

Greening

THE OPEN DOOR



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THE OPEN DOOR

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The Missionary Organ of the
Methodist Church of
New Zealand

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

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

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READ — PRAY — ACT

METHODIST CHURCH OF NEW ZEALAND

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People on the Move

This issue is devoted largely to stories of people — ordinary people — within the United Church in Papua New Guinea. — This is deliberately done — for more than anything else the United Church is people — ordinary people — called to service in many different ways — and in many different places — but all with a common purpose — of serving their Lord Jesus Christ amongst their own people.

During November, celebrations were held throughout the Territory of Papua New Guinea and in Australia and New Zealand, commemorating the arrival of the first missionaries in Papua New Guinea. These pioneer missionaries, led by the Rev. A. W. Murray and Rev. S. Macfarlane of the L.M.S. were South Sea Islanders — men who had themselves only recently found new life in Christ. When the call for missionaries was made they eagerly volunteered to go — knowing the dangers and uncertainties they faced — that they might share the good news of Jesus Christ with others. Many of them suffered dreadful hardships, loneliness, illness and death but they never gave up. These men have been remembered with deep respect, admiration and thanksgiving during the recent celebrations — along with the hundreds of other faithful men — South-Sea Islanders and Europeans — who have faithfully served Christ in the Papuan Mainland Region of the United Church. We praise God for their work and the wonderful example they provide for us all in these exciting, but challenging times.

But rather than dwell on the past we have chosen to use this issue to tell of some of those who today carry on the work those early missionaries began — of telling others the Good News that has set them free.

We have chosen only a few at random from all the regions of the United Church — a brief glimpse of people on the move — people who help to make up the United Church in Papua New Guinea and the Solomon Islands.

THE CHURCH IS PEOPLE

However important the organisation, however necessary the structure, the church is people. The United Church in Papua New Guinea and the Solomon Islands is no different from any other church. We here present some of the people who exercise leadership in this United Church.

SALIN

Salin is a Highland woman.

She would never win a beauty contest — she is no longer young and her sole beauty treatment is a wash in the river a few times a week.

She doesn't follow the latest fashions — as well as her grass skirts she owns one or two cotton garments which she wears inside out if the inside looks cleaner. Unfortunately the rats chewed a hole in one of her dresses.

Her repertoire as a cook is strictly limited — sweet potato baked in ashes, green vegetables steamed in a bamboo tube, barbecued scraps of pork on special occasions.

As a housewife, her system is

simple — no washing up (she owns no dishes or pots), no bedmaking (no bedding), no floors to sweep and polish (her floor is earth with logs for seating), no window washing (no windows).

She is an ardent gardener — she has to be as her family relies entirely on the food she grows for their meals.

Her pigs are very important and she looks after them well — in fact, the pig pens are inside her house within inches of her own sleeping place.

Her education is limited to the lore she learned from her mother — she was already adult when white men came to her valley with schools and book learning. She speaks only



her own language and cannot read or write.

She has never been out of her home area, never seen the sea, never ridden in a bus, train, boat or plane and only rarely in a Land Rover, never seen a town, never used an electric appliance, never seen a TV programme, never shopped at a supermarket . . .

BUT . . .

She is a child of God. Salin is a Christian woman and a leader among women.

She has walked a total of nearly 12 miles every Tuesday for several years to attend a Bible Class. This is held at the Mission Head Station to teach the leaders to help the other women of their areas to understand the meaning of the gospel.

She teaches a Sunday School class, though she has to memorise all the material and rely on stick figure cartoons to remind her of the lessons.

She is vitally interested in the lives and wellbeing of the people of her home area at Beanda (in Nipa circuit), and gives time to sit and listen to them and pray with them.

Her tongue can be sharp, and she can shout abuse as well as the average

Highlander, but she has lots of intelligence and good sense and gives sound advice to people who need pastoral help.

When there is a death in the area, you will find her with the family, not wailing in heathen fashion, but sincerely sympathetic, praying with the family, and pointing to the Christ who said, "I go to prepare a place for you."

She can't read, but she cherishes the words of Scripture she hears read, and does her best to memorise passages so that she can retain that "sweet food" in her heart.

She is not particularly young or athletic, but she cares enough for the women who live over the next mountain range, out of reach of Bible Classes, to visit them. This means walking over a very bad track through swamp, over rocks, up and down very steep slopes for hours — it took me, a mere European woman, 7 hours to do the journey, but she probably does it in 5 hours. When she goes, she stays a few days to share with them the things she has been learning of her Lord.

A poor ignorant bush woman?

Or a vital Christian leader who has a lot to teach all of us?

THE REV. PAUL GOMENGI

(Paul Gomengi was one of the first Highlands men to offer for the ministry. He is now the probationer in the Tari Circuit).

My home is in the Tari Valley of the Southern Highlands of Papua and New Guinea. In the Tari Valley there are many tribal groups and I belong to a group called Bangubi. I have a wife named Gilime and we

have four children, two girls of 8 and 3 years; and two boys of 6 years and 6 months respectively. In 1963 the first Missionaries came to my area when I was about 15 years of age. I do not know the right date

but I guess this was the right age. Before then the date of birth was not important to my people.

