

# THE OPEN DOOR



TALKING HANDS

JUNE, 1972

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"A wide door for effective work has been opened".

1 Cor. 16:9. R.S.V.

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Niue Islanders still talk and dance with their hands. The difference is that they are now tape-recorded and broadcast over the island's new medium-wave transmitter and antenna. Operated by the Community Development office, the 4½-hour daily programme includes agricultural information, health bulletins, educational and religious broadcasts.—"Fiji Times" Photo.

# IF I KNEW WHAT I AM DOING

*The children of Niue Island chant an ear-splitting song while playing their ear-pulling game. Hunters of New Caledonia imitate the birds they stalk when they dance, sometimes adding volume and rhythm with shrill tin whistles. The majestic people of Tonga style their poise to perfection, moving gently but decisively in subtle dance to accompany the powerful singing by which they recall their genealogy and history.*

*The dynamic joy of Pacific cultures spilled over in these scenes and hundreds like them during the recent South Pacific Festival of Arts in Suva, Fiji. Thousands of performers and admirers thronged together for two weeks of singing, dancing, lectures, demonstrations and exhibits during this first-ever Festival which brought together more representatives of more Pacific cultures than had ever before met.*

## Worship Celebration

*On Sunday, most went to church and then met to march through Suva streets to Albert Park, where a unique worship celebration was staged, involving a number of representatives from different island territories. Pantomimes of folk hymns like "Were You There When They Crucified My Lord?" and "He's Got the Whole World in His Hands" were highlights of the service. Nearly 100 young people from Fiji, the Wallis Islands, and the Cook Islands took parts in symbolic actions.*

*A significant witness to faith involved a 240-voice Fijian choir augmented by the Dorian Singers and the Symphonia of Auckland.*

**"He's Got the Whole World in His Hands" is the pantomimed praise of Manoa Rasigatale in Fiji, during the Christian Celebration service of worship during the South Pacific Festival of Arts in Suva, Fiji.**

Credit The Fijian Times.



Conducted by Australian composer John Antill, the musical group combined to present Mendelssohn's oratorio, "Elijah" in two performances.

The Festival of Arts reflected the central place of Christianity in the cultures of the islands at many points, such as the frequent eruption of familiar hymn-tunes in the midst of traditional dances and stories. Biblical stories and tales of recent Christian exploits are often incorporated into Fijian mekes, the Cook Island imene tuke, and New Guinea highlands psalm-singing.

### **Christianity Established**

During five decades of mission activity during the 19th Century, Christianity was firmly established as the religion of the Pacific Islands. People in the isolated territories adapted easily to the forms and practices of Christian teaching brought by European and by island missionaries.

The faithfulness of the "people Pasifika" to Christian worship is without question. One European visitor slipped out of the church following the fifth sermon in a set of eight. Three and a half hours of sitting on a hard-bottom, no-back bench limited further endurance, especially when the language was the local one, and was therefore foreign to his ear. But the people stayed on to listen with undiminished intent.

As the impact of modernization increases, where will the faith of these people turn? At least two important questions confront the Pacific church people, as they move into the new setting of traffic jams, imported rock music, and overcrowded job markets.

#### **1. Is the church too religious to be Christian?**

Nineteenth-century missions established a high standard of morality, of emphasis on education, of intense fellowship and study in the church community, and of medical and other social healing approaches to service. But the situations in which the churches must serve today and tomorrow severely challenge these models.

Sunday closing laws have again been tested recently in Tonga and Fiji. So far the traditional respect for the Sabbath has held sway, but soccer and snorkeling (and sleeping) are having their effects on larger segments of society. This is particularly true in urban centres, where the direct influence of family on students and young career people is no longer strong.

Drunkenness is almost universally condemned by Christians, but among the young men of Pacific Islands, the morality preached by their childhood pulpits can't match the crushing sense of aimlessness, self-defeat, and limited future which they experience. Thus drunkenness is a widespread problem affecting nearly every Pacific island society. So far, very little has been done by the churches to deal with these young people. Boredom-relieving fights between staggering young men eager to prove befuddled prowess, as well as family men boisterously gulping away their weekly pay packets are characteristic of the common problem.

Churches are tempted to increase their isolation from the needs of the people by holding more and more Bible studies, organizing more preaching places, and emphasizing personal evangelism. Such laudable

activities may only interfere with time to minister to the real-life problems of the people. Churches can become too religious to take up the towel of Christian service, too busy to minister to the broken hearts and shattered lives of human persons trapped in confused societies.

## **2. Are the churches too culture-bound to serve people?**

Despite rapid advances in transport, wireless, and even satellite communication, the Pacific Islands remain isolated, within-grown cultures often unaware of changes so profoundly changing church life in other parts of the world.

Standards and forms of Christian life were well learned from the first missionaries. They have so solidified into the island traditions that alternatives are seldom seriously considered, in music, in orders of worship, in Sunday school, and in appropriate dress for Sunday.

As foreign missionaries have departed and turned over the churches to local leaders, the tendency to preserve practices "as we first learned" has grown. Rather than indigenizing and coming closer to the people, sometimes the status of church leaders tends to be elevated, almost to the point of becoming "secret societies". The mystique of religious favouritism is carefully protected by those who enjoy the benefits of their position.

The pastor is the village authority on questions of morality and cultural practice. Indeed, he often advises on politics, law, and medicine. Superior education adds to his authority. His social status renders him above questions of his effectiveness as a minister, of the relevance of his work to the needs of the people, or even in some cases, of personal ethics or morality.

