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THE CATECHISM . . . 86

"HE WILL BE MERCIFUL UNTO US"

THE answer to the question "What distress thou in this prayer?" continues, "I desire . . . Our Heavenly Father to send His grace unto me, and to all people . . . and I pray unto you, . . . and He will be merciful unto us, and forgive us our sins."

First, that He will be merciful unto us.

Merciful means full of mercy or exercising mercy. Mercy means tenderness and forbearance in sparing an offender one's power. It also means clemency or compassion.

It refers not only to ourselves but to "all people." It tells that we cannot pray that God will be merciful to us unless we are willing to be merciful to other people.

Our Lord made this quite clear in His Parable of the Unmerciful Servant.

A man, He said, owed his king a great sum of money but when the time came for repayment he could not meet his debt.

The king forthwith ordered that he and his wife and children be sold as slaves and his goods and possessions realigned so that the king might have his money.

The debtor fell down before him, beseeching him to have compassion on him saying that he would wait just a little longer, or he would pay the amount, full.

NO COMPASSION

The king took pity on him and spared him, forgiving him all his debt. Now the debtor likewise had a man indebted to him though the sum was but a small one.

He went immediately to him and laying hands violently upon him, demanded instant repayment.

When he fell down before him, beseeching him to have compassion saying that he would wait just a little longer, or he would pay all he owed, the unmerciful servant refused him mercy, he cursed him and left him from sparing him, had him sold.

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east into god until he should pray, "Thy God, who is the Father of the King, be merciful to me, and to all people . . . and I pray unto you, . . . and He will be merciful unto us, and forgive us our sins."

Our Lord concluded, "So likewise, if our Heavenly Father do also unto you, if ye from him to withdraw from the mercy He would otherwise have given."

We can never ask God to do for others and if we refuse another the pity, compassion and forbearance we have craved from God ourselves, He has no obligation to begin again with the mercy He would otherwise have given.

GOD'S CHILDREN

We are all God's Children. He created each of us, redeemed each of us, and is willing to sacrifice each of us. He is the Head of His Household. We are all equal in His eyes. He is the Father of all His children who are our brothers and sisters in Christ.

In his biographical novel of the life of Michelangelo, the artist, the English writer, John Ruskin, tells how, one of the great days in Florence, the people were gathered together for Mass in the cathedral.

At their head stood the Pope. In his took the opportunity of moving among the crowd and stealing the purses and the jewels of the rich.

One day, he discovered, an angry cry went up, violent hands were laid on him, and he was carried off. The Cardinal, the Captain of the Guard where he was, was told that the Pope had been murdered so vociferously, he was described as having been thrown out of a window in the guardhouse.

A few hours later there came the news of the Pope's death. A tremendous wind which destroyed the decorations for the festivities and put an end to the amusements which had been planned.

In the Kyrie Eleison, the people had prayed, "Lord have mercy, Lord have mercy," but had refused the very mercy they were asking for themselves for their offences against God to the King, who offered against them; and because they had refused to be merciful, they sought for themselves God's judgment and warned them by sending the storm, that they could not have what they would not give.

INDIFFERENCE

The storm was no coincidence. God has kept the weather under His own hand; man may try to obtain rain by his prayers, but he must wait for the right kind of rain to appear or all his effort is wasted.

God frequently uses the weather to teach us a lesson. Man's indifference to the weather is frequently a measure of how far he has drifted away from God, but so great is God's love for man that He will not let him drift away without warning him in every way to recall him.

Return, He Jude Herasim said to Israel, "I am merciful, shall the Lord be angry, and I will leave you backslidden."

The Prophet Micah wrote, "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God," while our Lord Jesus Christ said, "Be ye merciful: for thy shall obtain mercy."

We may not ask God for His mercy. His compassion and His forbearance if there is

By FRANCIS JOHN BREWLEY

even one person or one type of person to whom we would refer mercy, our compassion or our forbearance.

Secondly, we will not forgive us our sins.

