



## THE CATECHISM... II

**T**HE first part of the clause of our dependence and humility says, "Give us this day our daily bread," the second follows upon it, "And forgive us our trespasses, as we forgive those who trespass against us."

God has given to each of us the health, strength, talents and abilities we require to do the work He wants us to do and in order that we may be strengthened in body and soul to do that work, we ask each day for our daily bread. It is when we do not use our bread for the good God has appointed, or when we abuse the health and strength He has given, or do not use our talents and abilities in His service that we must seek His forgiveness and so "forgive us follows upon give us."

This part of the Lord's Prayer is phrased differently in S. Matthew's Gospel and S. Luke's. S. Matthew has "forgive us our debts as we forgive our debtors"; S. Luke, "forgive us our sins: for we also forgive every one that is indebted to us"; and the Prayer book has the familiar, "forgive us our trespasses, as we forgive them that trespass against us."

## TRANSLATION

The reason is interesting. S. Matthew was writing for the Jews and used the word they could best understand. What in consequence of the Babylonian Exile, Hebrew as the spoken language began to die out, its place was taken by Aramaic. The Old Testament was translated and sometimes paraphrased into Aramaic and these versions were generally called Targums.

The word used in them for sin was debts and the same word was used in the Talmud which is the name of the fundamental code of the Jewish Canonical and Civil Law. So the Jewish readers of S.

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## GIVENNESS COMES FIRST

By FRANCIS JOHN BREWLEY

the people against him and the Bishop and papal Shalhs were still insisting on songs about them, then teaching Thorwald was an answer to the Shalhs.

The Bishop was reading a word, and said, "I am sure that you know what he had done and that God dropped upon the people." The Bishop said if he had not killed two men he was thinking of doing so and he would have done it had he had done, told him no Christian should seek his own revenge but should bear all things patiently for God's sake. Two years later, Thorwald's son Heoin going to cut firewood called a servant and told him kill him. When he told the Bishop, he said, "We stand for the Law of God's Law is the Law of Love. Thorwald knew it was wrong to kill or even to harbour ill-will against another. He stung deliberately and in stinging deliberately transgressed in the Cathedral.

"When ye stand praying, forgive ye, as ye have forgiven." He stung deliberately and in stinging deliberately transgressed in the Cathedral.

When the soldiers entered the Church to arrest him, S. Christopher stood between them and declaring no in that position he was straight to the Emperor, pleading for the life of the man

er... forgive your trespasses... it is our duty as Christians to forgive, and we shall continue to harbour ill-will against those who offend us. We must pray... Thirdly, Trepass and Sin... A trespass is an injury to another's person or property. To trespass is to go beyond the limit or boundary, to intrude into the domain of another.

A sin is transgression against the divine law.

**TOO POWERFUL**

When S. Chrysostom was Bishop of Constantinople he was Emperor had a favourite slave who had risen to a position where his power was such that he could bid and bid hamper the works of the Bishop.

The day came, however, when the Emperor discovered the real nature of his slave and sentenced him to death. He fled and sought sanctuary in the Cathedral.

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# THE ANGLICAN CHURCH AND NATION

Incorporating the Church Review

ONE MINUTE SERMON

"OUR LORD IS AT HAND"



## MORE TROOPS TO GO

The Government of the Commonwealth of Australia has agreed in principle with the Government of the United States to increase the number of Australian soldiers serving in Viet Nam by not fewer than a thousand additional infantrymen. These reinforcements, to be made in less than a year, will be made and have been promised for early next year, and in any case not later than May, 1967.

Our Government has also agreed to increase the strength of the Royal Australian Air Force in Viet Nam, and to dispatch combat troops to Thailand.

## NO FREEDOM HERE

One of the less attractive things about the Australian Labor Party has long been its apparent intellectual. Of course it is not solely an intellectual; it is ferociously quite nice. The most repulsive thing about it is its rigid, neo-nazi denial in practice of all rights to freedom of thought and expression to its members. To Christians, it is the individual human personality that matters most in this life. To those who know that the democratic process is all about, personal freedom of the individual comes first before all things. There would seem little that could be called either Christian or democratic about the A.L.P. today. It has killed the spirit which raised it half a century and more ago by childishly immature insistence upon mere ends in themselves. Its materialism and narrow discipline within the party, as a means, has become a reality. Power has come to be sought solely for itself, not for any other purpose.