### **New Demands**

The fabric of the island culture is often woven, like a pandanus mat, to support things as they are, without allowing for alternatives. A new fishery factory brings dozens of boats into one small port each month. No recreation is provided for the fishermen while they are idle. In consequence, a small nearby village has an astounding birthrate of "extra" babies. The demands for food outstrips the productivity of the village gardens, to say nothing of the social effects of a high proportion of children (nearly 50%) produced by transient fathers. The church in that village has a part-time pastor and regular worship services presided over by a lay teacher, but it has no plans for particular aid or support for its illegitimate children.

### **Meet Change**

Christianity came into the islands at a time when the bark of the mulberry tree was giving way to imported cotton and wool materials for clothing. The old animism and witchcraft was unable to cope with the changes around them, so they too gave way to the new religion, with the people converting in droves.

Dr. Charles Forman posed the question to the Pacific Conference of Churches last year: "Will Christianity make use of its flexibility to meet the challenges of change in this age?" In spite of the problems, the communication task of the churches is deceptively exciting, for they can overcome their cultural nostalgia and turn toward the future.

*Pacific Christians can meet their young, urbanized citizens again if they move out of the sanctuaries and into the streets. The ministry will mean a new time-schedule, because the youth are most active at ten o'clock on Friday nights, rather than on Sunday morning at ten. By creatively confronting the human problems in their midst, the natural joy and solid faith of Pacific Christians can prevail.*

*Apisai Enos, a young poet from New Guinea, expressed the enigma of the Pacific situation during a Festival of Arts symposium:*

*If I knew what I am doing  
I would surely tell you  
Why I go to school.*

REV. BILL MATTHEWS  
*Christian Communications Commission*

# PEOPLE PEOPLE PEOPLE

By Mrs. Nancy Carter



The United Church is PEOPLE and people live and work in places so that to glimpse even a cross-section of the United Church one must be fortunate enough to travel. But what benefit is travel if one does not share one's experiences with those who must stay at home.

So come travelling!

Twenty-three years earlier, almost to the day, we had first visited Port Moresby and were disenchanted — a dry, dusty town, a few big offices and stores and a scattering of houses. True this was not long after the war and things were only beginning to be restored, but subsequent stop-ov-

ers at the airport did little to dispel the first impressions. Now it was a pleasant surprise to find a city with trees, flowers and grass, neat houses, modern buildings and even that mixed blessing of cities — bumper to bumper traffic at peak hours. But what of the people — as mixed as in any city anywhere — so let us meet a few. The Rev. Colville Crowe, chaplain to the most exciting University invited us to meet some of the students — a lad from South Bougainville whose uncle was one of our students twenty-three years ago, his Australian girl friend. A light skinned lad from Malaita in the British Solomons and another from Finchaven in

New Guinea. As each represented a different denomination as well as a different area it was exciting to hear them discussing their hopes of achieving a degree, their place in an Independent Country and their belief that it was only within the "family" of Jesus Christ that they could see any hope of Unity.

Sophisticated students such as these are part of the United Church and to find the other end of the spectrum let us go to the Highlands Region. Words on paper can't describe the exhilaration of a first visit to this area — circling for half an hour above thick cloud with two mountain peaks the only land in sight while we waited for a break in the clouds so that we could land at Mendi. Then travelling in a small Cessna aircraft in and out of mountains and valleys with no time to be frightened because there was so much to see — a tiny house in the midst of bush which told of people living below. The grandure of rocks and trees, streams and waterfalls that made one's heart sing in praise to God the Creator. And once on the ground again — people — this time mostly illiterate, except for the few children who have been fortunate enough to go to school. These incidents will help to make these people real to you. At Margarima Circuit

7,000ft. above sea level, where we almost froze at night, we visited a small pastor's station. We sat in the pastor's house until the bell summoned folk to worship. As more arrived they joined us inside the house. How frustrating to have no common language in which to communicate! However through an interpreter we asked, "What difference has the Gospel made to you?" No words were needed in reply. Their faces lit up and were transformed telling clearly their answer. "Now we have no need to be frightened, we live in peace, and there are great opportunities for our children". Through our interpreter we learned that their Council tax amounted to \$3 a man, and because there was little outlet for their produce (they grew magnificent cabbages) money was hard to come by. After the service, when we were about to depart a man came up with a hen and a rooster which he presented to us with the speech. "You and I have never met before and we may never meet again but we belong to the one fellowship of the Church". Then he felt in the pocket of his shirt and produced a much folded \$10 note which he gave. Need I add that there were tears in our eyes as we left those people, who having so little, gave all they had. (These gifts



Highlands people.

we handed to the minister towards the Circuit funds.)

Another interesting encounter was in the Lai Valley Circuit. The people in these mountain regions are almost pygmy in stature and beside them I felt giant sized. They noticed the difference too, for both men and women came and felt me all over exclaiming all the time at what we interpreted as amazement at my size. One is thankful at such a time that one is in a Christian environment as the whole procedure was reminiscent of being measured for the cooking pot! But these people too are part of the United Church.