Our Lord said, "I will forgive us our sins, God to be merciful to us, we also ask Him to forgive our sins. We may understand this a little better if we think of what forgiveness means.

"When we forgive anyone we forget the offence and leave the offender to begin again with his misdeed put right out of our minds."

There is no real forgiveness where there is a continual remembrance of the offence. To say, "I will forgive, but I will not forget," is a contradiction in terms. To be forgiven, we must be willing to forgive completely.

"I, even I, said that blot out of my remembrance for Mine own sake," God bade Isaiah tell the people and will not remember thy sins."

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our trespasses as we forgive those who trespass against us; they should, for they know too well the atrocities and cruelty the Germans were practicing against them and thought it only reasonable to forgive them. Again and again they started the prayer and each time stopped at this place. They heard a man's voice join in firmly, without wavering, and steadily on to the end of the prayer.

FORGIVENESS

Turning we see their King. He knew that if they refused to forgive, God could not forgive them; and that God could only blot out of His mind what they forgive. He could not forgive them unless they forgave.

We cannot ask God to forgive us if we refuse forgiveness to others. There is a story of a Norman Knight who brought his enemy into a church, where he had laid his sanctuary.

The church was empty, his enemy defenceless and at his mercy. In front of the altar burned the perpetual light to remind us to pray for the Presence of Our Lord in His church.

The Norman soldier knelt behind Henry II and supported him, but John of Oxford, 11th-century New England politician, supported the King for the same reason.

John de Gray, 1206, a Norfolk knight, was a favourite of King John who nominated him Bishop of Exeter. He was a Papulist, 1212, Papal tutor, and a supporter of the Pope. He was described as having been thrown out of a window in the guardhouse.

A few hours later there came the news of the Pope's death. A tremendous wind which destroyed the decorations for the festivities and put an end to the amusements which had been planned.

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down at the side of his enemy and rose up his friend willing to forgive and ready to forgive and get all his offences; his former enemy was ready to do the same. Neither could ask God's forgiveness and refuse his own forgiveness.

Finally, we pray God to help us to obliterate its consequences, and gracious, long-suffering, and plentiful in mercy and truth."

"If, Thord, will be extreme mark, we could spare Him with mercy and forgive him from the pit of corruption; for Thord, my sins be his Thord."

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SMALL AD PROJECTS

A.C.C. SERVICE

A short list of Inter-Church Ad projects, ranging in amount from 20 dollars to 500 dollars, is available to Church and Life groups wishing to work for overseas ad programmes.

The list, based on the current year's Inter-Church Ad project, is available to Inter-Church Ad Secretaries in each State.

Project range over South-East Asia from India to Viet Nam, New Guinea, Thailand, and Indonesia.

Each list include 250 dollars to sink a well in India; 30 dollars for a midwifery kit for use in Viet Nam; 125 dollars for equipment for a member of a Viet Nam nursing service; 150 dollars for a scholarship grant to a medical student in Indonesia.

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HELP FOR TEACHERS AT BUNDABERG

BURNETT DEANERY CONFERENCE

FROM A CORRESPONDENT

Bundaberg, October 3

Miss Phyllis Lusk, Diocesan Sunday School Organiser of the Department of Christian Education in Brisbane, visited Bundaberg recently for a conference of Sunday school teachers in the Burnett Rural Deanery.

The title of Miss Lusk's address was, "Teachers and Children Learn Together". She spoke of the influence of a particular teacher in her own Sunday school days.

Though she could remember little of the techniques used by the teacher concerned, the thing that had remained in her mind was the fact that the teacher really cared for the children in her class, and she shared the lessons with the children, not handing them over to them.

Miss Lusk continued: "Do the same opportunities exist today? The answer is 'Yes', but most often we teachers do not make the lessons such as they are with the children, we learn what is behind a child's questions and the fact that often questions asked by children are 'surface' questions which are an indication of deeper things which are behind them."

There is a need for the teacher to look beyond the surface and reach the real heart of a child. This is the key to successful teaching.

