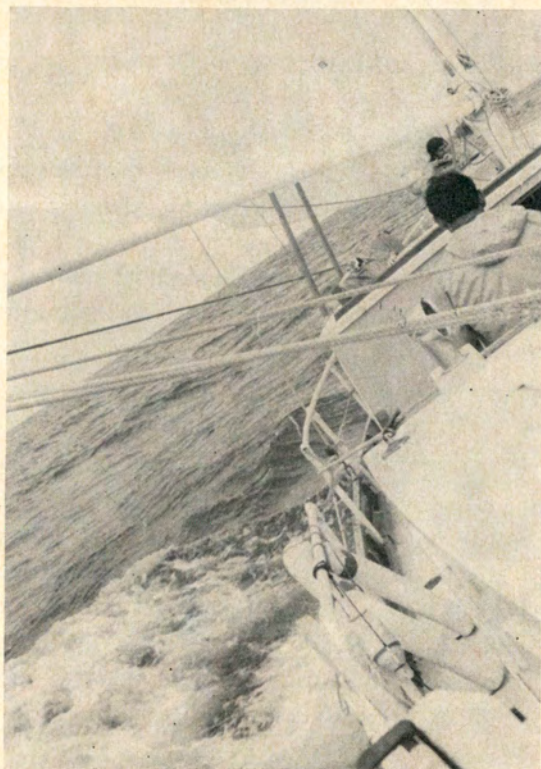


# THE OPEN DOOR



"The Dayspring"  
(See page 12)

**Sailing Before The Winds Of Change**

*December, 1973*

# **Prayers For Papua New Guinea**

which became self-governing on December 1st, 1973.

“Gracious God, Ruler of all Nations, we ask for your special blessing on the new nation of Papua New Guinea which this month enters on self-government. Give wisdom and patience to the Chief Minister, Mr Michael Somare, and the members of his government, to Mr Tei Abal, Leader of the Opposition, and to all who hold authority in the land. Grant them vision and the ability to turn that vision into good things for the people of their country.

Through Jesus Christ our Lord  
AMEN”

“God our Father, we pray for the Church in Papua New Guinea, that in these critical days it may so live, serve and witness that the relevance of Christ and His Gospel may be clear to all. Especially we pray for the United Church, for Leslie Boseto its Moderator, and all the Bishops, ministers and people: Strengthen them by the power of your Holy Spirit to serve, in righteousness, their nation and the world.

For Your Name's sake  
AMEN”

“Heavenly Father, renew our faith, strengthen our sense of calling to your service, endow us with grace. May we rejoice in our partnership with churches overseas and share with them the blessings You have given us. Open our hearts and minds to receive at their hands those special gifts and understandings you have entrusted to them.

Through Jesus Christ our Lord  
AMEN”

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

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

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### **METHODIST CHURCH OF NEW ZEALAND**

#### **Overseas Division**

P.O. Box 5023, Auckland, 1

Office: First Floor, Central Mission Building,  
Queen Street, Auckland

# CALLED -

By Rev. Ben Lenturut

The greatest agent of change has been the Gospel of Christ. It has changed not only individuals but society. The first missionaries to Papua New Guinea and the Solomon Islands, even to the Marshallies were concerned to win individual people for Christ. But they could not bring the Gospel without also bringing the Bible. So they at once set out to translate the Bible into the language of the people.

But what is the use of translating the Bible if people cannot read? So the missionaries became educators: they set up schools.

But what is the use of preaching the Gospel and teaching people to read who needlessly die for lack of medical care? So the missionaries became doctors, and set up hospitals.

But what is the use of healing people if they have to go back to villages to a starvation diet and serious malnutrition? So the missionaries found themselves developing agriculture and training the people to use better methods of farming.

So a Mission that started out with a CONCERN for personal salvation became concerned for the whole of the people's life. When the church seriously cares for people and takes the Gospel to them, it is compelled to go on to change the very environment they live in. It seems a simple thing to

preach the Gospel but when we do, we sow the seeds of upheaval and revolution.

When we put the Bible into the hands of downtrodden people who read such tremendous words as: 'Let justice roll down like waters, and righteousness like an overflowing stream' (Amos 5:24) inevitably the Gospel begins to work changing people, judging them, redeeming them.

The protest movements of our time against justice and oppression can nearly all be traced back to the influence of the Gospel of Christ. The trouble is that so many church members are now frightened to acknowledge the revolution the Gospel has started. The revolution has become violent because we church members abandoned it when we ought to have been making it a non-violent revolution.