From University students to new converts — what is in between? Far too many facets to write in one article so let us take two examples. Come with me to the home of Bishop Saimon Gaius in Rabaul and join us in a meal with some of the leaders of the New Guinea Islands Region of the United Church. The women have been very busy and have provided for all tastes, and it is interesting to see the Bishop's children choosing the sausages and peas while we chose to eat taro cooked in coconut milk and fowl cooked with other foods wrapped in banana leaves and served piping hot from the stone oven. But the people are far more interesting than the food, for sharing with us are the Rev. Simeon To Puipui, the Regional Director of Christian Education, Mr. Othneil Tade in charge of the Region's schools — Rev. Mikael To Bilak, Superintendent of the Raluana Circuit — Bishop Saimon himself with wives and children of each. This time the conversation moves round the problem of oncoming Independence and the role of the Church. The problems over land and the trial of the murderer of the District Commissioner, Mr. Jack



**MISS SELINA TALE**  
**Girls' Brigade Organiser and**  
**Christian Education Worker.**

Emmanuel, have given an aura of fear and uncertainty in the town of Rabaul but these Church leaders know that the Church has a vital task even in these issues. They cannot be any surer than anyone else of the outcome of any of these issues as they will affect any of their people but they are certain that the United Church and its leaders will be able to meet each challenge as it comes.

But what of the ordinary village people. How do they see the church? There are many opportunities to sit and talk with them — on the grass after Church or sitting relaxed on a bench outside someone's house. A quick visit to Teop Island must suffice. There are only a small number of people still living on the island, many having moved to the mainland nearer the school and new motor road but we were among friends of long standing who know us well enough to speak freely. The problems of change affect the lives of these people too. Some have children living away at secondary school. "Lucky people" say some but it costs \$45 per year school fees per child.



Some have children who having reached the top of primary school have no prospect of higher education yet little desire to come home to work copra or help garden. These are grateful for the presence of the United Church in the towns for they know the habit of Church going established in the village will only continue away from home if there is a Church the young folk will recognize as their own.

The United Church chaplain at the High School will also influence the young folk who seek higher education and as these go on to University, Higher Technical Training or to Teachers' College they will find the Church trying to maintain contact through the trained youth leaders, its ministers and its people.

#### A MINISTER

Over eleven years ago the mission teacher at Tari in the Highlands Region saw a young boy capable of going a long way educationally and in an area where there was already a great need for educated people one could not afford to neglect the potential of any child. And so the lad was sent to school at Mendi and then to board at High School for four years far away from home. Somewhere along the line he felt God's call to be a minister and he entered Rorongo Theological College for training. This training included visits to Australia. Now this young man has been appointed to his first Circuit. Rev. T. Kaiapa was our travelling companion for a few days and we became very aware of what faced this young man. His circuit, Paduaga, is the most isolated of all the Highlands area and the one we could not visit as there is no good road and no place suitable for an airstrip. The place is over 8,000ft. above sea level. Imagine the isolation — no one edu-

cated to his standard, no girl amongst his own people with sufficient background to become a companion as his wife, the cold after years of coastal heat; a minimum of comfort in his house.

On the credit side Mr. Kaiapa speaks a language understood by his new parishioners and he is acutely aware that his people, most of whom are illiterate, will need to be taught a simple faith to give them a firm foundation for their Christian life. His knowledge of Theology etc. will hardly be suited to his new task but he has gone willingly, yet with some apprehension, to his appointment. Surely Mr. Kaiapa and his fellow ministers need our prayers.

#### A YOUTH WORKER

Malmaluan came into being as a training centre for Christian Education workers and it is interesting to see some of the products of this institution. Everywhere one hears of the problems facing young people — those who are denied Higher Education; those who drift to the towns to find work; those who think that



**Rev. Ben Lenturut, one of the younger church leaders. He visited New Zealand in 1971.**

their education, however meagre, entitles them to a "white collar" job and who bear a grudge against society when such a position is not forthcoming. There are also many young folk happily settled into their chosen work but who find life after work rather boring unless they find their entertainment at the club or hotel.

And it is in this situation that Frederik Aleziru has found his task in the town of Gizo. It was here we found our first Men's Fellowship and saw for the first time a Youth Community Serving group. After work,

and sometimes during lunch hours, young men cut palm leaf and do house repairs at a low cost for those unable to do it for themselves thus providing a Community Service as well as earning money for equipment for their new youth club.

Another youth worker, Miss Selina Tale, is involved in Girls' Brigade which means frequent travelling and long periods away from home. But results are seen in keen officers and girls in the Solomons Region.

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## THE LIFE IN MT HAGEN

By Rev. Sione Kami

The town of Mt. Hagen is in the Western Highlands of Papua New Guinea. The Lutheran and Catholics were in this place for a long time, so the people there are either Catholic or Lutheran. This is the main town for the Highlands. It is the fastest growing area in Papua New Guinea. People come from different places in Papua New Guinea looking for work and even the people outside of New Guinea, come everyday. Tourists are also coming to see if they can start businesses or have an opportunity to work. Companies are running in Mt. Hagen. Tea and big coffee plantations and tea factories are going well here. A town of mixed population such as Chinese, Europeans, Indonesians, Filipinos, New Guineans and Papuans. Many of the primitive Highlands walked hundreds of miles to Mt. Hagen to work and also many of them don't have any work but keep on walking around the place asking for work.

The highest record of crimes in Papua New Guinea is found in Mt.



**Bishop Aminiasi Qalo who has oversight of Mt. Hagen as part of the Highlands region.**

Hagen. Killing and fighting is not a new occasion in this town.

Walking around the town at night is not safe. Stealing is getting worse and worse. Drinking is a frightening devil in this area.