One use of questions in our teaching is important. Care must be taken in the asking and framing of questions. These should provide the children with an opportunity for thinking things out for themselves.

Children learn by doing. It has been proved that they remember more of what they see or hear. A teacher will rob children of the joy of being creative and of the great deal of work for them.

More participation by the children in the lesson has been shown to be valuable in recent years. Thoughtful and prayerful prayer by the lesson leader is essential for effective teaching.

The G.B.R.E. teaching series has brought our teaching methods up to date. It uses the things in the everyday world of the children. Our Lord in the Gospel narrative used the things nearest Him to get His message across.

He has seen particularly in His parables. His hearers were encouraged to think and to make discoveries for themselves.

DOWN-TO-EARTH
When they asked questions, they were helped to find the answers for themselves, instead of being told them direct. People were encouraged to think things through, and this brought results in teaching.

How often do our lessons leave the children feeling that they have learned something which will strengthen their lives?

How often are our lessons merely words that are not resonant to their needs, or to their daily experiences?

The down-to-earth situations in the G.B.R.E. series provide opportunity for discussion, and the teacher will be surprised at what he learns about the children and their attitudes to life.

In a lesson about Jesus going to the cross, a boy said, "I don't learn much when I go to school, but I do learn because Jesus is there". But the teacher who teaches

these lessons learns a great deal about the individual child. If care is shown and real interest taken, the children will be heard to say one day, "The teacher who loves us is back with us today."

Week by week every teacher is involved in helping children grow in their relationships with God and each other.

SHARING

Relationships involve at least two people, and there must be mutual sharing if the relationship is to grow and develop into something worthwhile.

Graded sessions for teachers followed. These were led by Miss Lusk, Mrs A. L. Gillespie, Miss K. Evans, Miss V. Herman and Mrs W. Heron.

At the conclusion of the conference, the teachers moved into the parish church where a service of thanksgiving, led by the Reverend A. L. Gillespie, supported by the leaders in the following remarks, and concluded with prayers and the blessing.

A CARCADE WAS FEATURE OF KOOYONG ANNIVERSARY

FROM OUR OWN CORRESPONDENT

Melbourne, October 3

A feature of the fiftieth anniversary celebrations at Kooyong, Diocese of Melbourne, on September 25, was a carcade.

The first services in the parish were in the morning. The feature of the afternoon was a carcade. Seven cars, led by the vicar's with banner floating, and followed by the vicar's and seven other cars, being the opening concluded with a parish social and concert.

The procession began at the foundation stone of the church, then went to the site of the old vicarage, where the original services were held, and which later became the site for the Preparatory School of Scotch College.

At each point, a station was made, and a church member read a short historical citation, followed by suitable prayers.

At each point, the relevant hymns from the original service were sung.

The carcade led to a special station, where, at 4 p.m., the "Fifties Five" in ten minutes was held in a special service, and a church member read a short historical citation, followed by suitable prayers.

Over 300 were present, and joined in a modern English Evening Prayer supplied by the Reverend G. J. Ward.

He was in attendance, and

OUR LADY OF WALSINGHAM
FROM A CORRESPONDENT
Adelaide, October 3
The annual Synod of St. Stephen's Cell of Our Lady of Walsingham was held in St. Stephen's Church, Adelaide, on Saturday, October 1 at 5.30 p.m.

This year the local commemoration falls on the exact day of the dedication of the Lady Chapel within the restored Holy House of Nazareth.

The vicar and the Reverend Sister, Miss S. George, Malvern, had a dialogue conducted in the vicar's with banner floating, and followed by the vicar's and seven other cars, being the opening concluded with a parish social and concert.

The Vicar of 'All Saints' was the Venerable W. H. Graham, Archdeacon of Kent.

ALL SAINTS HEADMASTER
FROM OUR OWN CORRESPONDENT
Bathurst, October 3
Mr R. S. Gebhardt, English Master at Sydney Church of England Grammar School, has been appointed Headmaster of All Saints' College, Bathurst.

