAILY

Number Eight



THE ANGLICAN CONGRESS, TORONTO, CANADA, 1963

Wednesday, August 21, 1963

What "Mutual Responsibility" Will Mean For Anglicanism

The nature of the fellowship of the Anglican Communion would influence the way the churches of the fellowship organize themselves for action, said the Rt. Rev. Stephen Bayne, the executive officer, in yesterday's theme address.

"Whatever organization we will ever have" he said, "must be true to the cardinal principle of free association of regional and national churches."

He referred to the statement on mutual responsibility presented to the Congress on Saturday and the appointment of regional officers which was proposed. It was not suggested that they should represent a central curial power.

"Indeed they will be the precise opposite of this. They will be given us by the churches they serve, supported by them as an earnest of mutual responsibility."

Place Where Born

They are to serve the churches in their area as the executive officer serves them, multiplying him each in his own region and making possible exactly the local initiative and planning of each church, and strengthening the ecumenical participation of the churches—each in its own region—which is the place where all ecumenical action is born."

The only alternative would be a central organisation which would be untrue to the nature of the Anglican family of churches.

Bishop Bayne explained that the summons to mutual responsibility is a command to ecumenical obedience. He said that for three reasons.

First, acceptance of mutual responsibility would set churches free from any control by others. They would be free to be full partners in the household of faith with all the dignity and respect that partnership demands.

Thus free, they would be able to enter into church union undertakings in their own areas. By assuring any Anglican province or diocese which entered into a united church of continued support, the Metropolitans had told every church of the Anglican brotherhood that the Communion stands behind them as they obey the call of God to unity.

"Third, if mutual responsibility is accepted by our churches, it will mean that we shall be offering ourselves, in entirely new depth, to the fulfillment of what full communion means", he continued. This unity of the Bread and the Cup was not ours, not merely Anglican, yet at all costs the Anglican Communion must be true to it.

"When the Anglican Congress meets again, 25 or more of our

dioceses—the heart of at least two of our churches—will be absent. They will be absent because they will not be "Anglican" any more, in the limiting sense of that word. But it may be, if mutual responsibility is accepted by our churches, that this will not matter, for we shall have passed

(BAYNE on page four)

These men are counting the offering after the Missionary Rally Sunday night. All offerings at the two Maple Leaf Gardens services are going overseas—\$8,620 from the opening service to South East Asia, and \$10,260 from Sunday night to the province of Uganda. (Dave Urquhart photo)



Planning On Global Scale Logical Step

Planned strategy on a global basis is a logical development of the organization of the Anglican Church, said the Metropolitan of India, the Most Rev. H. L. J. de Mel, speaking on yesterday's panel on the *Organization and Structure of the Anglican Communion*.

"Certain tasks," he said, "are completely beyond the capacity of some of the provinces, which find themselves in the midst of rapid social changes in consequence of postwar national independence."

Bishop de Mel sketched the development of the structure of the Anglican Church since the days of the first overseas missionaries. He discerned four stages.

In the first stage the individual missionary was the link between the sending society and the converts in the field. Then came the establishment of dioceses and the beginnings of a native clergy. Diocesan boards began to deal with the distant missionary societies.

Funds To Diocese

As "diocesanization" proceeded, funds were allocated to the diocese rather than directly to local missionaries, and a missionary society representative sat on diocesan committees, so that the stationing of workers and other matters were no longer handled from a distant base without consultation with the local church.

The last stage was the development of ecclesiastical provinces and participation in National Councils of Churches for the tackling of common tasks of national importance.

The Bishop of Connecticut, the Rt. Rev. Walter Gray, stressed the importance of Christian family life and example, and the inspiration of a consecrated and happy priest, as two ways through which the Holy Spirit can fre-

(PANEL on page two)

Active Policy In Latin America

The Anglican Church in Latin America is there to stay. Increasingly its work is being done in the three native languages in the 19 countries but the needs are tremendous if the Church is to move forward. These points were recognized last fall at a meeting of Latin American leaders and others at Cuernavaca, Mexico. The population explosion and the number of unchurched people require that the Anglican Church invest for growth.