In other words we church people must not throw up our hands in horror at the changes now going on in the world. We must not criticise from the sidelines but enter the agony of the changes and bring the redeeming love of Christ to bear upon them.

Don't forget, Jesus called us to be like salt in the world. Salt is useless if it is separated from the food. So we Christians are useless if we refuse to penetrate the places where decisions affecting people and nations are being made. This does not mean that we have a neat

Rev. Ben Lenturut is a minister of the United Church in Papua New Guinea and the Solomon Islands.



answer to every question. We have not. But we are called to take the love of Christ into every situation.

For the conclusion, I would like to point out to you what Dr Martin Luther King did in America. It would have been easy for him to say: "I must preach the Gospel. That is all." But he knew that was not enough in the foment of the Civil Rights movement. He knew God called him to enter that movement and bring the love of Christ into it.

The Church is called to bring the right kind of changes to pass. We must not stand back and watch

the world changing. We must help direct the changes. We must be a redeeming, reconciling agency of God in the world.

*(This address was given by Rev. Ben Lenturut to the congregation of about 200 people at Ebeye in the Marshall Islands. Ebeye is an island about 6 square miles and about 7000 people in it with only two churches, Roman Catholic and Protestant Church. Ben was sharing in the leadership of a marriage and family life Seminar with Dr David Williams from New Zealand.)*

## **TO CHANGE**

# Gaulim Teachers College Report

By Mr David Parry (Principal)

**In particular this year we are concentrating on two major areas:**

1. The introduction and development of **agricultural** projects and agriculture lectures.

2. The establishment of closer links with the **community**.

Both these areas, we believe, if seriously attempted will enable us to send out teachers from Gaulim who will be able to meet the challenges of rural school and who will fully appreciate the need of teachers in Papua New Guinea to respect the people of the community which their school serves.

**How are we attempting to achieve these objectives?**

## **1. Agriculture**

Within our formal timetable we have introduced a double period of agriculture for all second year students each week. For this we have given to each second year student a plot of land 10' x 20' on which they are encouraged to grow vegetables for consumption in the college mess. In this way they are able to put into immediate practice the general principles which are discussed each week. Every three weeks third year students from Vudal Agricultural College visit the college for a full week and discuss with the students their plots, give advice and assess individual plots, two types of compost heaps and nursery beds.

We are in the process of establishing a poultry project which we hope will be self supporting, will provide some meat (probably for feasts) and, of course eggs for staff and, if they wish, students.

## **2. Community Involvement**

During the first week of this year all the students and staff were involved in a project designed to

- (a) familiarise students with the area in which the college is situated and
- (b) encourage the local community to become more aware of the benefits of sending their children to Gaulim Demonstration School.

This was very successful as far as its first aim was concerned and moderately successful in terms of the second aim. However, it compelled students who have received the full benefit of a formal education to come face to face with communities who are rightly sceptical about the value of Primary Education as presently organised.

This was been followed up by attendance at morning services in the churches of villages close to the college and a joint choir night with the people of Gaulim in their church as a Sunday evening activity.

Our most recent involvement has been a full week community project involving all students and staff.

# “A changing curriculum prepares teachers for a changing world.”

Every member of the college stayed with families in eight villages close to and far away from the college for a week. It was a wonderful experience seeing students working with village people in the gardens and in their homes: building and repairing houses: digging pit toilets: showing film-strips with small battery projectors: listening to village stories and recording village music. Many friendships were established in this way and with this base it is hoped to have more activities involving college and community later in the year.

### 3. Options

This year an ambitious option scheme has been piloted. An 'option' is an activity outside normal lecture activities for which students volunteer. This year, in an attempt to provide a range of options which will consciously aim to go towards achieving the objectives of the college earlier referred to, we have divided the options into 5 categories, as follows:

- (i) Christian Leadership: includes training for leadership in various church groups.



Classrooms at the College.

- (ii) Agriculture: includes vegetables, flowers, fruit, poultry and landscaping.
- (iii) Sport.
- (iv) Men's and Ladies' Activities: includes vehicle maintenance, sewing, painting and decorating, cooking and building.
- (v) Hobbies: includes art and craft, photography, typing, book-keeping and dancing.

#### 4. The Chaplain

After much thought and discussion last year a chaplain, the Rev. Gale Hall, was appointed to the college. I believe we have already seen the benefit of such an appointment in ways we intended and, because of his wide range of interests, in other unforeseen ways. His appointment this year has been particularly timely since, with staff shortages at present, we have still been able to maintain at the level we would wish the spiritual life of the college. At last we have a person who, for the most part, unencumbered by the commitments of a full lecture programme has been able to be established and organise our programme of Christian Leadership options, has had the time to develop closer ties with Malmaluan and even to give a series of lectures there. We are conscious of the need to share our chaplains and ensure that the whole church and not just the college will benefit from this appointment. We believe that our teachers will leave Gaulim better equipped to undertake the duties presently asked of them by the local church. I believe, too, that the quality of our worship has improved as we now have a man with the opportunity and time to develop greater student participation in worship.