The United Church started in this town in 1968. Some of our people from the coastal areas and the Solo-

mon Islands, some Methodists, Congregationalists and Presbyterians from other countries came to Mt. Hagen and did not find the United Church so they started the United Church by themselves. In 1969 they asked the Synod for a minister. There came a Papuan Minister and he resigned at the end of the same year 1969. Then I was asked by the Highlands Region Synod to go there in February, 1970.

People who attended United Church in Mt. Hagen have come there to work and after a few months or years they are transferred to some other place and now other people are coming to replace them. So I have to go and start again inviting the newcomers to come to church services. It's a type of Congregation of coming and going all the time.

I used to visit the clubs where the natives go for drink. It is not easy to do so, but I tried it — it's interesting to see their reaction to the minister. There are a few Mt. Hagen people starting to come to United Church for the first time. We have no Church building of our own. We've just got two sections of land right in the centre of the town. We

are not allowed to build a grass house in the town. If we don't build a Church building soon on this land, the Government will take back the land from our Church. We started raising money in 1970. We've already got \$8,000 but the building will be up to \$16,000. I do not know where we can get the other \$8,000 so quickly before the Government takes back the land from us!! We enjoyed the work, we love the people, your prayers are needed, your help is appreciated very much.

Allow me to say thank you very much for the Methodist Overseas Mission Department for allowing me to come to your lovely country and Church. Many thanks also for all of the Presbyterian people in different places I have visited. Many thanks to the lovely kind homes who looked after me so wonderfully.

I can assure you that I have shared great strength from you all for the work in the Highlands. We in the Highlands appreciate your prayers and gifts given for the work of the Lord here.

(Mr. Kami did three weeks deputation work in Auckland in May).



**Highlands Christians.**

# Vacancies In United Church High Schools

Secondary School teachers are required to teach at the following schools in the subjects listed.

## George Brown High School

Staff 14, enrolment 280, mostly boarders, Forms 1-4 situated approximately 20 miles from Rabaul (near Keravat on the coast, on the island of New Britain), ready access to Rabaul.

1972 — Agriculture  
Science/Maths  
(from August-September)

1973 — Domestic Science  
Commerce & Agriculture  
2 Maths & Science

1974 — English  
General Subjects

## Gaulim Teachers' College

Staff 15-18, enrolment 140-170, boarders, two year training. Situated 30 miles from Rabaul on the islands of New Britain (ready access to Rabaul).

1973 — Science  
English  
General

## Goldie College

Staff 9, enrolment 170, all boarders, Forms 1-2 at present but soon to be increased to Forms 3 and 4. Situated on small island close to Munda, New Georgia Island, B.S.I.P. Very isolated.

Several posts for 1973 — details to be published later.



"The Chapel at Goldie College"

## Mangai High School

Staff 8, enrolment 160, mostly boarders, Forms 1, 2, 3, at present but

soon to be increased to Form 4. Situated 30 miles south of Kavieng on east coast. Semi isolated, access to Kavieng, a small town.

1973 — Agriculture  
English  
Domestic Science  
English and Social Science  
or English/Maths.

### Wesley High School

Staff 14, enrolment 280-300, mostly boarders, Forms 1-4, situated on Fergusson Island, Milne Bay Dis-



**Mr. Doug McKenzie**  
Headmaster, Salamo.

trict of P.N.G. near Esa'ala, very isolated.

1972 — Can place two general teachers immediately.

1973 — Science  
Agriculture/Science  
English  
Maths  
Manual Arts

### For further information please contact:

The Assembly Secretary,  
The United Church,  
P.O. Box 3401,  
PORT MORESBY, PAPUA,  
NEW GUINEA

OR

The General Secretary,  
Methodist Overseas Missions Dept.,  
P.O. Box 5023,  
AUCKLAND.

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## United Church News

### May, 1972

#### Papuan and New Guinea Teachers to Visit Australia again in 1973

The teachers who visited Queensland in January this year were very enthusiastic about their visit. The organisers of the tour feel this is a very vital part of their in-service training.

Another visit to Australia is already being planned for January, 1973. This time a party of 20 teachers will travel to Brisbane and then down through Northern New South Wales.

They will look at primary and secondary industries in a developing country. They will look at urbanisation and the problems associated with it. Their visit will also give them the opportunity to talk about Papua-New Guinea from the outside and to share their Christian faith with Australians.

It is anticipated that teachers will stay in private homes in Australia possibly staying with each host for up to three or four days before moving on. If sufficient interest is shown

in a similar visit to either Victoria and South Australia or to New Zealand, a second group may be organised.

### **"Montevideo Maru"**

#### **Commemoration at Rabaul, P.N.G.**

On 22nd June 1972, a commemorative service will be held on the shores of Rabaul harbour, to pay

tribute to over one thousand Australian prisoners who sailed aboard the Japanese ship "Montevideo Maru" on 22nd June 1942, and who all perished when the ship was torpedoed by an Allied submarine near the Philippines nine days later. They included soldiers, Administration officials, planters and businessmen, and Christian missionaries of three denominations.

#### **Doug & Leonie McKenzie, report from**

## **WESLEY HIGH SCHOOL, SALAMO**

We are now happily settled back into our work at Salamo. While we have been away developments have continued, one of the most important being redevelopment of the High School Library. The room has been extended and renovated, books have been catalogued, student librarian assistants trained, an ex-student is away at present training to be full-time librarian, and some of the empty shelves are gradually being filled with books we have bought with the money from donations given to us in New Zealand.

It appeared that we would start the year fully staffed but then one teacher didn't return so Leonie is teaching full-time.