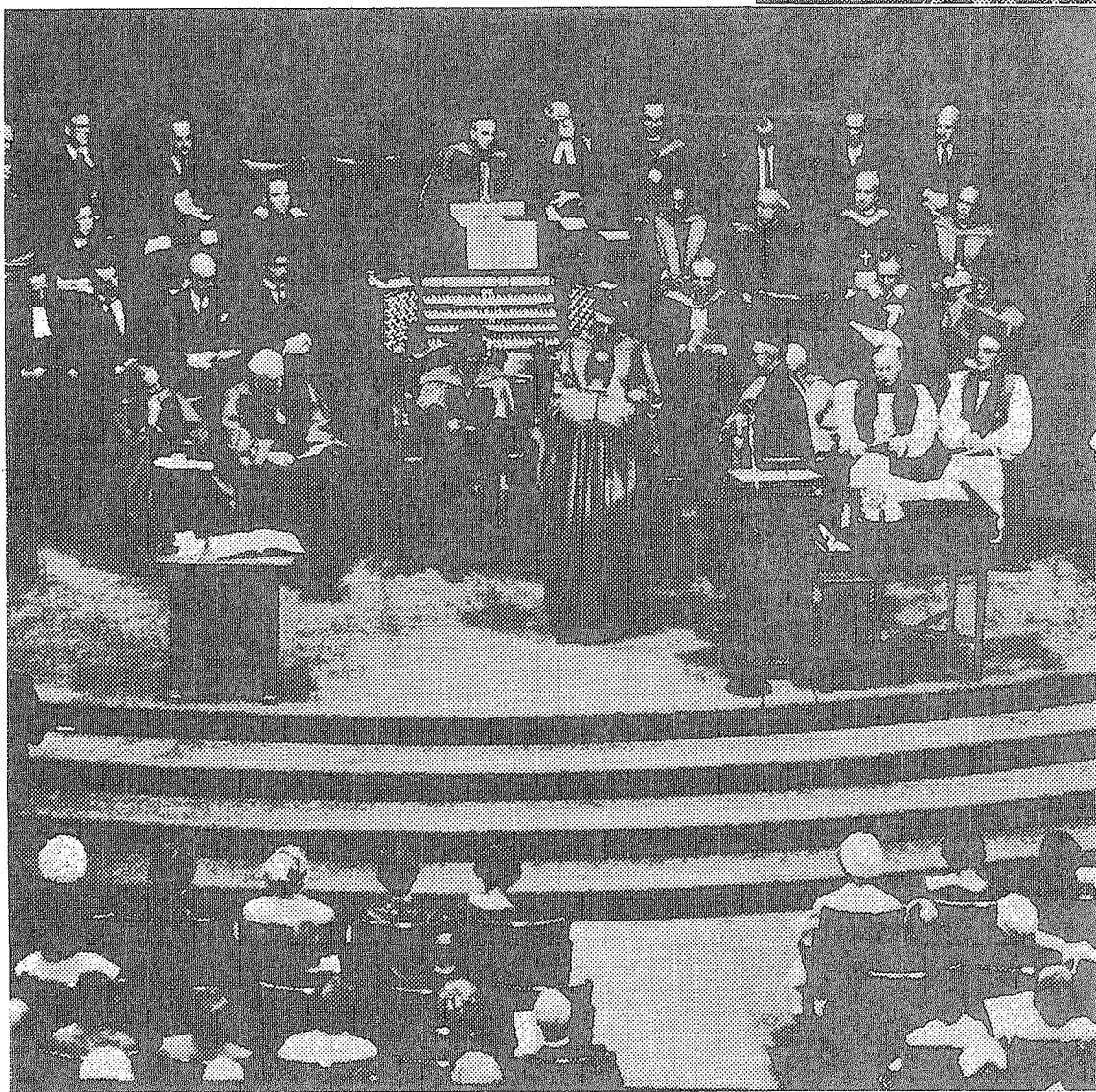
Today there are 21 dioceses with 300 clergy at work. Four of the Bishops are nationals—(three of them are attending the Congress). The all-national Cuban Church recorded 2,000 baptisms in 1962.

The future indicates that the Brazilian dioceses may soon become autonomous, and the dioceses in the Caribbean are considering forming themselves into a ninth province of the American Church.

At the Cuernavaca meeting which was also attended by representatives from England, Canada and the United States, a sociologist's report on this strategic section of the world was presented to guide the leaders in their thinking. A Cuernavaca report was prepared for presentation at the pre-Congress meetings.

The "Not Angles But Anglicans" article on page three today deals with the Caribbean and Latin American Churches.

Today's Program
On Page Two



Convocation Hall of the University of Toronto was the scene of a "unique" event when Wycliffe and Trinity Colleges held a joint Convocation to confer honorary degrees on dignitaries attending the Congress. The Metropolitan of India, the Most Rev. Jacob de Mel, is seen receiving his degree from the Rev. Principal Leslie Hunt of Wycliffe College. (Canadian Churchman Photo)

Joint Convocation Awards Six Degrees

"A swarm of bees from an archiepiscopal bonnet" was how the Archbishop of Canterbury described the address he delivered to the joint convocation of Trinity and Wycliffe colleges on Monday evening at which he, with five other bishops, received the degree of Doctor of Divinity.

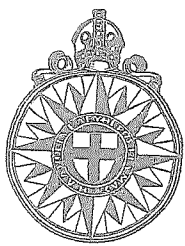
Others honored by the colleges were the Metropolitan of the Province of Uganda and Ruanda-

Urundi, the Most Rev. Leslie W. Brown; the Metropolitan of the Province of India, Pakistan, Burma and Ceylon, the Most Rev. Lakdasa J. De Mel; the Primate of Australia and Tasmania, the Most Rev. Hugh R. Gough; the Presiding Bishop of the Episcopal Church in the United States, the Most Rev. Arthur C. Lichtenberger; and the Bishop of Jesselton, Borneo, the Rt. Rev. James C. L.

Wong.

Dr. Ramsey reviewed the theological changes which had taken place during the last century. Notable, he said, had been a genuine growth in theological unity in the Anglican Church, so that there had been a blending of the dynamic of the evangelical gospel with the treasures of the tradition of the Catholic Church.

(CONVOCAION on page 4)



CONGRESS DAILY

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1963
by

Canadian Churchman

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

Today's Stimulator

If the Church of Jesus Christ in its approach to world politics is to be responsible among the more popular calls to action, it must speak out of its evangelical heritage. In this heritage men are so nurtured in faith as to inspire them with the patience and courage to live with the dangers and uncertainties of our time; they also know that the Lord of the Church continues to rule ultimately over the destiny of history.