Mr Gebhardt was educated at Geelong Grammar School and the University of Melbourne where he graduated LL.B.

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This year the local commemoration falls on the exact day of the dedication of the Lady Chapel within the restored Holy House of Nazareth.

The shrine was originally founded in the eleventh century and subsequently destroyed by the reign of Henry VIII, the shrine was rebuilt in the sixteenth century.

Our Lady of Walsingham shrine which since 1922 has rested in the parish church was carried in procession on October 15, 1931, to its new resting place.

OBITUARY

BISHOP W. E. ELSEY

We record with regret the death in Perth on September 25 of the Right Reverend William Edward Elsey, at the age of 86, second Bishop of Kalgoorlie, who resigned the See in 1950.

Graduating from Lincoln College, Oxford, he came to Australia in 1904 being made a deacon that year and priest a year later in the Diocese of London.

He served a ten-year curacy at St. Dunstan's, Stepney, from the date of his ordination until 1914 when he came out to Western Australia to be Warden of the Brotherhood of St. Boniface in the Diocese of Perth.

Five years later he was consecrated bishop and appointed to Kalgoorlie where he remained for thirty-one years. A Lambeth Doctorate of Divinity was conferred upon him in 1921.

During the war years of 1914-18 he served as Chaplain with the A.I.F. and came out of signing from Kalgoorlie he took part in the battle of the Somme in Albany and in Manjimup in the Diocese of Bunbury.

He was a member of St. Luke's, Cottesloe, St. Alban's, Highgate, St. Paul's, West Perth, St. Andrew's, Perth, and all in the Diocese of Perth.

Bishop C. L. Riley, who spoke at the funeral in St. George's Cathedral, Perth, said that a ten-year curacy in Stepney was a hard training ground where young priests learned their trade the hard way. No easy shortcuts for young men to become rectors of parishes as happened today.

William Elsey served and went on serving beyond what was his links with Australia, for the registers in Stepney contained all entries of births, marriages and deaths of seafarers including those who journeyed to and from Australia.

Another link with Australia was the Elsey Station in the heart of Australia. A word which the book "We of the Never Never" was written.

From the seafaring environment of Stepney he came out in 1940 to the scrubland town of Williams in the Diocese of Bunbury. But the terrific contrast between Stepney and Western Australia did not deter William Elsey because he had learned his trade.

More difficult days were to follow when he went to Kalgoorlie in 1919 to be the second bishop of that diocese. Ghost towns were coming into being even then in many parts of the goldfields and people were losing heart, but they had their new bishop, a man of prayer.

He was a man of prayer, but he was also for the time, light, but asked only for the moment to serve his Lord. He was resident in the diocese of Northam from 1941-44.

He was resident in the diocese of Perth from 1944-46, lived his life with no pretence at piety, and because of that he was trusted and respected.

He is survived by his son, Mr. Elsey, his wife and family.

His only task was to show God to the world.

To his widow and son Bishop Riley expressed the sympathy of many in Western Australia; he wanted them to know that the Church here was proud to do honour to the memory of Bishop Elsey.

His funeral, with clergy who Bishop Riley officiated at the service in the Diocese of Kalgoorlie acted as pall bearers.

THE REVEREND R. JONES

FROM OUR OWN CORRESPONDENT

Townsview, October 3

The funeral of the Reverend Robert Jones, who collapsed suddenly in Townsview, took place here on September 26.

Until last week he had been relieving in the parish of St. Charles, Muskay, during the absence of the rector, the Reverend A. F. Williams.

He returned to Townsview apparently hale and hearty, and died of a heart attack only a few days later.

Born in Glasgow, Scotland, he was of Jacobite descent and was apprenticed to the building trade.

In 1940 he was ordained and served in New Guinea where he was responsible for building the Cathedral at Dugra.

He later became rector of Tully in 1942. After a brief spell as Rector of Mirani 1954-57, he was chaplain at Palm Island from 1957-61.