Within this is the potential for a more relevant service because of the fact that our chaplain is permanently in the college. We are thankful to the church for the appointment and hope that the church will see real benefit from having such an appointment.

#### Conclusion

Finally, I would like the church to be fully aware of the desire of the college to remain an important part of the work of the church. Now that we are part of a national education system it might be easy for us to drift away from the church. No matter what might be said in theoretical terms, I feel it is only natural for some diminution of interest in the college to occur once a heavy financial commitment has been removed. I believe that it is the responsibility of the present principal and staff to establish a particular identity for the college: an identity which will be meaningful in an independent Papua New Guinea. An identity which will be clearly seen in what we believe and in what we do.



Students take a break.



## NEW MOVES IN PRE-SCHOOL WORK

This is the first report from the Pre-School Centre at Kokesu. Why have we got a pre-school centre? What are we trying to do?

We have two ideas. There are two groups of people we want to help. First, we want to make pre-schools wherever there are United Church primary schools. The pre-schools will take all the children of 5, 6 and 7 years old who cannot yet go to Primary school. These children need a place where they can play, learn and grow with other children. They need to be with teachers who will talk to them, and let them talk, so that their language grows and they learn to think better. In all these ways, Pre-school will make the children ready for Class 1 so that they will learn better.



Miss Dora Moata, Lecturer at Gaulim.

Our second idea is to use some of the girls who have left school after Standard 6 and have been to Vocational Centre. This work can give them a chance to help the village and the people in a very important way. This is work they can do when they are married, and when they have young children.

Those are the ideas behind this work.

## EDUCATIONAL RENEWAL CONSULTATION

(Ecumenical Conference)

The leader of the conference was Dr Matthias, a Director of Education and also an Indian Catholic priest.

Dr Matthias felt strongly that the Church had a role to play in Education. It was important that the churches remained in the field of Education so that the identity of the church could be upheld. Churches should be continually reviewing the aims of their schools keeping in mind the traditions of this country PNG.

Points discussed:—

1. The Christian school must also be involved in National development.
2. The Christian school must give quality education along with, and penetrated with spiritual, moral and social development.
3. Religious Education must be taken seriously and it must be remembered that Christian Education is as much as part of human intellectual development as any other subject.

(Continued from page 9)

4. The church must see that the education system produces citizens who are prepared to work and develop their community and share their talents.
5. Education must not be classified as only taking place in schools. Also the home, the church and the community have a role to play.

Further points considered —

1. The importance of learning to read and write in the vernacular.
2. The need to provide literature for all.
3. The development of adult education programmes.
4. The importance of education for women in PNG.

## EXTRACT FROM BISHOP SAIMON GAIOUS' REPORT TO THE NEW GUINEA ISLANDS REGION SYNOD 1973 THE FUTURE

The church in this region has grown to maturity, we have established a church in these islands and we are now called Christians. We praise God for His achievement which he has done through us. I would like to say in conclusion that we are now moving into a different, and difficult time, we have to be prepared for new things, new ways and new change. As we are moving towards Self-Government, our church has to prepare our people to move into this with confidence, and trust in our Lord Jesus Christ. I urge our church leaders to lead our people in prayer meetings to bring our country to God. Lead our people to bring their worries and their fears to God. Before Joshua and the people of Israel entered the promised land, the Lord strengthened Joshua and his people with these words: "As I was with Moses, so I will be with you; I will not fail you or forsake you. Be strong and of good courage". (Joshua 1:5-6).



Bishop Saimon Gaius.

## 25th ANNIVERSARY OF WORLD COUNCIL OF CHURCHES

On Sunday, 26th August, the Combined Ecumenical Service was held at the Catholic Chapel at Lemanumanu Station. Although the United Church Ministers (and representatives of Synod) were spread out to do the Morning Services at 9.00 a.m. at the villages of North and East Buka Island, nevertheless they were not absent at the Combined Service at 3.00 p.m.

Two priests of the Catholic Church helped our Bishop at the Service, also six Readers (three United Church and three from the Catholic Church) read the six scriptures. There were five choirs from the United Church joined at this Service.

The Church was full of people from both denominations. The total was \$56.79.