The matter of CAPTAIN S. J. BENSON shows the A.L.P. at its intolerant. It happens that I do not share his views on Australian intervention in Viet Nam, though we have some sympathy with some of the aims of the present Select Committee which he has supported; but our sympathies are irrelevant to the main issue. That issue, it seems to us, is that party discipline becomes a price to be paid if it means that honest, able and courageous men are inhibited in speaking the truth as they see it. No small part of the reason for the present popularity of the Liberal Party is attributable to the fact that it does not expel such members as SIR WILFRID KNIGHT-HUGHES, MR W. W. MASTERS and R. C. WRIGHT — though the anti-intellectuals of South Australia came close to doing just that to another who preferred to think for himself, SENATOR D. C. HENNAFORD.

What the A.L.P. needs to learn, as a party, is that it will never command the support of most Australians in the same democratic spirit that it would be asked to show were it to form the government. It shows today not only far too little tolerance towards minority emphases within its ranks; but it creates these by its own failures of clarity and consistency in formulating policy.

## AIR MAIL

Ten years ago, you could post a letter in Brisbane or Sydney, addressed to a friend in Melbourne, and be sure it would reach your friend in Melbourne by train. Any letter posted in Melbourne was sure to reach Sydney within forty-eight hours at the most. If you sent such a letter by air mail, for a small extra charge, then you could rely upon it being delivered the next day, and sometimes on the same day. On the other hand, you often had to wait in those days any time from one or five hours to be connected to a telephone subscriber in another capital, and when you did finally get through you could not always be quite sure what the other party said.

Today, this is all changed. It requires no more time to call another city by telephone than it does to call a suburb. The quality of the transmission is excellent. The posts, too, are changed. All letters are now claimed to be carried by air. However, although travelling between capital cities has been cut by two-thirds, the time taken by letters between capital points has trebled. It is to be assumed that the letter posted in Melbourne on any Saturday will not reach Sydney until the following Wednesday — by air?

There are, we sense, a few votes to be picked up by some enterprising candidate who concentrates upon Australia's appalling postal services at the forthcoming election. They are, we are sure, appalling; they must be among the world's worst.

## "Everything which touches the life of the nation is the concern of the Christian."

—Dr Geoffrey Fisher

## Keeping Family TV Shows Clean

It is a pity that "good clean fun" is regarded so derisively by the producers of some Australian television programs. Parents against some of the crudities, even blasphemies, in the "family" programs a year or so ago eventually got their way. The Australian Broadcasting Control Board, too, has taken one or two steps in the past to ensure that such offensiveness does not occur. It is apparently possible for television producers to be given warnings of numerous Australian programs. We would consider that it, too, should see them?

We feel that what we see as the Labor Party is the only party in the country which has taken so much interest in the Sydney harbourside suburb. It is a pity that the nation has no real alternative to the Holt government. Harold Holt himself left the country on a business trip overseas since he became Prime Minister. He has taken months ago. His travels, first to Vietnam, then to Washington and London again for the crucial conference of Prime Ministers, have not been justified. But he is a man who has been in office having so few real political convictions on which to base an election year and so to have "looked ahead" in his career mood.

## It's Apparently Not Mr Calwell's Year

It doesn't seem to be Mr Arthur Calwell's year, even though he is 70. He is still healthy and hopes to win a general election three months hence. Take first the Birthday. One would have expected that to have been a pleasant, not very controversial occasion, and probably it was. Yet two Sydney morning newspapers could not resist the temptation to publish the "Telegraph" said that Calwell had been "invited" to dine with close friends and relatives.