In my early life with my people, my father taught me the way of sacrificing animals to the spirits; and I learned all the names of the spirits. Also my father taught me how to fight our enemies. I usually did what I learned from my father in taking part in the sacrifices and going to tribal wars, and practising magic. We did things to satisfy our individual feelings and I was no different from any of the village men in my area.

In our culture we always sought wealth; that is to have many wives, herd many pigs, have large gardens and a lot of land. Sometimes these things brought great hate and trouble in the community life. When war broke out, people separated and scattered everywhere. We always lived in fear of enemies and evil forces; we suffered hunger, and disease and many people died in unknown areas.

During those days the Government Patrol came to my area in 1940 and the people saw the strange men and thought they were spirits. They tried to fight with them but more Tari people than the Government patrol were killed. The second Government Patrol came into my area in 1962 and started to build the airstrip and some houses, and soon after the Missionaries from many other Pacific Islands came to Tari to preach the good news of Jesus Christ.

Before I went to school I became a kitchen boy, and attended literacy class every evening for a year. In that class everything was introduced in the Huli language of my people. In 1954 the Mission School was opened, the first school in my area, and many of the children attended. I was among them and I was the

oldest one in Standard I. In 1956 I left school and went to join the new Roman Catholic Mission. The Priest accepted me and appointed me to be a Literacy Class Teacher and I taught there for one and a half years. But one day I argued with the Roman Catholic Church and they put me out, so I returned to the Methodist School and was put into Standard 3. I stayed there until I finished Standard 6 in 1960.

The Mission helped me to learn the new way of life. They helped me improve my education. Many times I tried to run away from the church, but they brought me back to teach me the right way of living. In my heart I was changed and I learned about God's way from them. I left behind my old socail life and through their influence I followed Jesus Christ. I turned to Him and His way and all my life from now on I will continue in His Way. In 1961, on 2nd July, I received the Baptism with the other Christians and in 1962 I was an evangelist to my people. After attending St. Paul's College I worked as a Pastor in my village for four years and in 1968 the Highlands Region appointed me to attend Rarongo Theological College in Rabaul. I will finish the Ministerial Course at the end of 1972, then I do not know where I will be working but God has a plan for me to do His work.

My life is very different today from the old days. When I believed in Jesus Christ, all sorts of things like fears, trouble, worry and being afraid of everything, disappeared from my life. Jesus restored a new mind in my life. I am going to help other people to find the Lord Jesus Christ. It is not my power to preach the Gospel and to gain the people, but the Holy Spirit working with me.

REV. MATTHEW BEASO

(The Bougainville and Solomon Islands Regions of the United Church have both sent many missionaries to the Highlands. The first of these to be a minister was the Rev. Matthew Beaso, who at the end of this year, will be returning to his home island of Buka after a period of outstanding service in several circuits of the Highlands Region. Here are some extracts from his own story of his life).

In 1937 on the 24th December, I was born. I was the firstborn in the family of four boys and three girls. Before World War II my father transferred to Bougainville to be a pastor in Tonu Village and I attended the village school. However the Japanese penetrated the whole of Bougainville and Buka, and also the B.S.I.P. When the war broke out all pastors and the village people had to leave their villages. During the war we walked across the Bougainville Island to the west coast where the Australian and the American soldiers first went ashore when the Buin area was full of Japanese soldiers. In 1947 all the schools in the Territory of Papua New Guinea re-opened again and I attended our village primary school.

My teacher sent me to our Circuit Training Institution in 1949. At the end of the year we were examined and chosen to go to Banga for Pastoral Training. It took four months before our Permits were approved by the Government of Port Moresby. The same year Kamweli Peter of Fiji transferred from Buka Circuit to Banga as tutor. Our principal was the Rev. A. H. Hall. Generally we did pastoral work and also training as teachers under Miss Effie Harkness and in 1955 we finished our course as pastors and were permitted to teach in our own villages in the Circuits.

In 1957 I became engaged to Miss Selina Ramol and got married in

November 1958. I did some preparations to enter the teacher training, and I was admitted and sent to be trained as a teacher in accordance with the Government Syllabus. Miss Thelma Duthie was our head teacher. While in the College I began to feel that I needed some more training after teacher training. I began to have in mind the great need for the understanding of Bible stories and the teachings of Christ by the older men and women. I felt that God really wanted indigenous leaders for the maintenance of the present and the future of my own people.

Teaching at the C.T.I. again I taught in Standard 5 and Standard 6 while the teaching sister was on furlough in New Zealand. Sister Norma Graves was the teacher; she helped me to improve my method of teaching, and also during the year the Government District Education Inspector came to inspect us teachers. I was qualified to teach in any school in the Territory. In the two years teaching I became aware of the call of God to offer for the Ministry. I was confirmed into the full membership of the church, I committed myself to be one of the instruments which will help in the shaping of my future ages (of the people in the Solomons). I therefore needed some more help to be fully equipped and to be a real slave for Christ's sake. In 1961 I was a candidate for the Ministry.