He then retired to Townsview, where he was chaplain at St. John's South Townsview. His sudden death shocked the diocese in which he was greatly beloved.

He was buried in Townsview after a Solemn Requiem in St. John's, South Townsview, at which the Right Reverend Grosvenor Miles presided in the absence of the Bishop, the Right Reverend Ian Shevell at General Synod.

The celebrant was the Reverend W. Pearson, Rector of St. John's, and the paegey was preached by the Very Reverend Bernard Grimham, Dean of St. James' Cathedral.

The Dean outlined his years of service to the diocese and spoke of the many ways in which he was both a builder and a priest.

He described Fr. Jones as a forthright individual whose word was true and sincere, and whose unfailing witness of the Faith had strengthened the spiritual life of many.

The Cathedral at Dugra was a permanent memorial to him, he was a man of prayer.

The clergy of the diocese followed him to the cemetery, but the church for the cemetery. Many Requiem masses were offered for the parish churches throughout the diocese.

He is survived by his son, Mr. Elsey, his wife and family.



The old stables at St. Michael's House in June, 1964, after the collapse of the west wall during a freak storm. The building, restored and adapted to a new library for the Society of the Sacred Mission at Calcutta, S.A., by the Bishop of Adelaide on September 17.

The vicar and the Reverend Sister, Miss S. George, Malvern, had a dialogue conducted in the vicar's with banner floating, and followed by the vicar's and seven other cars, being the opening concluded with a parish social and concert.

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Our Lady of Walsingham shrine which since 1922 has rested in the parish church was carried in procession on October 15, 1931, to its new resting place.

The members of St. Michael's House and guests gathered in front of the restored and adapted stable block when it was dedicated as a new library for the Society of the Sacred Mission at Calcutta on September 17.

TROUBLE IN CENTRAL KERALA

By THE BISHOP OF MADRAS, CHURCH OF SOUTH INDIA
BISHOP LESSLIE NEWBIGIN

THE total number of Christians in the Diocese of Central Kerala is about 100,000. Of these, about one half come from the backward communities. Until about a century ago their ancestors were slaves. Many of them became Christians through the work of the Church Missionary Society which laboured for the abolition of slavery and the improvement of their lot. The name of the C.M.S. is greatly honoured among them.

The other half of the Christian community of the diocese is made up of converts from the hill tribes, and from some other communities, and of Syrian Christians whose ancestors came over to the Anglican Church from the Orthodox Syrian Church.

This last group, being in general wealthy and highly educated, provides the main leadership in the diocese.

In spite of efforts to improve the position of the Backward Class Christians, the gulf between them and the dominant Syrian group remains wide. Under modern conditions such great divergences of status and education are less and less tolerable.

For several decades there has been a movement of discontent but it has hitherto remained within the Church.

In 1964 a dispute developed between the Bishop and the Reverend V. J. Stephen on account of the latter's transgression of a diocesan rule forbidding the wives of clergy to take salaried employment. Mr Stephen was placed under discipline by the Bishop.

U.S. "BISHOP"

He was persuaded to join the "separate administration" of the Backward Class Churches and appealed to the C.M.S. and the Archbishop of Canterbury for recognition.

When Dr Carl MacIntyre of the U.S.A. visited Kerala, Mr Stephen got in touch with him. His movement became affiliated to Dr MacIntyre's organisation and obtained financial help from that source.

Later Dr MacIntyre arranged for V. J. Stephen to be consecrated by the Presiding Bishop of the Orthodox Anglican Church, an organisation which is not acknowledged by either the Anglican or Orthodox churches.

It is impossible to state how many have joined Mr Stephen's movement.

During my recent visit the figure which was given me both by the diocesan authorities and by a representative group of Backward Class Christians was 2,000.

The figure may be above this. Some who joined the movement have since been re-admitted to the Church at their request.

No other clergy have joined the movement.

The Christians from the Backward Communities who remain loyal to the diocese are nevertheless extremely critical of the diocese on the ground that it has failed to meet their legitimate demands.