## RELIGIOUS BROADCASTS

- MONDAY, SEPTEMBER 6: 8.30 a.m. A.E.J. — "The Rev. J. H. G. ..."; 9.30 a.m. A.E.J. — "The Rev. J. H. G. ..."; 10.30 a.m. A.E.J. — "The Rev. J. H. G. ..."; 11.30 a.m. A.E.J. — "The Rev. J. H. G. ..."; 12.30 p.m. A.E.J. — "The Rev. J. H. G. ..."; 1.30 p.m. A.E.J. — "The Rev. J. H. G. ..."; 2.30 p.m. A.E.J. — "The Rev. J. H. G. ..."; 3.30 p.m. A.E.J. — "The Rev. J. H. G. ..."; 4.30 p.m. A.E.J. — "The Rev. J. H. G. ..."; 5.30 p.m. A.E.J. — "The Rev. J. H. G. ..."; 6.30 p.m. A.E.J. — "The Rev. J. H. G. ..."; 7.30 p.m. A.E.J. — "The Rev. J. H. G. ..."; 8.30 p.m. A.E.J. — "The Rev. J. H. G. ..."; 9.30 p.m. A.E.J. — "The Rev. J. H. G. ..."; 10.30 p.m. A.E.J. — "The Rev. J. H. G. ..."; 11.30 p.m. A.E.J. — "The Rev. J. H. G. ..."; 12.30 a.m. A.E.J. — "The Rev. J. H. G. ..."; 1.30 a.m. A.E.J. — "The Rev. J. H. G. ..."; 2.30 a.m. A.E.J. — "The Rev. J. H. G. ..."; 3.30 a.m. A.E.J. — "The Rev. J. H. G. ..."; 4.30 a.m. A.E.J. — "The Rev. J. H. G. ..."; 5.30 a.m. A.E.J. — "The Rev. J. H. 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# CLERGY-DOCTOR CONFERENCE

FROM OUR OWN CORRESPONDENT

Adelaide, August 29

The second national Clergy-Doctor Conference was held here from August 11 to 14. There were more than a hundred members of the conference from almost every State in Australia. Those attending were almost equally divided between medical practitioners and ministers of religion.

Resident members of the conference lived at two of the university colleges in North Adelaide. Lincoln College and Aquinas College, and the general sessions were held in the R.M.A. Hall, Newland House, North Adelaide.

The general title of the conference was "Health and the Community".

A wide range of subjects, such as Training for Health Nurses in the Community, Mental Health, and the Community and Clerical Pastoral Education for the Parish Ministers, were covered by the speakers.

The president of the Adelaide Medical-Clerical Group, Father B. Bishop, welcomed the members at the opening of the conference.

The chairman of the conference was Professor B. Hesel, Mitchell Professor of Medicine in the University of Adelaide.

Incorporated in the programme of the conference was the question Paper League which was given under the auspices of the South Australian Association for Mental Health.

This lecture was given in the Memorial Hall of the University of Adelaide by Dr Howard Clinebell, who is professor of Pastoral Counselling in the Southern California School of Theology, Los Angeles, U.S.A., and who was one of the main speakers at the conference.

Dr Clinebell has served in Methodist Churches in Indiana, Illinois and New York.

He has also been a Hospital Chaplain and a Director of Pastoral Counselling Centres.

Dr Clinebell is the author of the well-known book "Understanding and Counselling the Alcoholic" and "Mental Health through Christian Community".

He is visiting Australia at the invitation of the clergy-doctor groups in Brisbane, Sydney, Melbourne and Adelaide.

A special guest of the conference was the Reverend A. C. Oomen who is Senior Chaplain and Head of the Religious work Department at the Christian Medical College Hospital, Vellore, South India.

Mr Oomen was born in Kerala of Syrian Christian parentage. He graduated in Theology from Kerala University, Trivandrum, South India.

He subsequently graduated B.D. from Serampore College (near Calcutta) and then worked for two years among the whites and strays.

He then had three years in the Children's Special Service Mission and subsequently was the staff of the Student Christian Movement in India.

He worked in refuge camps

## SCHOOL PLAYS

FROM OUR OWN CORRESPONDENT

Melbourne, August 29

During Education Week, parents of girls in the Junior School of Ivanhoe Girls' Grammar School were invited to a presentation of short plays prepared on class subjects.

Each teacher was producer of the play presented by the girls of her own form.

Plays were staged in the hall of the nearby Knox Presbyterian Church on Tuesday afternoon, August 16, the girls of the first three forms held the stage; the remaining three forms presented their own plays on the Thursday afternoon.

Many parents attended.

at the time of India's partition. After this he went to Uganda at the invitation of the Anglican Church to do inter-racial work.

He was subsequently ordained in the Anglican Church of Uganda and was on the staff of the Theological College, Mpigi, in Kampala.

He subsequently returned to Kerala and worked among the backward people.

He has been in his present position at Vellore for the past two years. He has recently conducted the first school for hospital chaplains to be held in India, and initiated a recent mission to the medical colleges led by Bishop Leslie Newbiggin, Bishop of Madras.

Mr Oomen has been invited to visit Australia for two weeks to gain experience in the field of hospital chaplaincy and clergy-doctor co-operation.

—ADRIAN NEWBY, permanent staff of the Queensland patient at the Queen Elizabeth Hospital, Woodville, South Australia.