We commenced our studies in February 1962. Three of us came

from the Solomon Islands with our wives. Myself, Leslie Boseto and Misake Tarurawa. The College is known as the United Theological College because some came from Papua District and the New Guinea District and also Papua New Guinea Highlands District, but no one from the New Guinea Highlands was sent. We used English to speak and our notes and lectures were done in English. Rev. C. J. Mannering and his wife helped us with our English. I knew that everything done and spoken in English was misunderstood by us. I always prayed hard to God for our lessons to be understood and also for light in our minds. Towards the end of our second year study, on October 24th, 1963 I had a dream. Two men appeared before me. One was a muddy man with a bow and arrows, and another man was a clean man, dressed properly, but he was worrying about his life because he did not know how to believe in Christ. The muddy man asked me, "Please, I saw some people who are clean. Can you make me the same as they are? Also I heard of a man named Jesus, can you tell me who he is?" The clean man, dressed properly, also said, "I am a wise man; I can read and write, but to believe in God is very hard for me to do, for I do not really understand what my old preacher preached. I need some more instructions from the Bible. Will you please help me?" I said to them, "I will go to him who asked first and later to the latter." I awoke and saw none but a silent night of darkness around me.

There appeared [the thought to offer for the Papua New Guinea Highlands. I found no way to escape this feeling, and because of this I knew that my dream meant a call to serve in the Highlands, where there was a great need for the men and

women to know Jesus, and later to my own people, where they can do everything for themselves, but to believe and accept Jesus as Lord and Saviour is only a mystery.

Our final year was under Dr. R. Williams who is the principal of the College. At the end of the year 1964 we were asked to write to our own District if we still felt like serving in other Districts. I wrote and I was allowed to come to the New Guinea Highlands.

A lot of my own people said, "In the Highlands you will not eat anything as you have at your own Islands, fish, etc: you will never taste them in the Highlands. You have to buy your firewood, vegetables, sweet potatoes, kaukau and even anything you thought not important to sell for money." But we said to them. "It is true what you say to us but how can we make the Gospel of Jesus Christ to be known by the Highlands people, if we have the fear of the cost of living in the Highlands. How can we help our brothers who are looking forward to knowledge about Christ.

In January, 1965 we arrived in Tari before proceeding to Magarima. The first month in the Highlands we saw everything just happening the same as they told us before we left. The Highlands is an isolated field for all who have come from the coasts. I have found it is very true; to overcome the cost of living in the Highlands is the biggest problem for us coastal workers, for what we earned goes nowhere, but to buy firewood to help us keep warm and to buy fish and tinned meat from the store to keep us healthy. Our own people sent their help to assist us to spread the good news to the hearts of the newly converted people. Where I stand today is not my sure place to be for God wants his servants to

help here and there to let the work of God grow, but how can I preach the good news to God's people unless their local language is known by me. To help the people to understand Jesu and His love is only through their own tongues. But with the help of a few evangelists who understand Pidgin I am able to contact the very primitive people who still offer their sacrifice to their secret gods.

Finally, I am the slave of my own

people for the coming of our church independence in the Solomons or when the churches will be united as it is approaching. I have heard the preaching of my former chairmen and ministers from overseas. I know what they want us to do and help and assistance for the good seed and the bad seed are growing together. Therefore I still need your guidance for this new step I have stepped on is a yoke to me.



Ruby Ia Margat demonstrates a traditional string game.

RUBY IA MARGAT

Ruby Margaret's husband, Bale, was one of the first Tolai ministers. His premature death left Ruby with a young family to raise, a precious collection of handwritten books containing his studies and sermon notes, and their shared dream of teaching others about Christ.

She went with her children to Vunairima where she became teacher, preacher, leader, "mother" and counsellor to the hundreds of students — men and women — who passed through the schools there. Missionaries and other leaders also found in her a warm, sincere friend, wise,

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patient and always ready to help.

As English became more the medium for study at Vunairima, Ruby felt called to return to her village to work as a Deaconess among her own people. Unfortunately the area — while accepting her as an accredited local preacher and a wise leader, knew nothing of "Deaconesses" and seemed at a loss to know how to use her — but she worked just the same.

Ruby is respected and loved by all and a vital witness for Christ in her home church and circuit, in the Women's Fellowship Movement, in S.E.V.A. (The Society Encouraging Voluntary Abstinence) and among the young people.



MRS SEBEA TAMARUA

Mrs. S. Tamarua comes from the Kila Kila village in the Central District. Her village is situated in the Port Moresby area.

In 1969 she was selected to go to Malmaluan Training Centre for three months lay-woman's course. In 1970, she was again selected to attend the Pacific Methodist Women's Conference in Fiji to represent the United Church Women's Fellowship.

At present she is holding several positions in the Women's Work. She

is the President of the Urban Region Women's Fellowship. Executive member of the Inter-Regional Women's Conference; Executive member in the Urban Region; a member of the Y.W.C.A. Port Moresby, and the co-ordinator of the Port Moresby General Hospital Voluntary Activities.

Mrs. Tamarua's work is greatly appreciated by all members of the church. We hope that her Christian life will be an example to our young Christian women in this country.

MR ABANA GARA

Mr. A. Gara comes from Gwairuburu village in the Rigo area of the Central district. He was educated in both the Mission (LMS) and the Administration Schools. After finishing his schooling, he became a Teacher in the Administration schools and now he is one of the Senior Teachers in the Administration. He is married with four children.