A commission appointed by the synod has visited Kerala and made a very full report which is also critical of the diocese. The executive of the diocese has repeated these criticisms.

MELBOURNE WOMAN FOR VIET NAM

FROM A CORRESPONDENT

Melbourne, October 3
The first woman member of the Australian Council of churches and six member team to serve among refugees in Viet Nam, Miss Julia Seymour, was commissioned at a special service arranged in the Methodist Church, Croydon, Victoria, on October 2.

Miss Seymour, of Wonga Park, who trained and was on the staff of the Bethesda Club, did a further course in infant welfare in the Presbyterian Babies Home.

Miss Seymour will be responsible for youth work in refugee areas around Qui Nhon, some 350 miles north of Saigon. Mr David Titchborne, Anglican tradesman of Brisbane, and Mr Bruce Hansen, Baptist, a motor mechanic of Sydney, are now in Qui Nhon as an advance party.

UNUSUAL CHAPEL FOR R.A.A.F. DEDICATED AT UBON

A bamboo-lined chapel with teak wood and cane pews, jute floor coverings and wicker work light shades has been dedicated at Ubon, Thailand.

Members of No 79 Squadron R.A.A.F. based at Ubon attended the dedication service this month.

It was the culminating point of many months planning by several R.A.A.F. chaplains and airmen stationed at the Thailand Royal Force Base.

The actual building of the chapel was carried out by Thai labour under R.A.A.F. supervision.

The dedication ceremony was attended by American, Canadian and Thai civilians as well as Australian and American Air Force personnel.

An American Air Force choir, which included several Negro singers, took part in the ceremony.

MELBOURNE MUSIC

The ceremony at S. Andrew's Chapel, as it is now called, was conducted by Padre Donald Macrae, a Presbyterian minister who is R.A.A.F. chaplain at Ubon, assisted by an American Air Force chaplain.

Scots Church in Melbourne will play an important part in future services at the chapel. Because they cannot always rely on having their own music, the Ubon men have tapes specially made by the choir and organist at Scots.

These tapes will be used for Sunday services at S. Andrew's. At present the chapel is being used by airmen of Anglican and Protestant denominations, and approval is expected shortly from Roman Catholic authorities to have Mass celebrated every Sunday in the chapel.

FELLOWSHIP AND LITURGY

ANGLICAN NEWS SERVICE

London, October 3
The London Church of All Saints, Margaret Street, has announced special interest in St. Margaret's series of "Monday Evenings in Margaret Street" that it has arranged a second session to start at the beginning of next month.

It will have the general title "Growing up in Christ". "Let us speak the truth in love, so that we will fully grow up into Christ" (Eph. 4:15).

It shall have the same aims as last year — fellowship within the Church of England, within the Anglican communion, and within Christendom as a whole, and finally the union of all humanity in Jesus Christ.

Speakers will include Bishop Kenneth Sainsbury, general secretary of the British Council of Churches, Monsignor G. A. Tomlinson, administrator of Westminster Cathedral, and Canon Hugh Montefiore.

The series will include the celebration of the Scottish, Japanese and Bombay Liturgies, as well as the Liturgy of the Church of South India.

—A.C.C. Service

FIRST FIJIAN DEACON ORDAINED IN SUVA

FROM OUR OWN CORRESPONDENT

Suva, Fiji, September 26
The Ratu Laione Ooreve Vaki, after training at S. John's Theological College in Suva, Fiji, was admitted to the diaconate by the Bishop in Polytechnic Hall, Suva, on September 18.

The congregation consisted of Fijians, Tongans, Samoans, Europeans, Malaysians and Europeans.

Ratu (an hereditary title of princelands handed down from the first chiefs to land in Fiji centuries ago) Laione Vaki was the first Fijian to be admitted into Orders in the Anglican communion in the Anglican Church of the South Pacific.

