

"The End of the New Guinea Mission"

6

A report on localisation and the Parochial
Ministry submitted to the Diocesan Council
Anglican Church Papua New Guinea
May 1972.

1. DENOMINATIONS COMPARED

R.M. Gill

It is always dangerous to compare denominations. In everyday use it is convenient to compare different levels of church-going in various denominations, for example, ministers with priests. But in fact very different concepts might lie behind the example, the Roman Catholic Church and the Free Churches. Again, although on the surface the priest in the former Church might seem to occupy the same role and perform the same duties as the minister in the latter, they might in fact be very different. Similarly it is dangerous to compare the hierarchy of one Church with another, and to equate, for example, an Archbi

However, once this caveat is born in mind, some degree of comparison is possible. Whereas it would be wrong simply to equate one job in one Church with a job in another, it would be so wrong to have an overall comparative view of the two Churches. In other words, it is possible to analyse denominations separately on an issue such as localisation, and to make comparisons only at the end of such an analysis.

It is this course that I intend to pursue. I will be basically comparing the Anglican, Roman Catholic and United Churches. In addition I will use certain data from the Evangelical Lutheran Church of New Guinea. Although the Lutheran Church as a whole is the largest in the country it is extraordinarily difficult to study since it is actually made up of many Churches with very few points of contact apart from a common Seminary. However the Lutheran Church, with its headquarters at Lae, is the largest of the three.

The actual religious affiliation of Papua New Guineans is best shown in a table, taken from the 1966 Population Census.¹ Unfortunately religious affiliation is not shown in the 1971 Census, so, unless the "Bureau of Statistics" has a change of heart in the future, the statistics are likely to remain the only authoritative guide on the subject in the country. As the country grows, the statistics are bound to have changed somewhat in the last six years, but as a guide they cannot be too inaccurate.

Religion	Papua			New Guinea			Total			Proportion of total Population %
	Males	Femls	Persns	Males	FmIs	Persns	Males	FmIs	Persns.	
	INDIGENOUS									
CHRISTIAN -										
Baptist	360	468	1028	22474	21117	43591	23034	21585	44619	2.07
Bretheren	19	1	20	1903	1495	3398	1922	1496	3418	0.16
Catholic, Roman (a)	60511	52947	113458	291816	263445	555261	352327	316392	668719	31.10
Catholic (a)	534	256	790	1238	652	1940	1822	908	2730	0.13
Church of Christ	22	41	63	1098	913	2011	1120	954	2074	0.10
Church of England	37465	33877	71342	17528	15532	33060	54994	49409	104403	4.86
Congregational	7	7	14	11	7	18	18	14	32	..
Evangelical Alliance	27118	24652	51770	31995	30896	62891	59113	55548	114661	5.33
Lutheran	25676	20137	45813	277366	270920	548286	303042	291057	594099	27.63
Methodist	50243	47504	97747	46598	38333	84931	96841	85837	182678	8.50
Orthodox	2	23	25	26	12	38	28	35	63	..
Papua Ekalesia	64772	61537	126309	2703	1487	4190	67475	63024	130499	6.07
Presbyterian	19	2	21	27	8	35	46	10	56	..
Protestant (undefined)	28	17	45	88	32	120	116	50	166	0.01
Salvation Army	117	105	222	88	106	194	205	212	417	0.02
Seventh Day Adventist	12087	10776	22863	25716	22692	48408	37803	33468	71271	3.31
United Church (un- defined)	31	31	62	25	9	34	56	40	96	..
Other Christian (including Christian undefined)	8495	8043	16538	23805	23857	47662	32300	31900	64200	2.99
TOTAL CHRISTIAN	287706	260424	548130	744555	691513	1436068	1032262	951939	1984201	92.27
NON-CHRISTIAN										
Hebrew	..	14	14	10	13	23	10	27	37	..
Indigenous Religion (b)	21698	20875	42573	59809	51209	111018	81507	72084	153591	7.14
Other Non-Christian	111	114	225	111	114	225	0.01
TOTAL NON-CHRISTIAN	21698	20389	42587	59930	51336	111266	81628	72225	153853	7.15
INDEFINATE NO REPLY.	130 618	74 419	204 1037	4102 1568	3964 1392	8066 2960	4232 2186	4039 1810	8271 3996	0.38 0.19
TOTAL INDIGENOUS	310153	281806	591959	810153	748205	1558358	1120306	1030011	2150317	100.0