Mr. Gara for many years has been very active in the life and work of the church and up until now in the United Church he is still active in the church work. He is living and working in Port Moresby and is a Chairman in the Congregation to which he belongs. He is also an executive member of both the Urban Region and the Port Moresby Circuit and the Convenor of the finance



Abana Gara

MR CLIFF IANAMU

Amongst all the laymen who do a fine job in the Papua Mainland Region of the United Church, Mr. Cliff Ianamu is one of the most outstanding. In his own village, and at higher levels in the church's work, Cliff's advice is often sought and always respected.

He comes from Selai village in the Mailu Circuit, and is married with an adult family. In common with most of his generation Cliff had a mission education.

For many years now Cliff has been a leading light in his district. As a deacon, lay preacher and member of Mailu Circuit Executive he leads a very busy life. The Mailu people look on him as someone who can be relied on to help when advice is needed about a variety of problems. So his

committee in the Port Moresby Circuit.

There are other church committees of which he is a member and we are very grateful to have such a layman in the church, and we at all times appreciate his help in the life and works of the church in the Port Moresby Circuit of the Urban Region. Mr. Gara's active role is a great help to our new leaders in the church.

We believe that his Christian life and work will help others to become strong leaders of the church in the future years.

work is not confined to his own village area by any means.

In fact if you want to find Cliff, it probably would not be any use going to his village to look for him. For he is not only active in church affairs but also in community affairs. He is currently President of the Local Government Council, and President of the Co-operative Society in his district. Then he makes regular trips to Port Moresby where he is a member of the City Advisory Council, and is active in business development.

In all Cliff is one of those quietly capable people who carries out cheerfully a multitude of duties that many folk are not even aware he is doing. While there are men like Cliff within the lay ranks of the United Church there is no fear that the church will cease to be a strong force in Papua New Guinea.

MRS MAKI KILA

Traditionally Papuan women stay at home, and have little say in anything outside of their immediate family affairs. However, this is gradually

changing, and within the United Church there are some lay women emerging with strong leadership abilities. Mrs. Maki Kila is one of these women.

Maki comes from the Hula Circuit of the Papua Mainland Region. She is the widow of the late Rev. Kila Pat and has a family of nine children, only one of whom is still at home. As a minister's wife she worked alongside her husband in a number of different places, always taking an active part in women's work particularly. After her husband's death Maki continued to give a strong lead to the Women's Fellowship in Hula Circuit.

She felt the need for some training, and went to Malmaluan Training Centre near Rabaul to do a three months course specially arranged for women. Since her return to the Circuit Maki has taken it upon herself to have a "roving commission" amongst the various Womens' Fellowship groups. The women hold her in high regard and are always glad to

see her appear in their villages. In her capable, but certainly not interfering way, Maki has done a great deal to strengthen the work of the W.F. It is a labour of love, for she has no official standing in the Circuit.

A United Church staff member who was doing a brief working tour of Hula Circuit seemed to meet Maki in every village she went to. After the fourth such meeting she said, "Maki, what are you doing here? I thought you were in such-and-such a village." Maki replied, "Oh I'm just sloping around, keeping an eye on things."

That about sums up Maki's outstanding contribution to the work of the United Church. While Maki is "keeping an eye on things" the women's work in particular will be strong in Hula Circuit.

REV. WILLIAM to KILALA

The United Church in Papua New Guinea and the Solomon Islands would like you to meet the Rev. William To Kilala. William is Director of the United Church Department of Christian Education which has its headquarters near Rabaul in East New Britain. He heads up a team of Regional Christian Education Directors and Committees.

Rev. Kilala who is 34, was a trained and experienced teacher before he entered Rarongo Theological College for ministerial training. After circuit and pastoral work in New Ireland he went for one year to Westhill College, Birmingham, United Kingdom, to study Christian Education. He then returned to Rabaul as Associate Director of the Department of Christian Education in 1971.

He is widely travelled since he has key positions on many interde-



Rev. W. To Kilala

nominal and international committees. Last year, for example, he went to Japan and later to Bangkok. This year he travels to Guam, and has already been to Fiji and the New Hebrides. He also tries to deputise throughout the seven regions of the United Church.

William and his wife, Evah, have four children — Essie, Betty, Ronald and Meli. William has just been appointed first indigenous Chaplain to the University of Papua New Guinea.

BISHOP SAIMON GAIUS

(Saimon Gaius is the Bishop of the New Guinea Islands Region. Many of you will have seen him in the film "Lotu" which tells the story of the church in New Britain through the war years and after, or in the film "Unichurch" where he is one of the principle figures.)

People who know Bishop Saimon Gaius well find the picture presented of him in the film "Unichurch" something of a surprise. It shows him driving a late model car and sitting at an office desk — a leader with an important executive role. True — they have seen him at work in his office but they know him best moving quietly and unostentatiously among the people of his region. He knows his people well — feeling their heartaches and their joys — their hopes and fears — but equally sympathetic to the needs and sensitivities of the other people within his region — the Europeans, Chinese, and indigenous people from other parts of New Guinea. He is a man of God — with a large faith and a great love for people.