We are particularly pleased to have three married people on the High School staff this year (last year there was only ourselves), as many men staff as ladies (always before there have been more lady teachers), and 3 Papuan teachers (2 last year). Also Daisy Philemon, our typist, is continuing for a second year, and an older Papuan lady has been appointed matron, to help look after the girls.

"Why wasn't my son accepted for High School?"

This is a question asked at this time of the year in letters, telegrams and in person. The answer is simply that there are more than 300 girls and boys who completed Primary School last year and wanted to come to our school, but we could only take 120 of them. This is one of the facts of life in Papua-New Guinea that we just have to become hardened to.

Looking on the more cheerful side, we have been seeing students who have completed 4 years at the school starting on their way to Port Moresby, Rabaul and other places, to attend University, train as teachers — both secondary and primary, and take up many other occupations. At least two of them hope to later become United Church ministers.

Family news — we are all well. A girl from a nearby village comes and looks after Ann while Leonie is teaching. Mark has some new playmates so he is always occupied.

As the school grows (over 320 students this year), our feeling of inadequacy also grows and our need of your prayer support becomes greater.

Yvonne Chisholm of

## MANGGAI HIGH SCHOOL

Christmas, New Year and most of January, I spent over in the metropolis. It was a great break away and I came back to school refreshed. I stayed most of the time at the Community hostel. It was very interesting there, once we got used to the noise of the three or more transistors that were going (on different stations) plus the odd record player. There were some days when it was so bad that one just had to get out for a walk. There were many sorts of people staying there — locals who work in Rabaul, Australian University students up on the village scheme, and students from the University of Papua-New Guinea on vacation. There were also a couple of people up who are involved in the defence of the man accused of the murder of the ex-East New Britain District Commissioner. I had a couple of talks with them and found them very interesting. I also had a talk with one of the leading candidates for Raboul Town, John Kaputin, who lives at the hostel. All in all I learnt a lot from my time there.

Meanwhile back at Manggai things were happening. There was a work party of 10 — 8 men and 2 women, but from what they achieved it seemed that more were here. We now have a library — complete with catalogue, desks and individual stools, and bookshelves compared with the storeroom apology we had last year. Home Economics was also improved and one of the ladies did a lot of sewing for the school fete in May. Also while I was away the village people did more work on the new teacher's house and completed most of the new bush materials class-



Miss Yvonne Chisholm

room. When both of these are ready we will have a feast for the village people.

It is great this year to be fully staffed. We have our full quota of eight — though there are only seven of us at the moment as Ruth is not back from leave. We have five men to us three women. Two of the men are local: one first year out from Goroka Teachers' College and the other who has transferred from George Brown, to replace Alan as Manual Arts teacher. Rev. Alan Body has gone to Karavat as chaplain to George Brown, Vudal Agricultural College and the Corrective Institution as well as circuit minister. Sue has left Manggai and will be lecturing at Port Moresby Teachers' College. Accommodation has worked out well as we got a single male teacher from Australia. Unfortunately we do not have a trained English Teacher, so guess who has got Form 3. No prize, me. As well I have Form 3 History, Form 2 Social Science and Religious Instruction and Form 1 Guidance. The last being the only one I also taught last year. I am finding Form 3 a real challenge. They are a beautiful class — 32 students, 8 girls and 24 boys.

Each year the Form 1 students

get smaller and one boy was so small that he could not carry his case from the road. Previously most Form 1 kids were up to 16-17 but now that more of them are beginning primary school about 6 or 7 they are coming to High School at 12 or 13. Some of our Form 3's are 17, one is 22. A few years ago it was not unusual to have 19-year-olds in Form 1.

We are now up to over 160 students; about 25 of whom are day students. A student whose home is less than 15 miles from the school has to be a day student. Most of these kids have bikes or come on a village truck. The day students do only one work-parade a week — Boarders do four and two of the other afternoons the day students do homework. It is hard to get them to settle down and do it. They don't seem to realise that it is for their own good. Their one work-parade at the moment is spent making a garage for their bikes.

Our school chickens are now laying and some of the roosters we have sold at the market in Kavieng.

We are already making plans for next year — two more staff houses, about four new staff, another girl's dormitory and another classroom. Next year will see us with a full form 1-4 school, the usual here.

## FROM RABAUL

### The Threlfalls Report

Neville's new work as Regional Secretary involves plenty of office work — correspondence with Circuits, other Regions, the Assembly office of the United Church; dealing with enquiries from village churches and workers; advising Circuit officers on Church laws and financial methodist, land matters, etc.; there are always plenty of callers at the office, to make it interesting.

In addition, there is still the gathering of material for the Regional history; a sincere "Thank you!" here to all those who have sent information and photos to help with this. There is not much time for the writing of the book yet, but from time to time, as a paper or article is required on some aspect of the Region's history the main features of the story emerge. Circuits are beginning to write in now and ask for background information, as they prepare to celebrate anniversaries of important events.

Work goes on, although slowly, on the Kuanua Bible revision; the proofs for a publication of Genesis-Exodus, embodying the revision, have now been read and we hope it will soon be published by the Bible Society.

A "language work" of a very different kind, has been the work of translating Pidgin documents which are Court evidence, and acting as court interpreter, in the sittings of the Supreme Court in Rabaul in the trial of the men accused of murdering the East New Britain District Commissioner, Mr. Jack Emmanuel, last August. Having translated certain documents, Neville has to take the witness stand and testify to their contents (and be cross-examined on them by Counsel who are naturally seeking to have the interpretation made more favourable to their case) when those documents are tendered as evidence. It will be weeks yet before the trial is finished; meanwhile he is being very careful to observe all laws — even parking regulations — because he has had to testify (being under oath!) that the standard of Pidgin in some of the police evidence leaves a lot to be desired, and this may have caused some injured feelings among the Force!