We thank Bishop Lemay of the Roman Catholic Church because of his supporting this Combined Ecumenical Service.

The Spirit of God is still working in the hearts of individual persons, they become closer and closer. We hope the best is yet to be.

— Bishop John Taufa

## NEWS FROM THE HIGHLANDS — TARI CIRCUIT REPORT



We are proposing the establishment of a Bible School within the Circuit next year. With the development of the church, and the approach of self government and independence, our church members must be able to apply the word of God to every situation of life. We believe a Bible School will help us reach this goal. As well it will be a place where functional substitutes for various aspects of Huli culture can be tried, and introduced. Translation of material for church leaders would also be undertaken. We are already seeking to develop prayer and Bible study through the circuit, and literacy, but we believe the Bible School will allow us to much further.

# THE BIBLE SOCIETY

*Tour of the Ellice and Gilbert Islands  
by the Secretary (Mr Maika Bovoro)*

I returned to Suva by air in the evening of Tuesday, May 29th, after just over a month visiting the islands of the Gilbert and Ellice Islands Colony in the yacht "Dayspring". The yacht left Suva with Ron Russel, Jean Louis and Tavite on April 18th and arrived at Funafuti in the Ellice on the 25th. Mrs Russel, their five year old daughter June-Anne and I joined them there on the 27th. Jean Louis is a French brother from the New Hebrides who recently joined the Dayspring through David Cohen. He is now back in Suva and is looking for a suitable Bible School to go to either in New Zealand or Australia. The other crew was a young Fijian man Tavite, whose ministry lies in the so many radios and engines he was able to put to service again in almost all the islands. This was a most welcome complement to our total ministry in those distant and widely separated atolls.

## "Dayspring"

We were able to spend 2-3 days in each island only because there was a boat like this at our disposal. And the appreciation of the people was so great, and in both the Ellice and the Gilberts the people asked if Ron would consider permanently staying in the Colony as they no longer have the John Williams.

## Engagements

We continued with lectures on what the Bible Societies are — the Structure, Aim, Functions, Financing, Subsidies, etc.—and emphasising that the Society belongs to the Christians, appealing to their sense

of responsibility to help in prayer, finance and distribution. Then there were preaching engagements on Sundays and Wednesdays, and there were other meetings. A typical programme is this one at Nanumea in the Ellice Islands:—

15/5/73 Tuesday, 2.30 p.m.—S.S. teachers. Deacon and Lay preachers. Bible display and sale opens. 7.30 p.m.—Slides.

15/5/73 Wednesday, 9.00 a.m. — General meeting. 2.30 p.m. — Ladies meeting, Mrs Russel, M. R. Bovoro, visit S.D.A., R.C. School and hospital. 7.30 p.m.— Preach at Church.

17/5/73 Thursday, 10.00 a.m. — Translation Committee. 2.30 p.m.— Youth groups. 7.30 p.m.—Filmstrips.

18/5/73 Friday, 9.00 a.m.—S.S. children. 10.00 a.m. — General Discussion. P.M.—Depart.

## Distribution

By the time I left Tarawa a total of 824 Bibles, Testaments and Portions had been distributed, a shipment of 64 Gilbertese Bibles was awaiting the Dayspring at Tarawa, and another 1,250 are being sent this week for the Gilberts. The Ellice has been well saturated with Bibles but more are still to reach the outer-islands in the Gilberts. The islands or atolls are so low and some time very hard to find. Only in one occasion we missed one island and that was on the 22nd of May. We had visited the southern most island in the Gilberts, Arorae, and were sailing to catch the plane at Tabuteaua, a



**Rev. M. Dreu and M. Bovoro distributing Scriptures to flood victims. Parents of these children have gone back to see what they can rescue from their homes.**

**—Photo by Bible Society in the South Pacific.**

distance of about 135 miles. A strong current took us 80 miles off our island at night and it took us the whole of the next day to find it. That evening we slept off one of the islets in the Tabuteua atolls which was totally Roman Catholic. We had a meeting with the people and were able to sell one Gilbertese Bible and a few English Testaments and Portions for cash and six Bible given free. But the way these were given out was interesting. One man gave me a lovely shell and I gave him a Bible saying that I will pay for it myself. But other people saw this and one by one brought me shells which I did not

really need yet because I saw their need and interest these five also had a Bible each—the age of bartering has not really ended! The meeting ended up with everyone in the building having some scriptures.

#### **Meeting with Church leaders**

I finally flew from Abemama in Central Gilberts to Tarawa on Monday 28th May and had a meeting with the church leaders — Gilbert Island Protestant Church, Roman Catholic Church, Church of God and Seventh Day Adventist at the Bishop's house in the evening before returning the following morning.