Bishop Gaius was born 6th August, 1920. His father was a pastor teacher

— and his first teacher and Saimon followed in his footsteps beginning his career as a pastor in the Baining Circuit in 1937. While he was there he had a very lucky escape from the Japanese due to a chance happening and the kindness and love of the Baining people who insisted that he return to his village. There he helped the village catechist and was for a short time a village leader.

Following peace he returned to the George Brown College as a Tutor until in 1949 he went to Australia to translate 14 books of the Old Testament. He began training as a minister in 1957, doing two years of study in Australia and further study in New Britain. He was ordained in 1961 and chosen as Bishop of the New Guinea Islands Region in 1968. He has travelled widely. Saimon and his wife Makaret have six children.



The Bishop Among his People.

New Moderator with a Mission

Closing the Generation Gap

"The younger generation is being ignored . . . it needs more involvement in the church to feel it has a real part to play in a community and in a nation . . ."

The statement comes from the first Melanesian in Papua New Guinea and the British Solomon Islands Protectorate to be appointed moderator of the United Church of P.N.G. and B.S.I.P.

He is the Bishop of the United Church Solomon Islands Region, Bishop Leslie Boseto, 39, of Boeboe Village, Choiseul Island.

The Bishop will officially take up his four-year appointment after his induction at an open-air service at Elevala Village in Port Moresby on November 26.

It will be led by the Moderator of the Church, the Rev. Jack Sharp and his six Bishops.

His wife, Hazel, and their children — Eric, 10, Jennifer, 8 and Pauline, 7 — will be at the induction.

When interviewed in Port Moresby recently Bishop Boseto said that he believes that the accent should be on the youth of today — the leaders of tomorrow.

The churches must change their attitudes to meet the needs of the younger generation who are getting more and more involved in social change.

One way to make these changes is to aim at the youth of today who are flocking from a rural environment to an urban one.

The church, he says, has become part of the custom of closely-knit communities like villages.

But in the process of moving into towns, young people tend to lose interest in the church.



**New Moderator of the United Church
Rev. Leslie Boseto
and his wife Hazel.**

"This is the main problem in the Solomons and in Papua New Guinea," he says clenching his fist for emphasis.

"They (the younger generation) are interested in the new world which is changing all the time.

The churches must give them a new feeling of being involved in matters that need decision making.

The youth of today must feel that they have a real part to play in a community and in a nation.

On the other hand there's a big gap between young people and the older people who tend to feel that the younger generation is not needed in decision making."

Bishop Boseto says this is a real problem in the Solomons.

"We look at the young people as a sick community and they really have this feeling of being neglected; it's not their fault but ours.

They are supposed to be in meetings to make decisions so they can help develop a balance between them and the older people."

(From the "Post Courier"
Nov. 10th, 1972)

Mr Raimon Bilak

Mr. Bilak is one of three Papua New Guinean lecturers at Gaulim Teachers College in East New Britain. Appointed to the staff in 1968 he lectures student teachers in Social Science and teaches techniques of blackboard use for classroom teaching. Before being selected for one of the 1970 Headmasters' Courses he was an executive member of the East New Britain Teachers' Association which was formed before the National Teaching Service came into operation. Since returning to Gaulim he has been elected to the executive of the new Papua New Guinea Teachers' Association which he helped to form.

The son of a Methodist Missionary, Mr. Bilak was born at Malabunga near Rabaul. His early schooling which began in 1948 was rather spasmodic as he had to move frequently when his father transferred to different areas. After periods at Vanamami and Vatnabara on Ulu Island in the Duke of Yorks he eventually completed his primary schooling at Gaulim when his father was appointed to the Gaulim circuit. He then went on to the Methodist George Brown College at Vunairima for four years before commencing his teacher training course in 1960. After completing a one year teacher training programme Mr. Bilak taught



Mr. Raimon Bilak: Lecturer, Gaulim Teachers College, East New Britain

at primary schools at Bilur and Raluana for six years before undertaking his second year of training at Gaulim in 1967.

In 1969 — in the same week that man first landed on the moon — Raimon Bilak married fellow teacher, Laniet Johnah from Baai Village near Rabaul. Their wedding ceremony, which was the first ever held at Gaulim Teachers College, was conducted by Bishop Saiman Gaius of the United Church. Mr. Bilak and his wife, who teaches Standard I at the Demonstration School, now live at the College. Mrs. Bilak was there at the time of the earthquakes which badly damaged 15 buildings in the \$250,000 college complex. These have now been relocated on sites not affected by the earthquakes.

Miss Dora Moata

A vivacious Solomon Islander with a warm smile and a quick wit, Miss Moata was a popular member of the

1971 ESAW team. She is also a popular member of the staff at Gaulim Teachers College where she has been lecturing in music for the

last year and a half. She has always been fond of singing and dancing and plays various instruments including the recorder and the guitar which she is teaching to students at the college. She is also training the college choir and learning to play the piano. If sufficient finance can be raised it is possible that she will be able to further develop her musical ability next year on a 12 months' study scholarship in the Newcastle Conservatorium of Music in New South Wales.