**National Elections** for P.N.G. were held February-March; a new House of Assembly, with more young and



educated members has emerged; fewer European members, Mataungan candidates in East New Britain had a major success, proving the breadth of their popular support and forcing officialdom to take them seriously; Messrs Oscar Tammur, John Kaputin and Damien Kereku are their successful candidates. Mr. Matthias Toliman, Ministerial Member for Education in the last House, retained his seat of Gazelle, near Rabaul. Several parties have done well in the elections, but none has a majority; efforts have now been made to form a coalition, which might soon become the first Government of a self-governing Papua-New Guinea. (We already have a national flag and a coat of arms, and the country's official name is now "Papua-New Guinea" — no longer **Territory** of Papua and New Guinea.

**Tungnaparau Memorail.** On 6th April a memorial plaque and obelisk were unveiled at Tungnaparau "The grave of the foreigners", in the hills above Rabaul, where four Fijian missionaries were martyred on 6th April, 1878. A memorial service has been held annually in recent years, but until now no permanent memorial marked the spot to tell the story.

**Ralph Bell Crusade.** Have you ever seen a sportsground get up and move forwards? That's what it looked like at the Rabaul Rugby League Ground on Sunlay night, 9th April, when the Canadian Negro evangelist Ralph Bell invited those who wanted to give their lives to Jesus Christ to get up and come forward. Of the crowd seated on the oval (estimated at

15,000 to 17,000), over twelve hundred people got up and came. The Rabaul Crusade lasted four nights; the weather was wet the first three nights, and only a few thousand people came each night; even so, more than seven hundred people came forward on the three nights combined.\*

(Five Churches — United, Anglican, Lutheran, Seventh Day Adventist and Pentecostal — supported the Crusade and worked well together in all the necessary arrangements; praying together beforehand, new unity and brotherhood were felt). Now there has been a wonderful harvest, but the Churches must keep working to help those who responded to Ralph Bell's preaching, and must provide fellowship and teaching for them.

\*Making the total of responses, including the fourth night, over 1,900.



**Ralph Bell**

## **PASTORS AND LAYMEN'S CONFERENCE ON PASTORAL CARE**

A Conference was held in Port Moresby preceding the Ralph Bell Crusade to equip Pastors and Laymen for an influx of new members

as a result of the Crusade. The Conference was primarily concerned with the problems facing pastors and laymen in pastoral work in their own

congregations. Sessions in the course covered Bible Studies, Recognising Problems and Solving them, discussion on, "What does God want the Church to do in Papua-New Guinea at this time of development?", Case Histories in Pastoral Work, Pastoral Care and a session on Counselling.

The sessions were all well attended and the course proved very stimulating to all who came. As a result of this Conference, Pastors indicated their desire to improve their knowledge of reading and writing English which would help them in their work.

Interest was shown in the film "This Man" and a number of successful discussions relating to this film were held during the Conference.

#### **From The Bruce family at Kekesu, Buka.**

On July 28, 29 and 30, we will be celebrating the 50th Anniversary of the coming of the Gospel to the Teop circuit. The first missionary to be stationed in the Circuit was Eroni Kotosoma, a Fijian, who with his wife Loata, were put ashore on Teop Island by the Rev. A. Cropp in 1922. Loata, a Fijian nurse, greatly assisted Eroni in his work by taking a special interest in the mothers and their babies.

Unfortunately Loata contracted blackwater fever at the end of their first term and she died on her return to Fiji. Eroni returned two years later to Teop with a new bride and continued in the work. The first European missionary was Rev. Hubert Brown who arrived in 1924 to Teop from New Zealand. The station shifted to Kekesu in 1947 after the arrival of Rev. T. and Mrs. Shepherd and Sister Merle Carter (Grice) because of the lack of good gardening

ground and an adequate water supply on Teop.

We like to be able to send calendars around to each of the villages at the beginning of each new year, but getting them is a problem. If you happen to have an over-abundance of business calendars sent to you this year, would you send one or two over to us so that we can pass them on to the pastors and catechists? This will then insure that there is at least one calendar in each village.

## **FROM MALMALUAN**

**Alan & Muriel Leadley writes:—**

We were told before we came to Papua New Guinea that we would have an opportunity to learn and do many things we thought we would never do. Muriel quite happily gives penicillin injections to students now! So as well as being matron, mother, housewife, and part time lecturer, she finds that she has more than enough on her timetable.

We promised to tell you a little more about the College this time. 1971 saw 16 students graduate. These young men and women will take up positions in the United Church throughout Papua New Guinea and the Solomon Islands, and in the Presbyterian Church of the New Hebrides, and the Evangelical Church of West Irian. Their title is "Christian Education Worker", and they are involved in children's programmes, such as Sunday School, Religious Instruction in Schools, Youth Clubs, Boys' Brigade and Girls' Brigade, Camping, Adult Groups such as Bible Study Groups and Women's Fellowship, and all these in the local Church. They are also involved in the training of local village people to be leaders of their own groups.

We held two Lay Training Courses last year, one for village men and

one for women. The people who attend these courses are supposed to be the natural leaders from the villages. Some are carpenters, some nurses, some housewives, some school leavers, some unemployed. They are taught how to lead youth and adult groups, and as much practical work as possible is included in their three month course. They return to their work and to their villages to assist Pastors and Ministers as Lay people.