This is due to the fact that

the Anglican Church has observed meticulously a sort of "gentleman's agreement" not to proselytise in the fields already belonging to Christianity in Fiji, of which the most prominent is the Methodist body. It must be noted, though, that men, mostly of high chief rank, who have gone overseas, have returned feeling very well disposed to the Anglican Church. Probably the greatest of these was Ratu Sir Lala Sukuna, who, before his death a few years ago, more than anyone shaped the future of modern Fiji.

The service and the feast later were attended by the Vunivalu of Bau, the Ratu George Kalabou, Tu'i Viti (King of Fikou), who, in a speech at the feast, expressed his pleasure at the multi-racial character of the event, all as one family under God.

GREEKS IN THE RHINELAND

ECUMENICAL PRESS SERVICE

Geneva, October 3
Seven Greek Orthodox priests are doing pastoral work among the approximately 65,000 Greeks working in North-Rhine-Westphalia. Their activities are supported by the Social Service Committee of the Rhineland Church. According to the publication "Diakonia", some 1,800 Greek couples were married and 1,300 children christened between 1961 and 1966.

NEARLY SOLD OUT!

PRAYER BOOK REVISION IN AUSTRALIA

The Report of the Prayer Book Commission appointed by General Synod, together with draft Revised Forms of Service, published by authority of the Standing Committee of the General Synod, has nearly sold out.

"The Anglican" has only 50 copies left, and these will be sold singly to individual readers.

CONTENTS

Report of the Commission	
Draft Revised Services:	
Morning Prayer	The Catechism
Evening Prayer	Confirmation
The Litany	The Marriage Service
Holy Communion	The Burial Service
Baptism of Infants	Thanksgiving after Baptism of older persons
Baptism of older persons	Childbirth
New Services:	
A Modern Liturgy	
Baptism and Confirmation of Adults	
Ministry to the Sick	
A Suggested Order for a Sunday Liturgy	
A List of Prayers and Thanksgivings	

A second edition will be published after General Synod ends on about September 30.

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The American Air Force choir which sang at the dedication of the R.A.A.F. chapel at Ubon, Thailand. The unusual construction of the chapel can be clearly seen in this picture.

RODESIAN COPIES

TO all outward appearances, a beautiful place, Salisbury is a Rhodesia city and the European business and residential area is separated from the industrial sections and the two large African townships by a convenient hill and by distance.

Life seems to be going on there as usual. It is true that petrol is both rationed and expensive and therefore the streets are quieter than usual, but despite shortages and a sales tax of 15c in the £1 on nearly all goods, household products and foodstuffs seem to be readily available.

In fact many products that were imported before U.D.I. are now made by Rhodesian firms, so that the economy is starting to move towards self-sufficiency. New buildings, which virtually ceased at the declaration of U.D.I. has recommenced.

However, this disguises a rapidly worsening situation, which may perhaps be seen in recent developments in education.

PRIMARY EDUCATION
The primary course of education for Africans has been eight years, and the completion of this was sufficient entrance qualification for lower-primary teacher training.

Up to the present time, there has been no specialised infant teacher-training, although four years are spent in infant grades. Further teaching is not in English for the first five years, which means that the best years for learning the language are lost.

One mission has been experimenting with teaching in English from the first day at school, this has not won widespread support although its success is undeniable.

The government has at last adopted the proposal to train infant teachers, but will only allow them to teach for 15 days of their year in order to obtain this training.

Teacher training institutions of which only two are government-run, are faced with the problem of re-training 6,000 teachers within the next two years, with no financial assistance from the government for this.

DISMISSAL DECISION
A recent decision to dismiss more than 3,000 untrained and temporary primary teachers means that during the first five years of schooling there will be only four teachers available for five classes.

This, and the reduction in the number of years of primary education, is a direct follow-on from a British Government refusal to give £5,000,000 for African education.

On the surface, the dismissal of untrained teachers and the reducing of African primary education to the same number of years as that for Europeans, should seem to be anti-discriminatory in fact.

In fact, there is no guarantee that the standard achieved in the African schools will be comparable to that in European schools.

