

Cranswick and Shevill (G.H. & I.W.). 1949. A New Deal for Papua. Melbourne and London: F.W. Cheshire.

"Carefully Laid Foundations"

Moreover from the earliest times the missionaries of the New Guinea Mission were faithful to what they regarded as a fundamental principle, viz., that they would spare no pains in giving the most careful and thorough training in Christian truth to these people. One of the most striking and significant features of a Papuan congregation is its division into 'hearers', 'catechumens' and 'Christians.' The 'hearers' consist of heathen folk who have begun to ask for the Christian way. During the hour of worship they are either squatting just outside a great wide door of the Papuan-built Church or they are taken to a school-house nearby for their special teaching. The 'catechumens' are those who are trained for Baptism. They have their place just within the western part of the Church with the font between them and the rest of the congregation. The catechumens always retire before the creed is said. For them there could be no reality in the saying of it. For this reason the 'sermon' or 'teaching' is always given immediately after the Gospel in the Communion Service. Heathen enquirers remain as hearers for at least two years before they become catechumens for another two years. This means that the training for Holy Baptism takes four years. In this way this missionary Church attempts to avoid that terrible burden and handicap to which is so often given the contemptuous name of 'rice Christians,' viz., Christians for what they can get out of it. These of course do slip through sometimes, but on the whole the Papuan Church is a Church of realism and therefore very healthy." (54-55)

Baptism: usually in a church: "The men and women to be baptised stand on the catechumens' side of the font until the actual moment of baptism itself. There are some parts of the service in which the congregation (sic) is addressed, and during these the celebrant turns to them with his ~~back~~ back to the catechumens. On the congregation side of the font stand the sponsors, one for each person to be baptised. At the Baptism each candidate is held by the right hand and bends over the font while water is poured over his or her head. As each is baptised he or she is handed to the respective sponsor, who leads the candidate through the Church to the step of the Altar and together they kneel down there, the candidate having thus entered the Church for the first time. After the last candidate has been baptised you find them all kneeling with their sponsors in the chancel. There the celebrant signs each with the sign of the Cross and receives each into God's family." (55-56)

Confirmation administered in the same careful way with the Bishop interviewing each candidate before the time of laying on hands so that they will know and trust him and know what the confirmation is about (56).

Some bullshit about confession. "A striking feature of this infant Church is the joy manifestly felt by its members in the experience of God's forgiveness. Life is mainly a very open business. It is natural and easy for these primitive folk to come and unload their ~~ix~~ sins and mistakes in confession" (57).

Also speak of how "real" the worship is and how Papuan mainly because the churches are Papuan in design (well at least made out of bush materials) and because the people wear traditional dress. Emph how happy is the thing. "Whether the service is the Eucharist, Matins or Evensong, it is always a happy hearty occasion. Those who have any duty to perform carry it out with complete reverence. The Papuan is a natural ceremonialist and is delightful in his lack of consciousness. There are of course grades of attainment in the art of worship as there are with white people, varying according to the degree of teaching. But never are you able to feel that the sceptics who talk sarcastically of Papuan worship as being a veneer super-imposed on lurking heathen preconceptions are speaking the truth." (58)

e.g. of transformation is dancing "The Papuan love dancing as as the Australian does, and he always ~~sings~~ sings when he dances. He also loves 'dressing up' even more than does the Australian. In heathen days when no death was ever regarded as a result of natural causes, and ~~was never regarded as a result~~ when it was considered that vengeance for a death had to be visited upon someone, the dancing was often designed to portray triumph over an enemy, the exorcising of evil spirits, or the convicting of one supposed to be guilty of crime. To-day in Christian areas this is changed. The figures of the dances now have as their subjects the catching of fish, or the paddling of a canoe, or the hunting of wallabies, etc. The joyous laughing faces of the dancers are a witness to one of the great triumphs of Christian evangelisation. Christianity does not denationalise these people. They retain their dancing and many other national customs, but these are transformed, and fear and dread are changed into happiness and joy. You only have to see these things to realise what a scientific triumph missionary work is." (59)

Teachers:

- paid 5s. to 10s. a month depending on experience and size of family
- policy not to place them in their own villages
- Licensed Teachers trained at Dogura "efficient men with clipped hair"
- Village Teachers - who picked up information during own schooling

One Chapter on Women and Marriage: makes the point that the women find it harder to pull themselves out of the system than the men do

- generally sees the Mothers' Union and the Guild of St. Mary as liberating forces

Also stuff on Assisi (sic) cult which they explicitly identify with cargoism with the addition of some Christian elements. Seen as a psychological reaction to the wealth of the white man -- it will go away through the strong response of the church to heresy and through the better and equal treatment of Papuans by whitemen in the country.

General impression is that these two men were very ~~well~~ poorly informed.

Generally pushes for a liberalising programme of allowing gradual involvement of Papuans in their own country. The experience of the War menans for the OPapuans that they cannot go back.

Bishop Cranswick of Gippsland and Rev Ian Shevill put this thing together based on a trip of 3 months in 1946 as guests of Bishop Phillip.