# NEW THRUSTS IN PRACTICAL THEOLOGY MADE IN BRISBANE

FROM A CORRESPONDENT

Brisbane, August 29

An exciting new venture in Clinical Pastoral Training on an inter-denominational basis took place in Brisbane this month.

The five-day course included junior clergy and theological students from four denominations.

There were thirteen Presbyterians, six Methodists, five Anglicans and a representative from the Congregationalists.

The course supervisors were the Rev. Dr. R. Lee, Methodist, and the Reverend David Currie, Vice-Principal of S. Francis' College.

The course was conducted on clinical pastoral training has been trained for the Presbyterian ministry at the Theological Hall of Emmanuel College, Brisbane, for the past two years.

This year, for the first time other denominations were invited to participate.

The local Clergy-Doctor Group has been influential in encouraging its co-operation.

Four and a half days of the course were spent at S. Andrew's Hospital and one and a half days were spent at the Brisbane Special Hospital, Goodna, near Brisbane.

The purpose of the course was to enable the trainees to examine the elements in pastoral ministry to people in crisis situations.

The course was held at a supervised group discussion of the normal parish setting.

Each day was planned to include daily devotions led by one of the students or supervisors, a series of lectures by a doctor or other specialist professional personnel, a seminar with a supervised group discussion of the normal parish setting; ward visitation and the writing of case notes.

## A BALANCE

This provided a balance between the theory and the practice of clinical and general pastoral ministry.

One feature which was greatly appreciated by all who took part was the ecumenical nature of the course.

A spirit of fellowship and inter-denominational co-operation was fostered.

The realisation was shared that the Church is not a sect, but a Christian ministry are drawn from the One Source of Revelation, the Holy Spirit.

A further highlight was the opportunity given to hear Dr How-

ard Clinebell, an American authority in the field of pastoral counselling, well known for his studies in the past history of the alcoholic.

## HOSPITAL LECTURES

Professor Clinebell, visiting Australia under the auspices of the Clergy-Doctor Group of Australia, spoke at S. Francis' College on the subjects of "Counselling the Alcoholic and his Family" and "New Developments in Pastoral Counselling", with some reference to marriage counselling.

Other lectures during the first week included: The Medical Profession, The Medical Patient, The Aged Person as Patient, Obstetrics and Gynaecology, The Child as Patient, The Surgical Patient, and Social Service Resources and Reference Agencies.

Lectures at the Brisbane Special Hospital included such topics as: The Modern Psychiatric Hospital; Neuritic Illnesses; Psychotic Illnesses; Mental Illnesses Associated with Organic Impairment.

Demonstrations of such methods of treatment as Electro-Convulsive Therapy, Drug Therapy, Occupational and Industrial Therapy were given. Seminars were also held relating the work of the pastor to the various types of mental illness.

The course concluded with a seminar dealing with theological issues raised by the course.

We who took part are most grateful to the willing co-operation of the lecturers, hospital authorities and members of staff, it has been an invaluable introduction to a vital aspect of training for the sacred ministry.

This report has been prepared by the Reverend John Noble.

# HOLE MISSION EXPLAINED

FROM OUR OWN CORRESPONDENT

Melbourne, August 29

Last year a team of representatives from the Hole Mission and Extension Department of the Diocese of Melbourne visited almost every parish in the diocese, making contact with the vestries, and explaining in detail the income and the responsibilities of the department.

This year's follow up is on a rural deanery basis, by a series of dinners, to which the vicar and two representatives of the vestry of each parish have been invited.

The dinners are being spread over a fortnight, as there are now fifteen deaneries in the diocese.

Each gathering begins with fruit cup, followed by a delicious dinner. The Lay Secretary for Home Missions, Mr A. Curtis, then gives a brief résumé of the administration of the department, showing a consistent rate of income, but expenses that follow it up in balance.

INCOME SOURCES

A booklet then circulated to those present gives a clear picture of the sources of income, and the manner in which it is used. This makes clear the importance of adequate support from parishes.

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STARTING WITH THE conquest by the great Roman general, Pompey, Mr Minton Taylor takes the reader through a thrilling historical "background to Christianity" concluding with the death of the emperor Marcus Aurelius in 180 A.D., by which time the Apostles and their associates would have been no longer alive.

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"THE WORLD OF CHRIST", a publication of the Church of England Information Trust, is now on the printing presses and will be published on July 4. Orders should be placed immediately with the Book Department of THE ANGLICAN, G.P.O. Box 7002, Sydney.