Like many of her contemporaries Miss Moata had limited opportunities to advance her own secondary and post secondary education. One of six children with a British Solomon Islands father and a Bougainvillean mother, she has always lived on mission stations as her father is a catechist who teaches, preaches and gives pastoral care to Christians. Her primary schooling, up to Standard V, was gained in village mission schools in Bougainville. After completing a one year teacher training course at the Methodist Training Centre at Kekesu on Bougainville she then taught girls who were as big and often as old as herself at Kihili District Girls' School. While teaching she continued with her own secondary studies passing Standards VII and VIII by correspondence.



Miss Dora Moata: Music Lecturer, Gaulim Teachers College

In 1964 she was chosen to attend a six weeks Girls' Brigade Leadership Course at Suva in Fiji. This gave her considerable experience and confidence that was reinforced the following year when she gained her Form I by correspondence and was trained for Home Science teaching at Kihili. After her Home Science training she was transferred to George Brown High School on the Gazelle Peninsula where she taught the subject to Forms I, II and III while she studied for her own Form II qualifications by correspondence. With this qualification she became eligible for the Re-training Course and she did this at Gaulim in 1968. While a student at the college she was a leading member of a student group which toured parts of Queensland and New South



Gaulim Students.

Wales, and she sang in the guest choir that participated in a National Christian Youth Convention in Sydney.

In addition to her lecturing duties Miss Moata also has a part to play in the development of the country's national education system. She is the only woman member of the Teacher Education Committee which was set up on the recommendation of the

Advisory Committee on Education. The Teacher Education Committee has the task of advising the National Education Board on the development of teachers' colleges and the co-ordination of their work. It also recommends entry qualifications, staff appointments and improvements in courses for the country's 12 teachers colleges.

WORD

By Glen Bays

Most people here cannot read, but for those who can the available Christian literature has almost all been written by foreigners, many of whom know very little about the culture in Papua New Guinea. For instance, we Westerners have the concept firmly fixed of God as a loving father. But in New Guinea culture it isn't the father who primarily sees to the well-being and growth of children. It is the uncle, the mother's brother. Thus to make the idea of God's love come truly alive here, He should be written about as the "small papa" instead of "papa true" or biological father.

Because of such cultural differences, the first World Missionary Conference, held in 1910, emphasized that the church must raise up "men and women who are at once Christian in conviction and indigenous in thought, feeling and outlook upon life."

But we missionaries have not been efficient in putting this ideal into effect, so that in 1970 the Christian Education Secretary of the United Methodist Board of Missions, after touring most of Asia, said "Missionaries in these lands appear to be concerned with transmitting Western

heritage, Biblical information and Western institutional forms while the people in these nations are crying out for identity, integrity and self-determination."

Another way of putting it is to say that communication has been only one-way, from the teacher to the taught. Now we have learned that there is no real communication unless it is two-way. The teacher needs to learn from the pupil too.

We know that God Himself is communication — the Word. He has entered into dialogue with men. He wants to hear from us.

So Betty and I are engaged in helping to develop communication in Papua New Guinea. We are training indigenous people in the methods of writing for press and radio. We also work through the Christian Communications Commission to co-ordinate, modernize and focus the communication programmes of all churches and missions who desire to co-operate. Support for our work comes through the general mission programme of the United Presbyterian Church, through the ecumenical agencies, Intermedia and



25 tons at one bite and the land is changed.

Agency for Christian Literature Development, both of which our denomination supports, and through gifts from individual congregations.

When the Russian explorer Miklouho-Maclay visited the north-east coast of New Guinea a century ago he named the islands here "The archipelago of the contented people."

A lot of contentment still exists. But modern New Guineans are more apt to characterize themselves as "mixed up." Technology is creating instant, drastic change where none had been before. Listen to this plaint (in an unpublished essay by Moukunu Kokare) about the opening of a copper mine on Bougainville:

"(The mine) has been a rude awakening for many people whole villages have been moved, forests have been cut down, mountains have been levelled or cut in half, sacred stones have been quarried, river valleys have been silted up, fishing places have been polluted"

"Suddenly our once beautiful, quiet peaceful island is covered with mud and dust and square miles of rock-strewn wasteland. Thousands of glassy-eyed, heavy-booted strangers are walking over it. We did not ask for all this control of our land has been taken from us"

Modernity is desired by the Melanesians. But its impact has so shaken their security that questions are more frequent than answers:

For instance:

FAITHS

Elijah prayed
and from heaven came fire
to consume logs, stones and all.
Pomu called and tuna
jumped out of the water.

Faith in front of us
faith behind us
power hides from us.
Pomu had faith, tuna came
Elijah had faith, fire came.

What is Faith?

What is Faith?

Another oft-voiced anxiety is that New Guinea will be left behind, that she counts for nothing. In the following poem Finisterre and Bismarck are mountain ranges.

THE DISREGARDED LAND

By P. Sanam

Remote she lies
No one knows where she is,
Nobody knows how she feels,
Nothing she possesses is interesting,
Behind the giants of Finisterre.

Very little is known about her,
Nothing is done to help her,
Nobody is interested in her,
Everyone ignores her,
Behind the giants of Bismarck.

Though she suffers, she says nothing,
Nobody will notice if she speaks.
I sympathize with her but . . .
My feet are not tall enough
To walk over the giants of Bismarck.