We have held several camps and

one Convention this year. The camps included weekends for Primary and High School children, for town workers and students, for older village folk and for Boys' Brigade and Girls' Brigade Officers. This year a small Chapel, a Library and Dormitory Block was completed. We always welcome any gifts of books or magazine subscriptions if you would like to help the Centre and student life in this way.

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From Clive & Daisy Beaumont of the

## New Ireland Bible Translation Service

We hope to be returning to Canberra in April, 1972 for about 18 months. Clive will be completing his studies for his PhD.

Since returning here on May 26th, 1971, we are pleased to report that:

1. We completed our house within the first six weeks.
2. We were able to acquire a car (with a University loan).
3. The manuscript of Mark's Gospel in Tigak has been checked, re-typed, and has been sent to the printers by the Bible Society.
4. The Christmas Story, Good Samaritan, The Prodigal Son and the Lost Coin from Luke's Gospel have been translated into Tigak and duplicated by us in trial form.
5. A booklet of 17 hymns in Tigak, which we have collected, has been duplicated.
6. A Christmas Card with Luke 2:4.20 in Tigak has been printed in colour by the Bible Society.
7. The book of James has been completed (in the first draft) and will be available in early 1972.
8. Clive has had many opportunities

to preach in several places (in Tigak, Pidgin and English).

It has been good and encouraging to see more booklets available in Tigak and the people buying and reading them. Clive has been also pleased with the progress made in gathering linguistic materials. He has recently visited New Hanover (20 miles across the sea), calling in at various mission stations and obtaining copies of language materials of earlier missionaries. These will be helpful for parts of his thesis, particularly in the Tungak language. He has also visited other parts of New Ireland and found more work in the Kara language. He has many more things to finish in relation to his Phd. work. Do pray that all his priorities will be completed by April.

There are 20 languages in the New Ireland District (one of 18 Administrative districts in Papua-New Guinea). No Bible Translation work is being done in any of the languages, except Tigak, and no earlier translations are in use. Some of the speakers of these languages have indicated a desire to have the Scriptures in their own tongue. We invite you to **pray**

that the people will have a desire to play **their** part in this work. We give praise for our blind language helper,

William Watlungen, for his faithfulness and Christian friendship in this work for the Tigak people.

## FROM THE HIGHLANDS REGION

### Sister Bev. Baker writes:

Do you remember me telling you last year of a long walk I had with the Reasons over to a remote valley seven hours away? I am thrilled to say that just recently the Christians in that area have built an Aid Post and one of my staff members and his wife have gone over to the Was and apparently are being kept very busy. This is the only Medical aid in the valley serving a population of approximately 600-700 people.

The Public Health Dept. in the Territory has just put out a statement that it wants 80% of all children aged 1-5 years immunised with two injections of triple Antigen by September of this year. This is what they term "Herd Immunisation". The only way we can reach all the children in this area is to go out on Census Patrols with the Patrol Officers as it is compulsory for everyone to attend Census. These patrols will be commencing soon so we will be kept fairly busy then.

Recently Irene and I attended a Maternal and Child Health Seminar in Mendi and we had three full days of lectures, discussions etc. on diseases and problems associated with medical work in the Territory. It was very interesting and we learnt many things to enable us to diagnose and treat our patients more effectively. I now have the opportunity to attend a Conference in Mt. Hagen conducted by a World Health Consultant in Obstetrics and Gynaecology in April. I'm sure that this will also prove to be beneficial.

Recently we had a flying visit from Mr. and Mrs. Carter and it was



**Sister Bev. Baker**

good to see them again and to be able to catch up on some of the home news. They spent just over a week in the Highlands and visited all but one Circuit so they had a full and tiring programme. On Sunday I drove Mr. and Mrs. Carter three-quarters of the way to the Lai Valley and I spent the night there and also said farewell to Sister Ailsa Thorburn who is returning to New Zealand.

This year the School is staffed by all indigenous teachers with Sition Kesno as Head Teacher — Sition has been in the Highlands seven years and is finding this new position a challenge.

Margaret's women's weekly Bible Class meets at Puril and Kebaya, my Aid Post orderly, takes this opportunity to give health education talks and demonstrations. I often wonder how much notice is taken of these talks etc., but it is rewarding when occasionally you see a woman who is genuinely interested and wants to

care for her family to the best of her ability. A poor attendance at Margaret's class is 270 women, so when 312 turn up that is terrific . . . . Some women walk 2-3 hours each week to come to Puril and their enthusiasm and interest with which they

read and study the Scriptures is tremendous. Of course, some of the women come just for the social outing and sit on the edge of the group chatting, but we hope that in time they will hear God's word and respond to the message of salvation.

## A VOLUNTEER REFLECTS

(Janet Bradbury, a volunteer who worked in the Papuan Islands writes):

I'd never been very keen to travel. I used to give the excuse I was a "home-bird". The real truth was that I was a coward — I was quite sure that there would be a storm while I was on the boat, or a fire while I was on the plane — either way, some disaster would befall me if I ventured onto the sea or into the air.

The idea of going far away across the sea, didn't excite me, it just made me more content to stay at home.

But even if these were my innermost feelings, I knew they weren't enough reason for me not to serve overseas as a volunteer. After all there were so many reasons for: I was young, single, a qualified teacher, healthy, wealthy! (Well, at least I had enough to get me there and back again) and really nothing to prevent me from going except my lack of desire for travelling and leaving home.