## **IN THE SOUTH PACIFIC**

# The Bible Society in New Zealand

News from their Quarterly Bulletin

## POWER IN THE PACIFIC

By Rev. John Weller, General Secretary

The Pacific is almost a world in itself. Indeed, people here refer to it more and more as the "Fourth world": the Western world, the Communist world, the "Third world" of the developing countries—and this "Fourth world".

Well, what's so special about the Pacific, apart from size? The population is minute: only about 20 million altogether, for which Australia, New Zealand and Papua-New Guinea account for some 18 million, leaving little over 2 million for all the rest of that vast scatter of islands.

What's special, of course, is people — who matter everywhere, whether few or many. This Pacific "Fourth world" sums up all the problems and possibilities of the wider human family. The affluent, crisis-ridden Western world is here. The world of the emerging nations is here, with a steady growing number of self-governing or independent states. All the challenges and disruptions are here: the ferment of ideas, the questioning of youth, the pressures of trade, tourism and technology.

But above all the power of God is here—"Power in the Pacific"—in a way that is surely significant, not just for us but for the wider world. Our Society's President, the Rev. George Carter, told our National Council last December: "Astonishing things have been happening in our Pacific. The Holy Spirit has been the hammer and

the Bible the anvil on which God has been forging a "new-look" Christian family that is well equipped to proclaim effectively the word of God to the new nations of the Pacific, and through them to the world".

This issue of the Bulletin bears witness to the "Bible-centred and Bible based revolution" (to use George Carter's words) which has been going on. It is in Pacific journals back in 1970 and again in recent months.

There is the heroic story of Bible **translation** work in the area going back for over 150 years. Just think what it means to have translated the Bible, the New Testament, or at least one book into no less than 204 of the babel of languages spoken across the Pacific—in most cases having first to reduce the languages to writing! The peoples of Polynesia are "people of the Book" in a way which is often an example and challenge to us all.

Then there is the arduous story of printing and **production**, without which translation would be in vain. At the present moment the Bible Society in New Zealand has in hand for the Pacific no less than 50 productions in 17 languages — Bibles, Testaments, single books and shorter selections.

Finally, there is **distribution** — getting the Scriptures into the hands and hearts of people throughout the Pacific. Here is a thrilling story indeed. In the year ending last

April, 104,000 Scripture volumes were sold (Bibles, Testaments, single gospels, etc.) and in addition 436,000 Selections were circulated. Just think of the hunger for the Gospel which those figures express, in an island population totalling barely 2 million!

What a task! What a responsibility and privilege we have, here in New Zealand, to share "Power in the Pacific". Here's a job which calls for praying and giving and working. And remember, we are part of this "Fourth world" of the Pacific. A growing proportion of

our own citizens are Polynesian. Polynesian or Pakeha, the Scriptures and their renewing power are for us all. And that's what our Bible Society — and **your** Bible Society—is for!

Rev. John G. Weller is an officer of the United Bible Societies on loan to New Zealand for three years.

## Scriptures

Available for New Zealanders (and our visitors)

Will you pass on the news to your Polynesian friends?  
(If you have none, why not start now!)

Maori Bible .....	\$2.00
Maori/English Lost & Found .....	\$1.40 per 100
Maori/English Driglot Luke, Acts and Ephesians .....	35
Niue Bibles ... ..	\$2.00
Niue "Jesus Teaches" .....	10 per packet
Rarotongan Bibles ... ..	\$2.50
Rarotongan Bibles Luxury Edition .....	\$8.80
Samoan Bibles small .....	\$1.50
Samoan Bibles large .....	\$2.00
Samoan Bibles Luxury edition .....	\$8.50
Samoan Bibles Pulpit edition .....	\$15.00
Samoan Bibles Pulpit edition .....	\$20.00
Samoan Lost & Found Selection ... ..	\$2.00 per 100
Samoan Before the World ... ..	\$2.00 per 100
Samoan Jesus Teaches Selection .....	5c per packet
Samoan/English Luke, Acts & Ephesians .....	35c per copy
Tongan Bible .....	\$2.50



Sister Lucy at work.

Sister Lucy is one of many translators helped by the Bible Society.