(From "The Problem of Nuclear Weapons" by K. W. Thompson.)

Program For Today

7:15 a.m.—Morning Prayer

7:30 a.m.—Holy Communion
(West Indian Prayer Book)

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.—Presentation of Theme VI
(Royal York Hotel—Canadian Room)

The Vocation of the Anglican Communion

12:30 p.m.—The Premier's Luncheon
(By special invitation only)

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

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

2:30 p.m.—Special Program for Delegates' Wives

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)

This evening delegates and official
guests will be entertained at dinner
parties in Toronto homes.

Exhibits Show Varied Life Of The Anglican Communion

A cross-sectional view of the varied life of the Anglican Communion is presented by a number of interesting exhibits on the upper mezzanine floor of the Royal York Hotel. The displays represent the work of missionary, devotional, literary and musical enterprises, and fully deserve the attention they are receiving.

The Anglican Book Centre's table has been besieged with requests for a variety of publications, ranging from "The Late Liz" to copies of the revised psalter.

Mrs. Margaret Nanon, who helps to look after the stall, thinks that the great interest being shown in musical publications is due in part to the nearby Royal School of Church Music stall, where Captain Rivers and Miss Yorke report many enquiries from strangers to the school's work.

Found Lost Friend

Captain Rivers and Miss Yorke have even been helpful in tracking down a long-lost friend known to be an R.S.C.M. fan. When Bishop Roland Koh called to enquire after a R.C.S.M. student from Malaya, he heard that not only are his studies progressing well, but also that in order to finance his studies he is currently appearing at the Adelphi Theatre in London's West End, where he has a small solo part in "Blitz", currently one of London's most successful musicals.

At another exhibit one can pick

up one of six telephones and listen to recordings of the New English Bible version of the New Testament. Orders may be placed for the long playing records from which the voice proceeds.

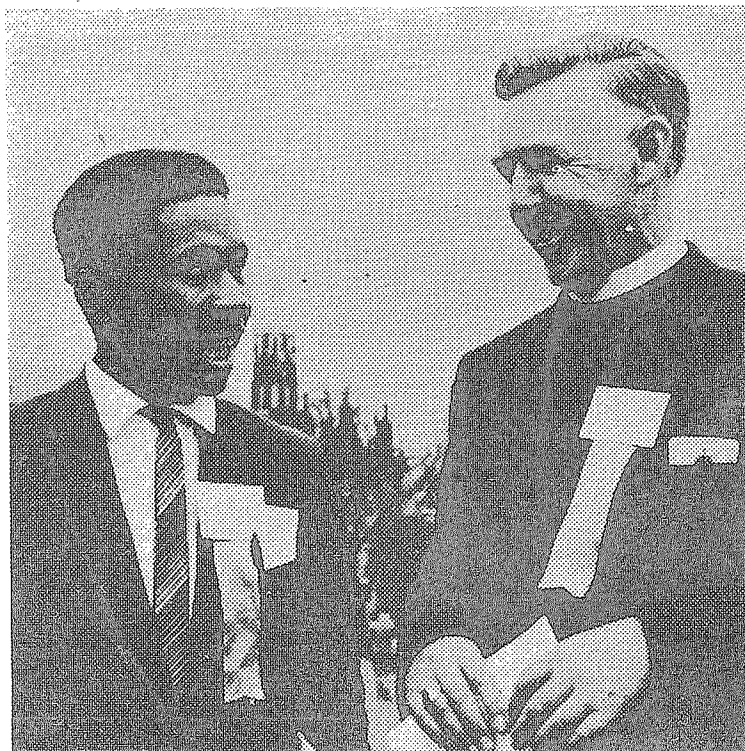
The Technical Services Association has a display of needle work which indicates its concern for promoting domestic skills in underdeveloped regions. The Church Army's practical and evangelistic ministry is illustrated by a well stocked table attended by Captain Ray Taylor of Canada, and Captain Lloyd E. Coldwell of the U.S.A.

Of the several devotional societies represented, the Anglican Fellowship of Prayer seems to have the busiest stall. The interest in the A.F.P.'s work has been lively and continuous, and its membership is growing very rapidly.

The S.P.G., the South American Missionary Society, the Society of Mary, the Fellowship of Evangelical Churchmen, the Anglican Society, the Overseas Missionary Society, the Boys' Brigade, the Episcopal Society for Cultural and Racial Unity, the Sisterhood of Saint John the Divine, American Church Publications, and the Department of Missions of the Anglican Church of Canada, all have displays of varying size, and all are worth a visit.

One can even buy or order little priest and nun dolls with full sets of vestments for the seasons of the Church's year.

Music Festival Draws Many



Afternoon tea has been served every day of the Congress on the back campus of the University of Toronto. The Bishop of Qu'Appelle, the Rt. Rev. Frederic Jackson, takes a few moments to ask questions of delegate David Gurifuri from New Guinea. (Canadian Churchman Photo).

St. Paul's Church, Bloor Street, was again packed for the second Festival of Anglican Church Music Monday night.

In his introductory address, the Bishop of Kensington said the chief danger of the Congress is that we might "talk the 'other-worldly' out" through concentrating too much upon the Church's need to be identified with the world it serves. Although they have their cultural value, he said, the festivals of music mainly matter "because of the welcome way in which they restore the balance of things, through the worship of God."