In such a situation of mixed-up inferiority feelings and the desire for

change conflicting with a longing for past security, we assist churches and missions to develop a mass communications ministry with a focus on literature. The objective is to be of service to New Guinea man today, in Christ's name.

So the challenge is to recommend a Christian communications ministry of modest scope, yet one which will offer reconciliation and hope to ever-increasing numbers of people as they enter the modernization process and encounter its inherent alienations.

If such a ministry can be fostered, it will help to keep the New Guinean's bright smile from fading — and this can continue to be "the archipelago of the contented people."

* * *

Mr. Bays, a United Presbyterian fraternal worker, assists in the development of national leadership in the communications media in a cooperative project sponsored by the United Methodist Church, the Lutheran Church in New Guinea and the United Presbyterian Church.

MALMALUAN TRAINING CENTRE, Rabaul

By Alan Leadley

When, after two years of training, Christian Education Worker students graduate at Malmaluan, there is time for reflection on where we have gone during that time. We as a staff believe strongly that training should not be regarded in the limited sense of academic achievement, but in terms of total development of mental, physical, and spiritual gifts. The cognitive type of learning through lectures is one way we help students develop. But we are equally concerned with attitudes, skills, interpersonal relationship training, so that there might be overall growth of personality.

TEACHING

To this end we offer a very practical course, with inductive teaching at its base. That is to say, student learning becomes an enquiry into life. Learning begins with our own experiences and situation, rather than with subject matter or the recorded experience of other people or their doctrines. We try with most subjects in the Christian Education Workers course to start with the learner himself — his needs, problems, experiences. This is not easy! It could be regarded as easier for the teacher

to start with a set of propositions unknown to students, and after careful preparation himself, proceed to present these "truths," instruction, clarification, and repetition. Of course there is a necessary place for this type of teaching.

But generally, it is felt the students learn best when they are actively involved in the learning process, and not just regarded as "soaker-uppers" of knowledge like human sponges. It helps students to "stand on their own feet," rather than just sitting and listening. Many find lasting solutions to their own problems.

PERSONAL DEVELOPMENT

Related to the teaching programme there is an attempt to help students grow in attitudes and skills. A lot of practical work in the surrounding villages is offered, and this helps leadership abilities, and other skills to be developed.

Students should have at least Form 2 before they enter Malmaluan Training Centre. We feel that at this stage of Papua New Guinea's educational history, this requirement is sufficiently right to give young people, who may be potential leaders of their communities, a chance to realise their natural abilities, and to serve the church in the field of Christian Education. Because the entrance requirements are lower than say the Teachers' College, or Theological College in the United Church, Malmaluan sometimes receives from regions, students who "can't meet the grade" elsewhere, and this can be a disadvantage. On the other hand we have some very bright students doing Form 5.

LAY TRAINING

The other main area of Malmaluan's training is what is called Lay Training — the formation of our lay people into a "spearhead" of witness to the church in the world. We have a grant from World Council of Churches which permits us to bring about 50 students (mature lay men and women leaders from villages and towns) from the various regions to Malmaluan for a total of 6½ months. 3½ months for men, 3 months for women. We try to help these lay people mature in their faith and understanding and sensitise them to Community needs. We help the women to understand the role of the Christian woman in the home, church, and community.

We conduct other short lay training courses, for example, group life laboratories, a Week of Training for village people from all over the Gazelle (in such subjects as Sunday School Teaching, Leadership, Women's Fellowship, Youth Movements), Weekend Camps for children, Youth, and Adults.

DEPARTMENT WORK

On the whole the training at Malmaluan is highly relevant, and plays a significant part in the life of the whole church. It would be another story to write about the role of the Department of Christian Education and its staff (resident at Malmaluan Training Centre). Here Rev. William To Kilala leads a team of Office girls who are responsible for many publications (such as Study Booklets for Camps and training sessions), as well as encouraging training sessions in the Regions by visits, and by a heavy load of administration.

CHRISTIAN EDUCATION IN THE NEW GUINEA ISLANDS REGION

By Rev. Simion To Puipui.

When Dr. G. Brown with the Samoan, Tongan and the Fijian Missionaries first landed in New Britain their first method of helping the people to understand God was the method of Christian Education. This was done in new areas before preaching the Gospel to the people. That is they talked to the people about the new God. They tried to make examples by talking about the gods they knew and the God of the universe.

My grandfathers were great cannibals. They loved fighting. They fixed their faith on things they knew around them like large snakes, spirits, rocks and so on. The main persons who knew more of performing these faiths were the leading men in the community. They were called "Luluais". For example, To Bola and To Poraporo from Nodup and Matupit. To Bobo from Bitapabeke near Vunamami, Sanging from To Kukukudu near Namatani and many others. Getting these leading men into the Christian faith cut the root of the spirit believers in the community.

How did they do that? The very simple way of doing that was by sitting down with them under the trees in their villages and inside their houses talking and discussing the Christian faith with them. They did not have any bells (bomb shell), drums or Garamuts to call them. They did not have any church land or church buildings to meet for services and meetings. These church activities were carried out where the people were.