### AN EXTRACT FROM SISTER LUCY MONEY'S REPORT FOR 1973 TRANSLATION

"For the first time in several years I have been able over the last few months to set aside regular time for translation, and this I expect to be my major task in the future. Two Babatana men, Mr Reggie Pitisopa and Mr Boaz Sirikolo attended a translators' course run by the Bible Society in Honiara, in August 1972, and they are now my regular translation assistants. Together in the last 4 months we have completed the revision of selections from the Gospels which make up "The Life and Teachings of Jesus" which is published by the Bible Society in English under the title "The Man you Cannot Ignore". This book will be published in Babatana by the Bible Society as an interim measure, as our stocks of The Gospels and Acts, and Romans-Revelation in Babatana are

now completely sold out. Also in hand at present is the translation of selections from Genesis and Exodus which we hope to have printed (in diglot form) with Babatana and simple English (from the T.E.V. Old Testament translation). Our major task is the revision of the whole Babatana New Testament, of which only Mark's Gospel has been completely revised to date. The selections used in the Life and Teachings of Jesus will be incorporated in the New Testament revision.

Along with Bible translation there is much to be done in the translation of studies, local preachers notes, Sunday School lessons, and other material used in pastoral work and needed to strengthen the life of our United Church people.



## NEWS FROM MANGGAI HIGH SCHOOL

By Mr K. V. Mani

The vegetable garden is in full swing. After meeting all the needs for the school kitchen in greens, vegetables and fruits, we are selling the excess in the market and other schools. There are some greens which are in excess of even the market available. So, since the beginning of this month we are giving 100lbs of greens "FREE" to the sick people in Lemmekot Hospital. (It is a small hospital run by Catholic Sisters about 10 miles from here.) The local people who come to the hospital find it very difficult to maintain themselves and so we decided to make our contribution this way.

In our water melons garden we have hundreds of plans growing and some pumpkins also near it. So one day when I was visiting the garden, I thought of cross pollinating the two and I did about 20 that way. Few of them were successful, I don't know whether it was actual cross scientifically or not. Anyhow, we were able to get some exceptional melons, the first one which we picked the other day, was 38lbs, almost 5 times an average melon, more juicy and sweet and dark blue in colour. There are 6 more, one of them may even come to 45lbs. Only thing we can say, some pumpkin power has been added to it. We are trying the next generation and if successful, we have a new variety which will be named "MANGGAI MELON".

We were able to teach a very

good practical lesson to our kids from our gardens, the Christian way of living. When I first started the garden, especially the fruits, one of the teachers from a school nearby, told me that you are not going to succeed because these kids are all thieves, I said I will try. Everything went on well until the last week, when we announced the Form 3 selection for next year. Some of the boys who were not selected to continue next year took it into their heads that they will eat their share this year itself. More than 40 melons were stolen in one week and we did not realise it since there were hundreds and hundreds of them. It was a surprise for all of us, because we never expected it. Anyhow all the staff prayed over it and surprisingly enough more than 30 boys and girls came and confessed to Mr Odd. They offered 25 cents each as the price of the melon and as a penalty to cut and bring 5 posts each during their leisure time for our pepper gardens. It was all on their own, the penalty and all other things. They also agreed that in future they will see that even a single fruit is not stolen. Now, even the one or two which may get rotten, just remain there! So our garden has enabled them to study a very good Christian principle, understand it and put it into practice! We are very happy about it, because we were able to rub off onto them the necessity for consideration for others in a Christian community without the slightest effort from us!

# ***DARKNESS OR LIGHT***

## **News from Bougainville Region**

It was 1.00 a.m. when the disturbance began. A man started shouting and soon other voices could be heard. People were awakened. A man ran wildly through the darkness. Lamps were lit. The minister was slowly roused from his sleep. Had they been drinking? Was it a fight? As he came to his senses he realised by the anxiety in the cries that it was more than drunkenness. He got up, and walking quickly out into the moonlight, with growing concern made his way to a nearby house. A man had been poisoned, by sorcery. He was convinced he was going to die. His skin was cold and his breath stank. He was a member of the "movement".

John immediately recognised the need for prayer. He gathered together a group of church leaders and in the early hours of the morning they prayed until the warmth came back into the skin and strength returned.

In the brightness of the morning sunshine the man, recovered now, vowed that he would leave the "movement" and follow the one true God. But who knows the courage it takes to oppose the forces of evil in the fear and darkness of the night.

High in the Crown Prince Range in the southern part of Bougainville island the multi-million dollar Bougainville Copper project has brought great changes to a once remote valley and to the people of the whole area. A previously isolated and somewhat neglected people have suddenly been con-

fronted with an invasion of people from all over the world, with huge scale construction and mining operations, and with the sudden transition from a subsistence to a money economy. As a result there has been many tensions and some upheavals in the lives of the people involved. Despite every effort made by the Company and the Administration it was inevitable that such large and rapid developments should lead to breakdowns in traditional society and to the development of "movements" similar to those that are to be found in other areas of Papua New Guinea undergoing similar types of change. The following account tells of one such movement which has affected the people in the mountains immediately to the south of Panguna and which presents a challenge to both the United and Catholic Churches who have work in that area.