Best Yet In Canada

Referring to the Congress choir as the finest church choir yet to be assembled in the history of the Canadian Church he said that it is governed by the disciplines of good church music, and fired by the faith.

Following Evensong, at which the Rev. K. W. Scott, sang the office, the choir sang six anthems: "Oh sing joyfully unto God" (Batten); "O God thou art my God" (Purcell); "O praise the Lord" (Dr. Healey Willan's special Congress anthem); "I was glad when they said unto me" (Parry); "Behold the tabernacle of God" (Willan); "I will love thee, O Lord" (Sowerby).

Two Organists

Organ accompaniments were played by Godfrey Hewitt, and the organ voluntaries, including the middle voluntary "Ecce Jam Noctis" (Willan), were played by Charles Peaker.

Usually associated with magnificent architecture, vivid spectacles, and grand occasions, it is the special glory of such music to be concerned with the themes of truth, love and humility. That those present were more than an audience was demonstrated by the thunderous singing in the nave during the hymns. In soaring treble voices, mellow choral harmony, rafter-shaking hymns, and in the seismic tremor of the building under the impact of a splendid organ, God was indeed praised.

Souvenirs Await Ladies Present

There is a Maple Leaf pin for every lady Congress delegate and for wives who accompanied their husband-delegates, episcopal, clerical or lay.

These souvenirs of a visit to Canada and to Toronto were given to the ladies who attended the lunch last Friday. Ladies who could not go to the lunch are invited to pick up their souvenir pins at the Information Desk.

Request Parting Car Needs Now

Delegates who will be requiring transportation to Toronto International Airport (Malton), Union Station, the bus depot or other points of departure from Toronto are requested to hand in their requests for transportation immediately at the Royal York Transportation Desk.

Please indicate clearly where you wish to be picked up (if at a hotel—which door) and whether time is Daylight Saving Time or Eastern Standard Time, morning or afternoon.

Yesterday's Panel Speakers

(Continued from page 1)

quently act effectively to draw men into the sacred ministry.

The financial support of men in training for Holy Orders, and throughout their ministry, was another problem Bishop Gray aired. "The clergy are expected to be leaders in their communities; to keep up their studies; to provide properly for their families; to educate their children; and to be generous in meeting the needs of all who call upon them," he said, "Every Bishop knows only too well how many clergy (and clergy wives) wilt under the strain. How can the standards of stipends be raised?"

Success Limited

The use of worker priests and perpetual deacons had met with very limited success, said Bishop Gray, questioning whether a part-time ministry could be made to work effectively.

Also needing consideration, said Bishop Gray, was the most effective use of lay men and women. "How best can women serve?" he asked, "Is the Anglican Communion ever to follow the practice of ordaining women to the full ministry of Word and Sacrament?"

The Bishop touched briefly on the use of lay readers, and the growing number of lay officials in church work. He closed by stressing that real evangelism is carried out by Christian witness in every occupation.

Three difficulties in planning strategy for the Anglican Communion were presented by the third panelist, the Bishop of Llandaff, Wales, the Rt. Rev. W. G. H. Simon.

There were divided counsels in every part of the Church, he said.

Invite Delegates To Country Homes

A small number of Toronto people have indicated that they would be delighted to entertain Congress delegates at their summer cottages either for the weekend or for a whole week of relaxation after the Congress.

Delegates who would care to avail themselves of such an invitation are invited to leave their names at the Information Desk. It should be understood that the opportunities are not numerous, and that this is a case of the early bird catching the worm!

Have you ordered your set of
Congress Daily yet?
10 issues — \$1.50

We Have Poets Among Us!

There once was a scholarly lad
Who at Congress proclaimed: "It's too bad
That Toronto can't see
How bright Anglicans be —
Because most of their Bishops are M.A., D.D.

—John Burridge,
Vicar of Swaffham, England.
Formerly precentor of St.
George's Cathedral, Cape Town.

Not Angles But Anglicans! — VIII

Caribbean And Latin American Churches

Well over a million Anglicans are to be found in Latin America and in the islands of the Caribbean and western Atlantic. The majority of them are in the eight dioceses which were nurtured by the Church of England and are now in the Province of the West Indies.

Two other dioceses have ties with the Church of England — Bermuda, and the South American diocese of which the cathedral is in the Falkland Islands. The Episcopal Church in the United States supports the work in eleven other dioceses or missionary districts.

There is a tremendous agglomeration of races in the area under review—people of British, Dutch, French, Portuguese and Spanish stock; descendants of Africans brought across the Atlantic to be slaves; East Indians; Chinese; and in South America, Japanese and Germans.

With a few conspicuous exceptions the Anglican Church until recently has done very little work in the countries which were formerly part of the Spanish and Portuguese empires, except to provide chaplaincies for Anglican business and diplomatic people. Nevertheless every acre of the territory is today under the jurisdiction of some Anglican Bishop.

In the past it was assumed that Latin America was a field where the Roman Catholic Church had prior rights, but it is now known that many Latin Americans, though culturally Roman Catholic, are in no real sense committed and practising Christians. The Roman Church is largely identified with the undemocratic governments of the past, in an age when the past is rapidly being left behind. Some Anglican leaders believe that their Church should step in now to offer a reformed Catholicism to those who have rejected Rome and are repelled by the tactics and theology of the sects.