After the people gave land to the church and built large houses for

church meetings, the preaching of the Gospel was very strong as the fire burning the kuani grass. There was also Sunday School established. That is one aspect of Christian Education. The Sunday School in those days was for older women.

Today, a great deal of our work in Christian Education is done through Malmaluan Training Centre. We are very grateful and proud of our **YOUTH** training centre at Malmaluan. What does this centre mean to:

- (a) Our church and
- (b) Our people?

(a) Our Church

Our church is working towards a shared leadership in the whole of the United Church. As we know we have the Moderator, the Bishops in the Region, the ministers in the circuits, the pastors, and the Christian Education Workers. There is hope that as these people work in their own parts they will help the church to grow in the life of the people in the villages. But these people are not separated people — they are part of the one body in Christ in his church in that village. Therefore, we hope that these people will work together as one people., they can help one another so that each part of the church grows and gets help from other leaders in the church. I think that this is what the church wants in Papua New Guinea and the Solomon Islands. This church can only be a strong church in the village if the leaders stand together as one people, as one team work out their programmes together and go together spreading the Gospel of Jesus Christ in different ways.

(b) Our People

Unfortunately, there is a misunderstanding among our people of the Youth Training Centre at Malmaluan.

The word for "Youth" in Kuanua is BARMANA. So the idea came into the mind of the people in this Region that Malmaluan is only for the Barmanas, that is the Youth or the young People and not for the older people. It is true that we sometimes run courses for older people at Malmaluan such as Pentecost Weekend and Week of Training and some other Mature Age Courses and Camps, but the big thing is that in their minds they think that Malmaluan is only for the young people and not for the older people.

Another difficulty that we have in our work of Christian Education is that some materials we produce to help the people are not in the language of the people. They are in English at the moment. Many people in the villages want to teach in the Sunday School, but they cannot teach because they cannot read and understand the books which are written in the language which is not theirs. Little things like this help to create the idea that Christian Education is only for the young people because they can read and understand the material in English.

These are only small problems, and maybe we can fix this by working very hard and helping our people to understand what we are doing in the work of Christian Education.

These days we are working towards the development of groups such as Sunday School Groups, Young Peoples' Groups, and Women's Groups. But we haven't done anything to help other older people such as adult groups or men's work to help them to understand that the work of Christian Education is also for them. If we can do this we shall

be able to help our people understand the role of Christian Education in our United Church today.

This year we have nine Christian Education Workers scattered in different places in the New Guinea Islands Region. These are young men and women who have trained for one or two years at Malmaluan Training Centre and are out to serve the church in this way as Christian Education Workers. They are appointed by the Synod to the Circuits and they belong to the whole Circuit moving from place to place. Their main task in the Circuit is to train the leaders of various groups to do their part. They train the Sunday School Teachers, M.C.Y.M. leaders, Boys' and Girls' Brigade Captains and the Womens' Fellowship Leaders. They also are able to start groups in the village, start an M.C.Y.M. or Womens' Fellowship or Sunday School and so on, they start these groups and then train leaders to take them over.

Christian Education is a new thing in the life of the people in our Region, and it is very hard to get along with the Christian Education programme in the village level. But through the hard work of the ministers, pastors and Christian Education Workers we have a little light shining out of this work in our whole church. Sunday Schools are going ahead well, secondly, would be the Women's Fellowship. I think we have Women's Fellowships in all the Circuits and we have Sunday Schools in nearly every village in the whole of the Region. Thirdly, I would see that the work of the M.C.Y.M. These young peoples' meetings are organized by the young people from the village. Fourthly, I would see that the Girls' Brigade in

some areas and a little of the Boys' Brigade in the whole of this Region. There is no Adult Group or Mens' Work in the whole Region.

Conclusion

As I move around the Region, I can see that there is a willing heart in the lives of the people wherever I go to have Christian Education in their area. People are very interested in the work of the Christian Education and they want to have something in their area. They want to do something, in this work of Christian Education. For example, there is a group in the Gazelle who have

formed a Committee to help or support the work of the Department of Christian Education in the whole Region. This is a very strong group and they are trying to find ways of helping this Department to grow. From my personal experience I see that the work of Christian Education is starting to move forward in the life of the church in this region. We trust God that one day Christian Education will be a great help to the life of the people in this Region to direct them in their living here in this world and also to direct them in their lives in Jesus Christ.



Simion To Puipui at an Easter Camp.

NEW WORKERS



Mrs. Vivienne Shakespeare

Mr. and Mrs. Shakespeare who are going out to the United Church in December. Mr. Shakespeare will be working in the Munda office.



Mr. Ian Shakespeare



DR. ROGER & MRS. WINIFRED SCOWN

Doctor and Mrs. Scown have been appointed to Helena Goldie Hospital from May 1973. They are the first joint Presbyterian Methodist appointment to the United Church. They have three children.

Miss Jan Antill is leaving New Zealand in early January to work as Accounts Secretary in the office at Malmaluan as a volunteer for a year.

Dr. Frances Guard is going to Helena Goldie Hospital in January to act as locum until the new doctor arrives later in the year.



Jan Antill



Dr. Frances Guard

Mr. Leicester Cheeseman is a volunteer (Order of St. Stephen) who is giving his services as an engineer to the United Church. He expects to leave in January.