## **The Leader**

The man who started the movement is from Pangkoa Village near Panguna and his name is Dameng. Previously he was a teacher with the Catholic Church but in 1968 he began to move around the villages and conduct meetings telling the people that they must start their own government and return to the ways of their ancestors. Many people showed a willingness to follow his ideas and so he appointed his own patrol officers and police and by 1970 was calling himself High Commissioner. As a result of illegal punishments which he was

imposing on people in the local courts that he had established he was imprisoned for 3 months and warned about his activities.

### **His Teaching**

Dameng and his followers reject both the Australian Government and the church. He taught that the Australian Government was using the device of taxation to make the Europeans rich and the local people poor, and that stores and businesses were robbing the people. His alternative was to establish a government for the people themselves, to reject taxation altogether, and to collect \$10.00 from each family to finance the new government.

Having rejected the church as a foreign thing also devised to make Europeans rich, he revived the traditional worship of spirits. To do this he encouraged each family to place a box or a case in their house and at meal times to put some food in it and pray to the spirits. He also started centres of worship in each area. To these centres the people have brought the bones of the dead and they are kept inside the building in boxes. On special days the people gather at these centres for a feast and then they worship the spirits of their ancestors. Also the people's money is kept inside of these buildings along with the bones—they refuse to bank it—and they believe that the spirits will cause the money to increase.

As is often the case in such movements the Bible is misused and a number of pastors have become involved. Because of the place of dreams in the Bible, people in the village who have had a dream gather together in the morning, relate their dream and then expound its meaning.



**Which way will he chose?**

Through all of this there is a strong element of cargo cult thinking in which they believe that Europeans have a secret power which enables them to obtain stores, machinery and equipment. They believe that if they return to their traditional ways and worship the spirits that they will obtain the secret power and be supplied with all of these things in due course.

### **The Challenge**

A lot of the people involved in this movement were originally members of the United Church. Their villages are in the Kieta Circuit, one of the six circuits in the Bougainville Region. The superintendent of this Circuit is a young man from this particular area — Rev. John Wesley Kitari. John was originally a primary school teacher but later trained at Rarongo Theological College and was ordained in 1971. He is married with 4 children. John has the task of battling against the forces of ignorance, superstition and evil among his own people, and through love and patience bringing them back to a right understanding of God. He needs our prayers.

# **THE DILEMMA OF THE INDONESIA CHURCHES**

By Dr Mastra

At present the Indonesian churches are confronted with two problems. On the one hand they are confronted by devout Muslims and other non-Christians who shout out and accuse the churches of being ugly and offensive because of their missionary endeavours. The Churches are accused of systematically trying to Christianise all of Indonesia so that in the space of 50 years hence Islam and the other non-Christian religions will have eventually been driven to the bottom of the Indonesian sea and thus will disappear from Indonesia altogether. As a consequence of this feeling the non-Christians are trying to reform their religions in order to make them more relevant to the modern mentality and life situation. They also do not hesitate to use all kinds of intimidation, persecution and ostracism in their efforts to curb the flow of conversions to Christianity.

On the other hand the churches are also challenged as people who as a result of the impact of modern education, have revolted against their traditional beliefs because of their irrelevancy to the modern world. Modern education has thus shattered the foundations of their spiritual domains so that now they cry out for help to build new spirit-

ual homes for themselves. The membership statistics of the Indonesian churches in the period 1955-67 suggest how very quickly the churches have grown as a result of tremendous opportunities opened to them by the impact of modern education.

Strong family, social and tribal ties help prevent a much faster flow of conversions to Christianity. The Balinese religion is a social religion in which culture and religion, social and religious functions, are not separated from each other. During my ministry in Bali I met many people who no longer had faith in the traditional religion but who did not want to join another religion out of fear of being expelled from the family and the village community. Moreover, the Balinese feel that a very strong tie and relationship exists between themselves and their ancestors. One might even say that there is a strong mystical union between the living Balinese and their dead ancestors. Hence many Balinese do not wish to become Christians unless their ancestors also can be saved.