(a) As stated in individual Census Schedule or Interview Questionnaires.

(b) Replies of 'No Religion' by Indigenes have been combined with the category 'Indigenous Religion'.

Again it is not possible to judge the 'quality' of Elcong. However it is interesting to note that at least one of its members describes the aim of the Mission in terms similar to Williams' notion of religion as the "ultimate integration" of society. Peyandi Lepi of the Martin Luther Seminary writes;

"One reason why Christianity was able to displace the tribal religions in the past was that it could take account of and make a place for the great changes that were coming in New Guinea societies at that time when the wider world first intruded upon their isolation. The old religions had no way of explaining and living with what was happening and so their apparent strength disappeared and they came crashing down. In that situation the Christian faith provided a way of holding people together when their society was threatened by the many changes."²⁹

Like the United Church too localisation has its price. Without any doubt the standard of education of the indigenous pastors is very mixed. The Lutheran Church as a whole has three Pidgin-speaking theological colleges over and above the Martin Luther Seminary. The latter draws its students from all three Lutheran Churches in the country, and is in fact one of the Churches' few points of contact. Built in a lavish style, like the Roman Catholic Seminary at Bomana, it runs a six-year course, including a degree-level course. Just over 40 students attend the Seminary at present, though it is planned that in the next few years numbers should be raised to around 100. Impressive as this seminary is, it must not be thought that it provides the norm for the theological education of Elcong's ordained pastors. At present the norm is set by the much lower level Pidgin-speaking colleges, and is likely to continue to be set by them for some time to come. Clearly, plans are well in hand to raise academic standards: but just as clearly the bulk of the indigenous pastors working in the Lutheran Church have a fairly minimal education.

The Anglican Church

The programme of localisation in the Anglican Church of Papua New Guinea compares badly with that of the United and Lutheran Churches, but well with that of the Roman Catholic Church. Of course it is far smaller than any of these other Churches... the Roman Catholics are over six-times stronger, the Lutherans as a whole over five times stronger, and the United Church three times stronger, in numbers of adherents. Inevitably statistics for the Anglican Church seem very small. However, when the necessary adjustments are made, some sort of comparison of this Church with the others is possible.

The issue of localisation is certainly a key issue in the Anglican Church at the moment. At the first Diocesan Synod of the Church, meeting at Bomana in 1971, the whole issue of localisation played a central role in various debates, and resulted in a good deal of publicity in the Press at the time. Two papers in particular dealt with the issue. Firstly, John Cottier's 'Paper on Localization for Synod' examined various approaches to localisation, both inside the Church and outside. Secondly, Brother Brian presented a paper entitled 'Evangelism... The Ministry and Evangelists', which reviewed the statistics available of the balance of indigenous and expatriate priests, their positioning, the number of evangelists, and other related statistics. It then proceeded to ask certain pertinent questions about this evidence. The following chart shows the present position on localisation;

DISTRICTS and TOTAL POPULATION	PARISH PRIESTS		NON-PAROCHIAL Priests		DEACONS		EVANGELISTS
	Indigenous	Expatriate	Indig.	Expat.	Indig.	Expat.	Diocesan
SOUTHERN PAPUA 76,853	2	2	2	3	-	-	1
N.G. ISLANDS 63,053	3	3	-	-	2	1	13
N.G. MAINLAND 648,609	7	9	-	4	5	-	30
EASTERN PAPUA 51,794	7	6	1	2	7	-	17
NORTHERN PAPUA 30,652	19	8	-	12	6	-	48
TOTALS	38	28	3	21	20	1	109

Statistics taken from 'Diocese of New Guinea Clergy List and Evangelist Postings 1972! * No records are kept of village evangelists.