GERALD STONE, who was a correspondent in Viet Nam for *The Australian* for three years, asks an answer to these questions:

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● will this war be for Australia a war without honour?

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## DIocese INCREASES M.R.I. EFFORTS

### WANGARATTA SYNOD ADDRESSES

During the past year S. Columb's Hall had trained four men for other dioceses, two of them Torres Strait Islanders for the Bishop of Carpentaria and one a student for the Bishop in Polynesia, the Bishop of Wangaratta, the Right Reverend T. B. McCall, said in his opening address to synod on August 21.

"We have taken these men on our own costs, as one way in which we can show our mutual responsibility," he said.

Bishop McCall said more men were being sent to work outside the diocese each year and in present little more was going on there than was spent in the diocese.

Last year \$12,000 went A.B.M., \$2000 to C.M.S., and smaller amounts to various other causes.

\$1,500 was sent to listed M.R.I. projects.

The bishop welcomed the appointment of Archbishop Laine as "a man of unusual ability and personal devotedness."

He also praised the appointment of the new Bishop of Riverina as "a man of rare ability and spiritual depth."

Bishop McCall said THE AUSTRALIAN newspaper had covered the Sydney environment particularly well.

"It is a paper that frequently irritates me in its editorials, and it sometimes is unimpeachable in its main silent about its attitude on various subjects that is the main reason for paying tribute to it here."

**FAIR VALUED**  
"His coverage of news is quite remarkable and I don't know where we would be without it as it is our only regular source of information."

"It takes a lot of courage to start a venture of this sort, and even more to keep going in the face of criticism and comparatively small circulation."

"Nevertheless I am sure that such a paper must remain independent if it is to retain its peculiar value to all."

The bishop said that the Church and Life Movement had done some good in some parishes, but in others it had caused difficulty and discontent.

He hoped that the diocese would soon be able to set up its own studies concerning the discerning of the spiritual life.  
"There are far too many unhelpful criticisms of the Church," he said. "Dedication is good, but much of the criticism comes from clunkers who are in office jobs and anti-specialised work is quite unhelpful. The chief for its authors have for so long been away from the life of the parish that they have forgotten what it is like."

The primary objective was to build up the worshipping life of the parish.  
The Hart Memorial Lectures were to be given annually by the diocese by some outstanding theologian or teacher, "not necessarily always an Australian, but preferably an Australian."

A clergy school would be combined with these.

**HART LECTURES**  
The first lecture was given by the Right Reverend F. R. Arotte who would speak on the Byzantine Church.

In his Pastoral Charge earlier in Holy Trinity Cathedral, Bishop McCall spoke of our call to show the world the effects of supernatural grace.  
Some "pious parties" he said tried to trim their theologies to suit what they imagined to be the mood of the modern world.

Others wanted to secularise the Christian faith entirely, "to do away with the parish and to reduce Christianity to a kind of ethics."  
The only way that had a claim on all was the adventurous way of the Cross.

The bishop spoke of the Religious Life with their talents in vows of chastity, poverty and

obedience, as positive ways of life, "as a public witness to the vital springs of supernatural grace in a world that desperately needs it."

The Religious Life was one of the "great vocations which should be put before every boy and girl as one of the many possible ways of serving God."

Religious communities were poorer houses of prayer, "their members were at the front of that life of prayer and indeed part of it."

However, busy churchpeople were being asked always how to develop their life of prayer and contemplation.

The lay should be able to show the world the joy of the supernatural life of the "real holiness is the state to which God calls each and everyone of us."

## ANGLIAN OF THE WEEK

Mr Charles was formerly a member of the Bush Brotherhood of St Paul 1952-54, chaplain of the Southport School 1954-56, and Rector of Woodford 1956-58, and has been a member of Christ Church S. Lucia, since 1958.

He is a member of the Diocesan Council, Diocesan Prayer Book Board and Diocesan Board of Christian Education.

He also well-known as the producer of the religious television programme "Anglican Magazine."

I HOPE the C.T.A.s were viewing A.B.C. TV Sunday night for "Just War?" Well introduced and well chaired, "Just War?" from the Adelaide studio.

## NEW RECTOR OF IPSWICH

The Reverend A. O. Charles, as present Rector of Christ Church, S. Lucia, Diocese of Brisbane, has accepted appointment as Rector of St. Paul's, Ipswich, and is expected to commence his duties at Ipswich at the beginning of November.