Today the Indonesian churches need a modified and moderate approach to other religions, one in which the spirit of religious tolerance and mutual respect between

religions will be guarded, but on the other hand one in which the uniqueness of Christ and His message will not necessarily be abandoned. This moderate attitude will still allow for a dedicated Christian approach to the missions but it does not give the impression of constantly striving to destroy all non-Christian religions. It is a sympathetic approach to other religions which at the same time does not impose self defeat upon Christians or tend towards syncretism and the denial of the uniqueness of Christ.

This is the dilemma of the Indonesian churches at the present time: They realise that the radical approach that may lead to the killing of Christians by non-Christians: on the other hand, the sympathetic approach can reduce the missionary zeal of the Church and eventually kill Christians spiritually in vague and eclecticism — like syncretism. Hence both approaches in their extremes are very dangerous for the life and work of the church and are inadequate for the present religious

situation in Indonesia. The radical approach of condemnation of other religions does not suit the religious situation at this time because it does not advocate mutual respect between religions, something people demand from religions today. The sympathetic approach of co-existence and syncretism cannot meet the needs of people today who need a new spiritual home because of the impact of modern education which has destroyed the foundation of their spiritual lives.

The development of the Indonesian church will largely depend upon their ability to struggle against the non-Christian religions as social and civil religious forces that do not want to abandon their monopoly of society, a fear well expressed in their often shouted denunciation: "Stay away from my people, you, ugly and offensive Christians". On the other hand we must consider how the churches will meet the challenge of those who cry: "Come over and help us. Give us a new spiritual home."



Sister Lyn Sadler



Doug. McKenzie

On leave in New Zealand this Christmas, Sister Lucy Money, Sister Lyn Sadler, Mr Doug. McKenzie.

## ON LEAVE

# CALLING ALL NURSES

## HEY THERE WAIT A MINUTE!

Why are nurses wanted? What is it all about?

Well, the only way to really find out is to come and see for yourself, but we will try and help you to understand.

People everywhere get sick, have accidents, and families, the only difference is that in some countries medical care is easily available while in other countries such as Papua New Guinea, hospitals are having to be closed because of lack of staff.

Just try and imagine how YOU would feel if your beautiful 10



Sister Marilyn Harkness—on leave this month.

month old baby was gasping with pneumonia, you know that an injection would cure him, but the Sister left a month ago and nobody has replaced her as yet. So you just have to watch your child getting worse.

A three year old has had malaria for a week, the malarial parasites have destroyed practically all his red blood cells. Only a blood transfusion will save this small boy. Johnny was lucky. There was a Sister at the hospital he was taken to, but had he lived in another area he may not have been so fortunate.

Imagine the sheer joy and delight on a young mother's face as she takes home her tiny daughter after three months in hospital. This much wanted baby was born 10 weeks early, and the mother can still hardly believe that such a tiny baby could survive. Her other babies, born prematurely in the village, had all died because there hadn't been any medical care then.

A teenage girl is brought to the hospital with depression and despair. She is being torn between two very different cultures—the life of the village with the very definite rule by the elders with many fears and superstitions, and the way of the European with the “freer” thinking but bewildering aspects of the modern life. She wants and needs the security of the village, but

with her education she realises that there are so many new things happening that she wants to find out about as well. This may not seem to be a medical problem, but now more than ever the incidence of mental illness is evident, and the need for Christian nurses to help teach and assist these people through this time of change is great.

And what about the diseases which we don't see very much of these days? The terrible, crippling sores of Yaws; Tropical Ulcers which can eat away areas of flesh as big as saucers; the childhood killers of Whooping Cough and Diphtheria. It is only because of consistent medical care in the hospitals, and regular patrols to the villages that keep these at bay. Already in some areas the lack of staff has disrupted the regular village visits and these diseases are once again appearing at a frightening rate.

Now you can see why we are making this appeal for nurses? Perhaps the days of the missionary nurses who went in single-handed and built up hospitals out of the bush have finished, but the role of the nurse as helper and teacher in a rapidly developing country is still very much needed. Young girls are needing to be trained to become nurses, parents still need a lot of teaching and help with the care of their children when so much of the illnesses are blamed on magic and



**Sister Ailsa Thorburn returns this month to nurse in the Highlands.**

not the poor living conditions, which could be improved once they have come to realise the importance of hygiene.

Young people need guidance through this time of change, as they prepare to be the leaders and parents of the future.

The elderly need the comfort and care — not only during the many periods of illness which so often accompany old age in this country, but also to help them cope and prevent them becoming bitter as they feel their influence declining.

Please don't let the work that has already been done slip back, when the help YOU can give can do so much for these people.

***NURSE!***

***WAIT A MINUTE***

***YOU ARE WANTED!***

(See inside)