In each of five of the dioceses of the West Indies province there are over 100,000 Anglicans. Jamaica is the strongest with 350,000 out of a population of 1,700,000; Trinidad has 175,000 out of 817,000; Barbados 120,000 out of 240,000; the Windward Islands 100,000 out of 330,000; and Guiana 100,000 out of 540,000. Although the Anglican Church is the strongest Christian body in British Guiana, it is outnumbered by Hindus. The decline in the sugar trade and frequent damage from hurricanes have kept the Church in the West Indies in a state of poverty.

Although some of the islands have been British for over 300 years, no deliberate attempt to evangelize the people of African descent was begun until after the Emancipation of the slaves in 1834—with one conspicuous exception. A British soldier who had estates in Barbados, General Christopher Codrington, in 1703 left his property to the SPG to be used in the education of negro slaves. Codrington College still prepares West Indians for the

ministry. (There is a second seminary, St. Peter's Hall, in Jamaica.)

The province of the West Indies was formed in 1880, but distances and poverty prevented more organization than the Episcopal Synod until 1957. There is a new West Indian liturgy.

A national Brazilian Anglican Church is in the making under the wing of the American Episcopal Church. The Anglican Church began work in Brazil in 1889, and a diocese was set up in 1907, which was divided into three in 1949. Two of the three Bishops are Brazilians. In the three dioceses there are 80 clergy serving 40,000 Anglicans in 185 parishes, only six of which are self-supporting. One-third of the clergy and people of the diocese of Central Brazil are of Japanese stock. The Brazilian Church has had its own seminary since 1903 and its own church newspaper since 1893.

The English Bishop who has the title of Bishop of Argentine and South America with the Falkland Islands supervises chaplaincies of the Church of England in Argentina, Brazil, Uruguay, Paraguay, Chile, Peru and Bolivia; and nine stations of the South American Missionary Society's work among the Indians in Argentina, Paraguay and Chile. (This diocese is soon to be divided.) Venezuela's two chaplaincies are in the care of the Bishop of Trinidad, and the Bishop of the Panama Zone has jurisdiction in the Republic of Panama, in Colombia and in Ecuador.

In Mexico, according to some observers, the Anglican Church missed the boat by failing for fifty years to support a group, originally 7000 strong, which seceded from the Roman Catholic Church in 1865. The Episcopal Church formally established work there in 1906. The Bishop is a Mexican and so are 28 of his 32 clergy.

In 1956 a diocese of Central America under the Episcopal Church took over Anglican work in the five Central American republics from the province of the West Indies. A major effort has been made to develop a ministry in Spanish. Spanish language missions have been opened in every Capital City. Eight of the 24 clergy are nationals. Americans working in the diocese must attend language school before they start work.

A Cuban Bishop and thirty Cuban priests continue to exercise their ministry among the 75,000 Anglicans in Cuba. Although work was begun in 1872 in Puerto Rico, fewer than 10,000 of its people are Anglicans. The American Bishop has 28 clergy, of whom 17 are Puerto Ricans. In French-speaking Haiti an Orthodox Apostolic Church of Haiti was established in 1874 and absorbed into the Episcopal missionary district in 1913. The Dominion Republic received its first resident Anglican Bishop in 1960, and a new diocese for both American and



The Bishop of Barbados, the Rt. Rev. E. L. Evans, is seen chatting with officers of the Church Girls' Brigade. The movement is strong in the West Indies and makes an important contribution to the life of the Church there. On the right is the C.O., Mrs. T. Rocheford.

New Paper Brings Results

Motorists using the Queen Elizabeth Way between Niagara and Hamilton at midnight on Saturday might have seen an Irish dean and a Rhodesian rector with their wives trying to thumb a ride, their bus having proved unequal to the return journey to Toronto.

It soon became obvious that thumbs alone had not sufficient visibility to stop 70 mph traffic, so the most readily available piece of white paper was produced—a pamphlet on *Mutual Responsibility and Interdependence*.

This produced a quick result. The first car to stop was being driven by a member of a local parish, so the ecclesiastical province of Ontario forthwith exercised responsibility toward the provinces of Dublin and Central Africa.

With the aid of two cars, a bus and the subway, the travellers reached their lodgings at 2 a.m., in time to snatch a few hours' sleep before the rigors of what Congress Daily called "Sunday rest after a busy week".

—Contributed by the Rev. J. C. Weller, clerical delegate from Mashonaland diocese.

Travelling Theme Speaker

This morning's theme speaker prepared for the Anglican Congress by spending 730 days travelling around the world to visit Anglicans in 80 countries. He is Canon Howard A. Johnson, author of "Global Odyssey". Canon Johnson will introduce consideration of the theme, The Vocation of the Anglican Communion.

The canon was able to undertake his two-year travels because his appointment (since 1954) as canon theologian of the Cathedral of St. John the Divine in New York permits him to spend half his time studying and writing. His expenses were subscribed privately.

Another of Canon Johnson's claims to distinction is that he undertook graduate studies in theology at the University of Copenhagen and has a DD from Upsala College.

He was born in Iowa 48 years ago, and went to school and college in California. His theological college was Virginia. After two years of parish work in California, he was assistant chaplain to Anglican students at Princeton University while doing graduate work in philosophy. He went back to his seminary in Virginia as visiting lecturer for two years, assistant meanwhile at St. John's, Lafayette Square, Washington, D.C.



Canon Howard Johnson

A fellowship from the American-Scandinavian Foundation enabled him to study in Copenhagen from 1946 to 1948; he made four further short trips to Denmark for research for his thesis on Kierkegaard.