He is to take the place of the Reverend D. W. H. Shirley who is to become Rector of Christ Church S. Lucia, Melbourne, in October.

Mr Charles was formerly a member of the Bush Brotherhood of St Paul 1952-54, chaplain of the Southport School 1954-56, and Rector of Woodford 1956-58, and has been a member of Christ Church S. Lucia, since 1958.

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## TELEVISION REVIEW

was a copy-book piece of controversy. One thing that TV. can do well is this kind of face-to-face controversy where the real issues and real people holding personal opinions are opposed through a chairman who knows how to moderate.

A Unitarian trying hard to bring "the give in the facts" on Sunday afternoon. He was informed and moderate possibly and well presented, doing both — what a marvellous piece of religious controversy.

I think the Anglican priest was the star. Within the limits of time and audience, he was well aired, and, perhaps more important, he was well LISTENED TO. He was well packaged and gift-wrapped — a conclusion would have robbed this programme of its thought-provoking effect.

**FIRM OPINIONS**  
I'm sure that all our C.T.A. producers and directors could learn a thing or two from this programme.

An audience not interested in a group of persons playing acting at discussing sub-issues.

But when an audience is offered a choice between two or three informed people whose opinions are well aired and to be opposed, and a chairman who is not anxious that the "right" conclusion be reached, or even that the "right" persons are chosen to present the material, it will stay with it, write objectionable letters.

**RETURN FROM BURMA**

**INDIGENOUS BISHOP TO BE DICAN**

ANGLIAN NEWS SERVICE  
London, August 29

Four Anglians missionaries who were ordered to leave Burma have arrived in Britain, the United Society for Christian Propagation, the Gospel announced last week.

They are the Reverend Vere Wheeler, Miss Dorothy Lees, Miss Ann Rust, and Miss Margery Gillett.

Missionaries from abroad are now banned from entering Burma.

In a statement the U.S.P.G. said: "The Burmese government has made no secret of its policy to send all foreigners out of the country, and the English bishop and missionaries have been ordered to leave when their term would expire."

**BISHOP AH MYA**

"None of them sees their expulsion as a disaster, or as a move against Christianity. They point out that not just the missionaries, but the holders of foreign registration certificates were asked to leave."

The former Bishop of Myanmar, the Right Reverend Victor G. R. is also on his way back to England.

A former Assistant bishop, the Right Reverend A. H. Mya, will be enthroned this month as Burmago's first indigenous Diocesan bishop.

There is another Burmese bishop and eighty indigenous priests.

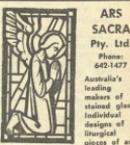
**BISHOP OF DURHAM**

ANGLIAN NEWS SERVICE  
London, August 22  
Canon T. J. Ramsey, Nethold Bishop of the Christian Reformation, has been approved by the Queen for the post of Bishop of Durham, to succeed Dr Maurice Harland, who resigns on August 31.

Professor Ramsey has been a Fellow of Oxf. College since 1951, Canon Theologian of Leicester Cathedral since 1944, and Director, Lambeth College in Theology, since 1964. He might better have been directly stated.

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## FAMILY WEEK AT KATOOMBA

The Church Missionary Society will hold during the school holidays, a Family Week at Katoomba, N.S.W., (August 28 to September 4).

Many family groups are planning to share in this holiday week on farmlands from Sunday, Donald Hood, a C.M.S. mission worker on farmland from India, will lead Bible studies.  
There will also be visits to other parts of the world

## to ADELAIDE SYNOD

The Synod of the Diocese of Adelaide will commence with Evening Prayer in St. Peter's Cathedral on Monday, September 5. The Right Reverend will deliver his pastoral address.  
The Synod Eucharist will be held at 7.30 a.m. in the cathedral.

The business session of synod will open at 9 a.m. in St. Peter's College Memorial Hall.



# DO YOU LOVE SUGAR IN YOUR TEA?

By CANON A. G. DUTTON, WARDEN OF S. PETER'S THEOLOGICAL COLLEGE, SIOGA, GELA, DIOCESE OF MELANESIA

ON Monday morning, July 25, the small launch, Joseph Atkin came through the surf at Sioiga just as we were finishing our breakfast.

A few minutes later a dozen students had got on board and were away, to be dropped, at intervals as the Atkin progressed north about Big Gela, to the schools of Big Gela and to the schools of Little Gela. By 11 in all at six different centres.