So reluctantly, I went ahead with the arrangements believing in the "Great Plan" being fulfilled, in that if I was meant to go, I'd go. Disappointedly I passed the medical examination. (Why couldn't they find something wrong with me — weak heart? prone to blackouts? schizophrenia? No, just an allergy to adventure). So the bookings were made for the 20th of January, 1971. Injections pumped into me . . . . "It'll be a wonderful experience you know" . . . . insurances paid . . . .

"Your eyes will be opened" . . . . . resignations handed in . . . . . "What a lot you'll learn" . . . . and the end of the year had arrived.

Still the idea seemed unreal, but time was passing and I knew: my reasoning told me, that it was right for me to go. It would be good for me to extend myself, to go beyond my comfortable secure way of life.

I had not heard anything from Port Moresby where I was due on the 20th of January. But I had heard from other Headquarters.

One night, I prayed that God would reassure me of His will. This had always been important to me and I felt especially now, I wanted to be positive I was **meant** to go.

I'm not an enthusiastic believer in finding special Bible verses (for special bible verses), for special circumstances, like a "dial-an-answer" — service. This could be lack of faith, I don't know, but this time I asked God to show me what he wanted me to do. Hesitantly, I went to my Promise Box (you know those little boxes full of verses which you pull out like a lucky dip) and this is the one I read.

"Behold I am with thee and will keep thee in all places whither thou goest and will bring you again into this land for I will not leave thee until I have done that which I have spoken to thee of."

The end of the verse didn't seem perfectly clear, but at least God had reassured me that there would be no shipwrecks, fires or tornadoes which would prevent me coming back home — all I had to do now was to think positively about going.

That's the background to the scene in which I found myself on a remote island off the south-east coast of Papua, teaching English to first and second form Papuan students, eating golden, juicy, delectable paw-paw for breakfast, playing guitars in the balmy moonlit evenings on hill-top

overlooking a harbour of island mountains, listening to an hour-and-a-half sermon in a foreign tongue, standing over a wood stove and kerosene fridge, writing letters by candle-light, wading through porridge-like mangrove swamps on the way home from a Saturday beach excursion, trudging my way through months of perpetual mud, listening to the songs and laughter of the carefree Papuans, sharing in the "bull-em-a-cow" at the feast, and being warmly thankful for the experiences of a new way of life among very friendly, happy people.

## **A GROWING COUNTRY**

**Letter from Gwenda and Don Bennett, May 1972.**

Counting in the country's general election was being completed when we returned and the results have brought into being a coalition government with the strongest party being Pangu which is keen to have self-government within the next 12 months. This party is seeking independence by 1976. Many Highlanders are perplexed about what this is going to mean for them and have re-iterated their earlier concern that there will be fighting if the Europeans are asked to leave when independence comes to the country. So far Michael Somare, the Pangu leader, has been restrained in his comments, realising, I feel he must weld his coalition together first. It is a most interesting time in the life of this country.

Since we returned to Tari an Australian couple have come to the station. The husband is to be station manager. He was previously the manager of a department in Meyers big store in Melbourne. His wife teaches at the government school, the couple are living on her salary.

An Australian V.S.A. farmer has come for a year to try to help the people to utilise the land in a more worthwhile manner. Certain parts of the station have been dug up and strawberries, peas and beans are making their appearance. He is keen to establish a poultry market as well as the Hulis dearly love to eat chicken when a feast is on. The revenue would be ploughed into circuit funds in the long drive to make the church here financially self supporting.

On our return I discovered that I am the only European teacher left in the six United Church schools in the Southern Highlands — a kind of living Fossil! It has been stated that the Education Department, has been more advanced than others in speeding localisation. While opinions vary about the speed of localisation there is little doubt that opinions are united in their concern about the problem of Standard 6 leavers unable to go on to the high school. A university lecturer has remarked that the country has only just started to feel the extent of the problem of

the unemployed school leaver. This year it is expected that 80% of the children now in S6 will have to return to their homes at the end of the year with no prospect of secondary education.

Our bishop, a Fijian based at Mendi, has instituted a type of stewardship campaign with pigs as the main participants! The people who have been used to monthly offerings of small amounts of cash have now, to a limited extent, accepted the idea of giving a pig annually on behalf of family groups. According to the condition of the beast large or small amounts can be obtained from them at the local market. Some pigs are to be flown across to Mendi where large brutes will fetch up to \$100. Like a Jaguar or Mercedes at home they are a kind of status symbol here. The Hulis are not renowned for their modesty and there has been some bragging about the amounts

some lines (families) have given. I don't think the widow's mite rates very highly with them!

The Church which was built before we left on furlough is being kept in good order and to the credit of the people they are keeping it clean and have prepared a garden outside the building. Of their own volition the leaders have laid down the rule that no more Huli chanting of hymns is to be allowed. From now on European type tunes can be heard wafting on the Sunday morning breeze. We understand some Huli leaders said that the chants used previously reminded the people of too many bawdy ditties they used to sing! The leaders have also ruled that mothers who have squawking infants in a service must promptly take them out. Needless to say it is the male leadership which has imposed that one!



Here a ballot box arrives at a remote airstrip in the New Guinea Highlands.

**SHE HAS TO GO HOME**

10,000 people in that valley in Papua will be left without any qualified medical help.

**THE UNITED CHURCH**

**WANTS A NURSE URGENTLY !!**

and several more for January, 1973.

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