Canon Johnson taught theology at the University of the South, Sewanee, Tenn. for four years, and was visiting fellow at St. Augustine's College, Canterbury, in the 1953-4 term. Since his appointment to his canonry he has been adjunct professor of religion at Columbia University, New York.

Things Worth Seeing In Toronto...



The "New Fort" completed in 1841, consisted of a series of stone buildings grouped around a parade square. It received the name "Stanley Barracks" in honour of Lord Frederick Stanley, Governor General of Canada (1888-1893). The one building remaining was originally the Officers' Quarters, and is now the Marine Museum. It is accessible through the Exhibition grounds and is open every day except Monday.

ANGLICAN BOOK CENTRE
600 JARVIS ST., at BLOOR

BOOKS BY YESTERDAY'S SPEAKERS

Rt. Rev. S. F. Bayne	
SPACE AGE CHRISTIANITY	\$4.95
MINDFUL OF THE LOVE	3.00
IN THE SIGHT OF THE LORD	2.75
Our world seen through the eyes of Christ	
ENTER WITH JOY	3.85
Reflections on Worship and the Word	
CEYLON NORTH INDIA PAKISTAN	1.70
CHRISTIAN LIVING	2.20

RECOMMENDED BOOKS ON THEME V

AGENDA FOR ANGLICANS by Dewi Morgan	1.95
ANGLICANISM IN HISTORY TO-DAY by J. W. C. Wand	8.25
FRONTIERS OF THE CHURCH by H. G. G. Herklots	8.25
ANGLICANISM by S. Neill	1.25

OTHER PUBLICATIONS

STRANGERS NO LONGER by Peter Day	4.35
A layman's book on the hard realities to be faced in any effective Church union, and the complex nature of his own Church as well.	

There are Prayer Books in red and Prayer Books in blue, White for the bride, the Confirmees too, Small print for the small fry, large for the aged, Come in and see them, you're being paged.

Another Date For 20 Youth Delegates

Almost half the 45 youth delegates who have been attending the Anglican Congress have accepted an invitation to attend the National Youth Conference of the Anglican Church of Canada at Huron College, London, Ont., from August 24 to 31.

They will have the opportunity to meet approximately 100 young people of both sexes from all parts of Canada, to whom it is hoped the youth delegates will communicate their impressions of the Anglican Congress.

Two other Congress delegates will take a leading part in the Youth Conference sessions. They are Canon H. G. G. Herklots, delegate at large from the Church of England, for which he supervises the training program for teachers for church schools; and the Rev. Jack Bothwell, rector of St. James', Dundas, Ont., the clergy delegate from Niagara diocese.

Preacher At Cathedral

Canon Herklots will preach at the opening service in St. Paul's Cathedral, London, Ont., and Mr. Bothwell will deliver the theme addresses on "The Christian and the Modern World". Nine seminar groups will probe into this theme under the leadership of Canadian Anglican specialists.

A trip to Stratford to see Shakespeare's "Comedy of Errors" at the Festival Theatre has been arranged for the Wednesday evening.

The executive secretary of the Christian Drama Council of Canada, the Rev. Gordon Parker, a minister of the United Church of Canada, will conduct an evening workshop in his field; and Elwyn Davies, organist and choirmaster of St. Paul's Cathedral, London, Ont., will lead one on liturgical music.

Gerry Robinson of Weston, Ont., dominion president of the Anglican Young People's Association, will preside.

CONVOCATION . . .

(Continued from page 1)

Perhaps more important had been the changes in the relation of theology to the world around it and to other disciplines of thought. In this process fear of theology losing its integrity in the process of liberal integration had brought about a significant return to the Bible.

The revival of Biblical theology had, however, created its problems. There was a danger of living and speaking in a kind of vacuum so that in effect the theologian said nothing. For this reason there was a need all the time to be looking into the secular world for what he would call "gropings", Dr. Ramsey said.

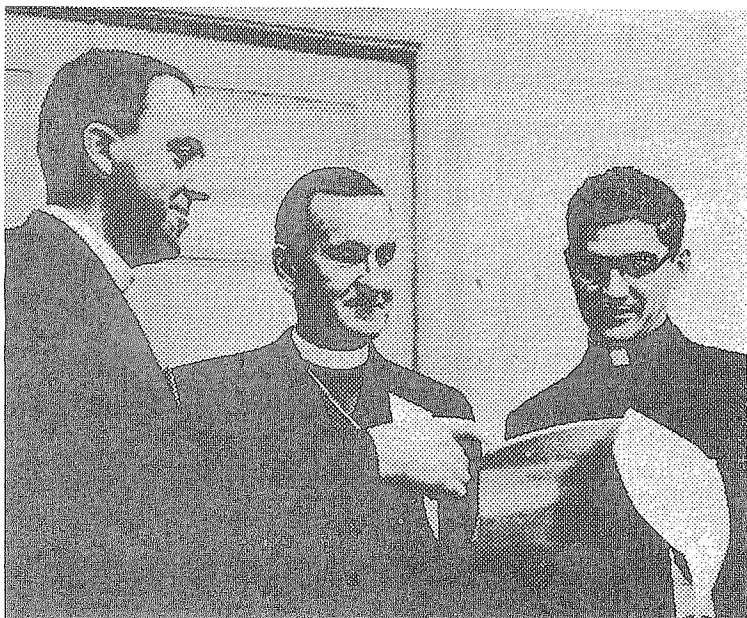
If theologians could put themselves alongside those outside the Church who were groping for righteousness (though they would not put it in those words) they would find in these gropings very often altars to an unknown god.