About an hour later a canoe with seven more people on board, including Fr. Peter Atkins, left to go down the Boli passage to Dadala where they disperse to three centres on Savu Gela.

Quietly, unnoticed, another party set out on their way on foot to visit the area near Sioiga. What was the cause of this dispersion among the Gelas?

The reason was that Education Week had begun and as the students of Sioiga will have much to do with schools when they returned, those who have not yet had any experience of the problems involved would gain valuable experience.

In some parts of Gela it has not been easy to get people to realise that the schools are their schools. That they belong to them for the education of their children.

There is instead a feeling that they belong to the school or the mission or the education committee, certain that the schools are "theirs" not "ours." It was hoped that this idea could be corrected.

This year thinks to the fact that Education week is broadcast and also given in the district newsletters, that people were prepared to do something about it.

But the people of Gela have a reputation, deserve it or not, for being slow to accept and leaving other people to do things for them.

In fact when the students returned to Sioiga and were given to report on the places they visited we have found that the response varied. In some places a wonderfully good response. But I thought that that up and let the men speak for themselves.

**ISOLATED SCHOOL.** Charles Welchman and Clement Jarvis visited the boys' range school at Hagala.

This is a very isolated school and with the exception of a few villages about a fair canoe journey or a lot of walking is not within reach of other villages.

In fact all villages are nearer to some other school. But in the sense that the boys' range is at this school, and that it is the biggest school, they are able to help itself.

As only a few villagers had names, Charles and Clement crossed the island to find out why, and found that the villagers living near our Technical Training Centre at Taromana had all gone to Korpura school from that village.

So they crossed back and did a canoe trip to Sioiga and found the villagers had come down to the school at Longridge.

Here they found for the second time an odd situation concerning daily prayers.

The backbone of the Church in Melanesia has always been the Catechist but at Gumi the students found that the villagers were not having daily prayers as the Catechist had given up making prayers some four months earlier, so no daily prayers. No one would press them to step into the breach.

A visiting priest had been told about the situation but he did not think that the Sioiga men knew their own district priests who would normally handle the situation. He was transferred and no replacement had yet reached the district.

At Rara the situation was somewhat different. Here when asked to say a prayer at the evening prayer would be they would say, "Oh there will be no prayers this evening, the church hasn't been swept."

But why no service? "Oh, Fr. Charles said that this is the church it is not swept. Some one must have prayed for us."

Melanesians are by nature legalists but they seldom seem to realise the traps that are in their own minds. How admirable to aim at getting no one present that every one attends, even though the faithful do.

**All schools under the control of the Diocese of Melanesia, those under the Diocesan Director of Education, those under the Diocese of Gela and Gela (which are entirely Anglican islands) are run by the Diocesan Education Committees. There are almost 500 schools of various types, the schools varying in size from some 20 to 100 pupils, with upwards of 200 pupils, and the smaller day schools some 10 to thirty pupils. The point to note is that the Diocesan Education Committee are based at Sioiga, a student at S. Peter's College.**

In the end Charles and Clement decided that they would visit the size of the school and help and so they went back themselves to the support of two small village schools, one of which is a small school with two classrooms.

Replacing them with a full staff instead of two men, but here, sadly, much more supplied to the school had no good answer.

Two students from Mala decided upon a small new school on Sandily, at Sioiga.

William managed to visit nearby villages on the first morning and then went with the boys.

Charles was left to organise the reluctant headmaster who didn't like saying what ought to be done.

Here the buildings were in good order and the people support this school throughout the year and it is in any case a fairly new school, so help was given with the school gear.

Here the biggest problem was that a number of parents take their children away in the middle of the year, so that the school has to be closed should return after holidays.

It was found that the school should not be closed by the parents' return.

Charles Tain and his name, Charles Liu was also present.

They were dropped on the northern coast but had to walk to the school. The school's boarding school had to have a very chequered history, with a headmaster who has faith in the school, who still carries on though once again abandoned.

The twins found that Michael Pelsouls had already made a start, so far so good. But no boy turned up.

So we decided that we had better visit all day on Tuesday and see what as many villages as possible. It was decided to take a good report back to Sioiga. It was thought that I was (to reporting).

They used the poster which showed some people mending a net, and the headmaster and some working in the garden. The poster was of education week and to try to change the idea of the school being their own.

But in the first village they had a quarrel with the headman who said that Michael Pelsouls had been to the school but he had never helped the school.

In fact he had got his people to make a garden, which he had to give to the school. But they couldn't have any more money.