While 95 per cent of the relevant age-groups are said to be in primary school, this only covers the first four years, after which the numbers fall off sharply.

This trend is likely to increase with the demand that all children go to school.

European parents now owe £100,000 in fees, but African children are expelled if they are not paid.

At present £10 per head per annum is spent on African children, the figure for European children is £104.

SECONDARY SCHOOLS
A new plan has been announced proposing to establish 300 new African secondary schools by 1970.

Up to date the government has been singularly tardy in school building, and 95 per cent of secondary education (and also teacher-training) is in mission

hands. This article, released by the Australian Council of Churches, is by Robin Burns who recently spent six weeks in Rhodesia as an Australian delegate to the International Assembly of World University Service, held in Tanzania, and as a member of an international work team in Burundi, the United Malawi, Rhodesia and South Africa.

Rhodesia, is moving towards South Africa's Bantu policy.

SCHOOLSHIPS
At the moment the future of the University College as a racial institution is in grave doubt, as a result of recent government intervention in college disciplinary procedures.

It is really only multi-racial in the broadest sense now, as African and European students, with the exception of a tiny minority, do not mix together, and new legislation indicates that the numbers of scholarships available for Africans will be reduced once more.

For some years now a group in Bulawayo has tried to introduce education for prisoners. This has at last been accepted but a qualified teacher who is a member of the Bulawayo Council of Churches and who has

been instrumental in planning it, has been forbidden entry to the prisons as the Council, as with the World Council of Churches, is suspected of "communist tendencies".

In general, it is felt that the average African is better educated and housed in Rhodesia than elsewhere north of the Cape.

A visit to a new African township reveals a mixture of single rooms, the homes for white families.

There is no electricity, and a cold water tap drips endlessly from the ceiling of the lavatory floor.

Dioceses of all sorts are, and one could wish for a return to the dignity of tribal life. The number of refugees in Zambia, Bechuanaland and Malawi is growing, and the already crowded prevention detention centres receive almost daily more occupants, under the newly-enacted legislation.

South Africa is yet not rival South Africa in its approach to the African majority of its population: the prevention of this should be a challenge to all responsible men and women.

AS IT HAPPENS

happily, unperturbed, outwardly at least by my late arrival.

Wednesday
In the year that the New Guinea Mission celebrates its seventy-fifth anniversary, I was assigned to read Professor Rogers' Shinn's writings on the lack of missionary expansion in the States last century.

"The Episcopalians could not fit their vision of the saving of the world, and the Presbyterians and Congregationalists could not still tolerate the liberalists, so they couldn't go either."

Thursday
I picked up a pocket-sized American book entitled "A Lifetime's Guide to Living Good". It was made for easy reading, like the minimalist stage props and set designs, it was dotted with cartoons.

How often one hears that the age of great preaching is dead, when it is the age of care, sympathy for the world, and the desire to have gone. Restore that, and any preacher worth his salt will do his best.

THEOLOGICAL CONGRESS HELD

IN ROME

ANGLICAN NEWS SERVICE

Rome, October 3

Some 1,200 Roman Catholic theologians met here on September 26 to begin a week-long congress of the "Theology of Vatican Council II".

In his opening address, the Pope was described by Vatican observers as the most important theological gathering since the council.

The congress has explored the theological implications of the council, the most important documents approved by the council and attempted to interpret them for the Roman Catholic world.

A letter read at the opening session by Cardinal Cypriani, the Pope.

Sound doctrine is always necessary for the correct guidance of the faithful, and to avoid those errors that attempt to demolish the foundations of the Church. Ecclesiastical discipline is based on theological principles.

The Pope said the congress would be exceedingly profitable because "renewing the spiritual affluence of the council. It then rendered more necessary than ever the study of the sacred Scripture."

MAINTAIN DOCTRINE
It would pour the religious unity of all believers in Christ and indicate to theologians "the way to be happy in the word of God and at the same time to listen to all the voices of the ecumenical of our time."

Cardinal Cypriani said the theologians to "maintain intact the heritage of the Holy Church."

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