Plea To Theologians

The Archbishop addressed two special pleas to theologians: that theology be always careful to retain its own integrity and depth by a continued study in detail of the Bible and of the great teachers of the past; and that they always give a place to the spiritual life.

Study of the great masters of the spiritual life was especially needed because there was in the mystical element of Christianity something which was available to every man; because the psychology of spirituality provided a useful balance to the increased emphasis on the value of clinical and pastoral psychology; and because the real problem of "religionless Christianity" assumed that religion belonged to immaturity.

"What we chiefly learn from mystical writings is that man becomes mature as he recovers that elemental art of converse of the creature with his Creator", Dr. Ramsey said.



Discussing the Congress informally are (l-r) Fr. Yvon Desrosiers, personal press representative of Paul Emile Cardinal Leger, Archbishop of Montreal; the Rt. Rev. O. L. Loring, Bishop of Maine, U.S.A.; and Fr. Emilien Lamirande, OMI, from the University of Ottawa, representing the Most Rev. M. J. Lemieux, R.C. Archbishop of Ottawa. (Canadian Churchman Photo).

Moving Event At Hostel

On Friday evening eighty-eight year old Bob Pinkhorn of the Church of the Good Samaritan, Toronto, presented a cheque for \$180 to the Ven. Philip J. Mbatha, Archdeacon of Zululand.

"The Church of the Good Samaritan" is a home for elderly men, and the cheque represents the fruit of much devoted giving by its residents.

The Bishop of Zululand has been unable to attend the Congress, but the Archdeacon brought his greetings, and accepted the gift on his behalf.

In his speech of thanks the Archdeacon said that this gift, which is to be devoted to the Bishop's Catechists' fund, is all the more remarkable and useful because it has been given from limited resources. He said that he envied all those who had shared in making it, because of the promises of Christ to those who give.

BAYNE . . .

(Continued from page 1)

through a door into a greater unity than even the great brotherhood we now have", went on Bishop Bayne.

"I say, in all this, 'if mutual responsibility is accepted by our churches'. It may be that you, in this Congress, will want to add your support to what the heads of our churches have asked. If so, God be praised. But let us count the cost before we do so.

"Mutual responsibility means the end, once and for all, of any confessionalism or neat denominationalism. It means the end of cautious and sometimes insincere sparring with the issue of unity. If you add your support to the summons let it be as people who have counted the cost and will not turn back".

Bishop Bayne spoke of the financial need in the new developments envisaged, and named three different kinds of funds. First, a new church required a sufficient dowry to provide building funds and set up the simple structure of administration. To this needed to be added, secondly, loan funds and thirdly an inter-church development fund to which all could contribute.

A commanding need of all churches was to look outward and to stop thinking so much about themselves, Bishop Bayne said. We should not keep our ecumenical concerns and our missionary concerns in separate compartments but organise ourselves around our mission at home as well as abroad.

"The sum of the problem is that we are organised so that our main energies are inescapably devoted to our self-perpetuation. Anything less true to Christ I cannot imagine", he declared.

WHO GOES HOME?

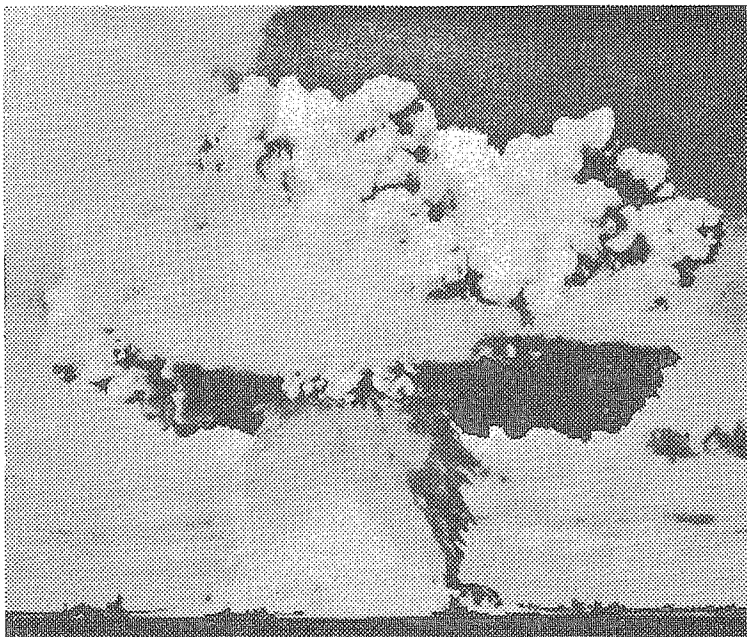
Mr. S. M. Yoshida, lay delegate from the diocese of Tokyo, would like a ride to Geneva, New York, at the end of the Congress. (Phone 239-7492).

Mr. and Mrs. J. K. Nara, from the diocese of Osaka, would like a ride to Buffalo, August 24. (Phone Ho. 6-4614).

A direct link between the Home and Zululand is supplied by Mr. D. G. T. Williams who formerly lived and worked there, but who now, as a lay-reader, regularly conducts services in the Home's chapel.