After this encouraging beg the next village they encountered a minor local government official. Ah, but the school, some one with authority who we can enlist to stir up support.

## ONLY ON FRIDAY

So they talked to him. "I haven't any power today. I've only got power on Friday!"

Then some of the people were going off to make a tea. Some of them know what I mean—they had made some arrangements in the cemetery and were having the usual feast.

The people from this village along and on Wednesday the church people came to with the week with their own well with Stephen and they were well.

The next day they did only a little as well as only a few people came. On Friday however they completed a class, and on Saturday they were in one day including the kura (for girls).

So they decided to relax, and sing and dance in the evening, and after supper and evening prayers at which Charles Liu preached to the little children.

But then a rather drastic priest arrived, got the people into church again and harangued them for saying he was not playing his part in education week, instead of praising them for the work they had done.

When he had gone away the next morning Michael got the other Charles to preach again. I said Oh, no, three sermons is too many. But he insisted that he had to have a third sermon.

Perhaps as well in order to take the undervalued respect shown on them in their own country.

This area seemed to be the only one where there were any teachers at all besides the missionaries. In other areas all come to the common interest.

This was especially true in Sioiga where in one area the local council president was a school teacher, and in another school in his own village yet the people all wanted to help the boarding school at Tinsard, which had the greater number of students.

Again Canon Willie Parapolou got a great interest in the school and he bought used tin until after his marriage and he had to give up teaching, and he would like to revive the school. He had intended to encourage the people of his own village to help the boarding school at Tinsard, which had the greater number of students.

Not that everything in the general situation is still considerable problems. There are still villages where

there are large numbers of children of school age but not much before starting work. There is no day school within walking distance, because there is some reluctance to send children to boarding school.

School fees are another considerable headache. This is a great expense to give to the island and the school fees and raise the necessary revenue for education out of the local people.

But which withdrew in view of the slash this would have with general diocesan policy concerning school fees—and the Education Committee now finds through the failure to collect the estimate revenue that the council is by no means paying its full contribution towards education costs, that it is absolutely essential to collect fees in full even though there is a noticeable reluctance on the part of parents to pay up.

But the work was undoubtedly a great success. At Sioiga, on small Gela, six buildings were completed in a week, each village did a building of corresponding size to its population except Betaga.

The people from this village went home before the end of the week with their assignments incomplete but the others arrived to and finished it off for them.

**MUSIC BUILDING.** At Tinadiri, after a slow start—something like the speed with which the students got their first meal there, "We are

lived at eleven o'clock and the headmaster said "Wait for me to start before starting work and we waited and waited and waited about half past three got a meal on the people did a good deal in this school also. Buildings were repaired, desks mended, gardens cleared, a shirt built. But Big Gela takes both the prizes really.

Korpura must be handed the palm for the fact that three local leaders arranged and organised a regular jamboe there.

No less than 300 people were working three during the whole week.

Three dormitories were built, two classrooms made ready, big gardens planted, large tracts of bush cleared.

Less than two months before I had visited this school and found a teacher there and that was all there was in the midst of a decent and tumble-down site which was all that remained of a school after several months' neglect.

So the change could not have been more startling if it had been a magic wand at work instead of ordinary bush knives and axes.

Cecil at Longridge school had to settle two disputes: the first was about land and the second was about the school.

The second was much more serious. The young men were working on the scaffold leaving the thack on the roof.

There was a good deal of shouting, but it was all being ahead very well. It always

does if there is a lot of noise. But one of the maritahs of the village objected to Cecil "You stop those boys, they are only shouting like that because of the Gatuwa boys." So I said "Oh! Well, do you like sugar in your tea?"

When Cecil told us this story on his return to Sioiga he went on to say how he had explained to her that she had once been young and had her chance, but now she is married and old she should not stop young people having their opportunity.

Of course he meant that the old should let the younger generation have its head, and that ideas of social freedom will change.

All of us indeed may laugh and fun to sweeten life, but I think we can take his point a step further.

No Melanesian will drink tea without sugar; most in fact like a little tea in their sugar rather than sugar in their tea.

But what we were trying to do, what we are trying to do, and I hope I am now quite clear that much depends upon the efforts of local people in giving of their time and energy is not to provide a luxury for the people of Melanesia, but to give them the basic opportunity of a start in education that is the fight of all life.

To do this the Church here must see the continued support of those overseas as well as an extended effort on the part of its own people here the islands.

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