Stimulus to the giving project came from the Warden, Len Edwards, a burly ex-Liverpool (England) policeman, who operated a morning coffee shop for the men and added the proceeds to the gift.

This act, in which the poor gave to the poor in the Name of Christ, was for those present one of the most moving events of the Congress.



One symbol of the modern world that is ever around to haunt us is the mushroom cloud. Tension has relaxed a little lately but lasting peace will only come when the Cross has replaced the Cloud. Meetings like the Anglican Congress help to decide how soon that will be.

Korean Industrial Mission

"I don't want Church members! I want Christians," said the Bishop of Korea, the Rt. Rev. J. C. S. Daly, in a sermon on Sunday at St. Mary Magdalene's, Toronto. He was referring to the response of his diocese to the challenge of Korea's rapid industrialisation.

In the town where I live there were only thirty families eight years ago, said the Bishop. "Now there are thirty thousand people."

Daily Offerings Will Be Shared

The dean of Toronto and his churchwardens have decided that overseas missions should benefit from the offerings which have been made in St. James' Cathedral, Toronto, during the Anglican Congress.

One half of all the offerings received at the daily Communion services; the choral services of Mattins and Evensong; last Sunday morning's service at which the Archbishop of Canterbury preached; and the closing service of the Congress Friday afternoon will be devoted to missionary work.

Key Laymen To Stay Behind For Another 48 Hours

As a follow-up to the Anglican Congress, an international consultation to explore the layman's role in stewardship and evangelism will be held Friday until Sunday in the Territories Room of the Royal York Hotel.

To involve 50-75 key laymen from all over the world, the consultation has been called by the Rt. Rev. Stephen F. Bayne, Jr., executive officer of the Anglican Communion. It will be held under the joint auspices of the Divisions of Laymen's Work of the Protestant Episcopal Church in the U.S. and the Anglican Church of Canada.

Keynote speaker will be the Rt. Rev. Chandler Sterling, Bishop of Montana, who will speak at the consultation's opening session, a dinner meeting. At that time, Bishop Bayne will voice a general welcome and statement of purpose.

During the two-day meeting, the Church of England delegation is expected to propose the organization of a world-wide federation for laymen.

"It appears likely that we will achieve some kind of a federation or at least the beginning of one, although I'm not sure that a detailed organization can be set up this early in our international history," the Rev. Dr. Howard Harper, executive director of the Division of Laymen's work of the National Council of the Protestant Episcopal Church, said.

General chairman of the consultation will be Hugh C. Laughlin of Toledo, Ohio. Mr. Laughlin is chairman of the American church's General Division of Laymen's Work.

Canon W. E. Hobbs, director of the Department of Information and Stewardship of the Anglican Church of Canada, will lead a session on stewardship and discuss "Your Partnership in the Gospel."

An evangelism session will be led by the Rev. Jack Clough, rector of St. John's, Peterborough, Ont. Mr. S. K. Welch, an attorney in St. Catharines, Ont., and vice chairman of the Canadian Church's Division of Laymen's Work, will summarize the consultation during its closing session on Sunday morning.

Also at Bishop Bayne's invitation, two other weekend consultations—both follow-ups to the Congress—will be held in the Royal York Hotel. They will deal with ecumenicity and liturgies.

Rivals' Revival Seen In Figures

Some figures illustrating the revival of some of Christianity's rivals among the great religions of the world have been given to the press by two of the speakers.

Professor Y. Endo of Tokyo said that one Japanese Buddhist sect had increased its adherents from 5700 households in 1951 to 3,300,000 households in 1963.

The Rev. C. E. Tuboku-Metzer of Sierra Leone said that the number of Moslem mosques in Sierra Leone's capital, Freetown, had doubled during his lifetime.

Bible Societies' Head Given Lunch

The Canadian Bible Society held a luncheon during the Congress to honor the Archbishop of York, who is the President of the United Bible Societies, an organization under which the work of all the Bible Societies is co-ordinated.

Dr. Coggan alluded to the fact that many doors are closed today to the work of the Bible Society, but went on to speak about those which were now wonderfully open.

There is the "Door of Peace", comparable in many ways to the first century of the Christian era, when the Pax Romana made the spread of the Gospel possible.

There is also the "Door of Population", in connection with which His Grace spoke of the challenge and opportunity presented by the famous "population explosion".

There is the "Door of Literacy", a door recognized by Communism, which has spent five hundred million pounds per year to take advantage of this door.

There is also the "Door of the Coming Together of the Churches". The Archbishop reminded his hearers that the British and Foreign Bible Society had been the pioneer in ecumenism.

Finally there is the "Door of the Coming Together of the Bible Societies". Some two dozen national societies work through the United Bible Societies.

Today's Speaker's Voice On Record

The voice of Canon Howard Johnson, today's theme speaker, describing his 730-day journey of 200,000 miles to observe Anglican life in 80 countries, is heard on a 33 rpm recording which accompanies an 89-frame filmstrip called Highlights Of An Anglican Odyssey.

The Anglican Book Centre, 600 Jarvis St., Toronto, offers a package deal—filmstrip, recording and utilization guide including suggested questions for discussion—for \$13.45.

GROUP 99 AGAIN

Group 99, the unofficial discussion group set up by non-members of the Congress, continues to meet every afternoon from 2:30 to 4:30 at St. George's Church, 205 John St., and will do so today and tomorrow. All visitors are welcome to attend. The main information desk has information about how to get there.