Although the overall population of the Northern District of Papua is considerably smaller than that of other districts, the actual density of Anglicans is probably higher. This will help to explain the heavy emphasis of staff there. On the other hand the Anglican involvement in the densely populated New Guinea Mainland is relatively small. Certainly there are Anglican parishes stationed in most of the main New Guinea Towns.... Lae, Goroka, Mount Hagen, Madang, Mewak, Wau (of whom are Europeans)... however in the rural areas there are only six main stations. Without doubt, though, the latter are seriously understaffed; an area like Simbai, for example, has only three priests to serve some 17,000 people spread out over some very difficult countryside.

Compared with the other three Churches, the Anglican Church in the country is understaffed at most levels. To serve its 104,000 people it has only 90 priests. Of these priests 66 work directly in Parishes. In other words, on an average one priest is expected to serve approximately 1,600 people. In the United Church a minister looks after less than 1,000 people, and in the Lutheran Church the ratio is even lower than that. In addition both of these Churches have very large numbers of full-time lay-workers ... proportionally far higher than the ratio of diocesan evangelists in the Anglican Church. Only the Roman Catholic Church shows the same sort of staffing problems as the Anglicans. Ironically both of these churches, with their heavy emphasis upon the sacrament, are the least well equipped with sacramental ministers.

On the basis of these comparisons Brother Brian's projections for the future will not be too far from the mark. He asked the bishops, archdeacons and Rector of Port Moresby to state how many priests they needed by 1975 for parish work. The New Guinea Islands required 13: the New Guinea Highlands 26: Eastern Papua 23: Northern Papua 31: and Southern Papua 8. This gives a total of 101. On the basis of the Diocese needing more than this number by 1980 Brian argues as follows;

many more
by 1980.
could be
leaders.
we need

he conc

to hav
ready
in at
shoul
that
shoul

Chur
Chur
dir
Uni
New

no
th
Un
th
C
t
a
n
l

	EVANGELICAL
Diocesan	
1	
13	
30	
17	
48	
109	

"This means that we need 55 more priests for parish work by 1980. Really we need many more than this if Papuans and New Guineans are going to take the place of most overseas priests by 1980. The Diocese should have about 130 priests to do all the work from 1980. A few of these could be overseas men, if they choose to work here and are wanted by the Papuan New Guinean Church leaders. Also; some of the present clergy will have retired by 1980. At a guess we could say that we need 80-90 more Papuan New Guinean priests by 1980."³⁰

Arguing further on the basis of the numbers already training for the priesthood he concludes;

"From all this it looks as if 50 more men should begin training next year if we are to have the required number for responsible work by 1980. We know of course that there are not 50 men ready to offer themselves yet; and it would be impossible for Newton College to have so many men coming in at the same time. We could be nearer the required number if it was felt right that older men should continue to do a shorter course, like the present deacons at St. Francis. But some feel strongly that we should not have too many older men, owing to the rapid changes in the country. They feel we should aim for a better-educated ministry."³¹

It is quite clear that on the basis of these projections a completely localised Church by 1980 is not possible. However the situation is nothing like that of the Roman Catholic Church. Although only 45.5% of the total number of priests are Papua New Guineans, 57.6% of these directly engaged in parish work are. Certainly this is still a far way from the position in the United and Lutheran Churches, where some 85% of their ministers and ordained pastors are indigenous. Nevertheless it is very different from the Roman Catholic's 4.2%.

As in the United and Lutheran Churches academic requirements for ordination have not been high in the past. Again there are considerable efforts being made in the present to upgrade the standards of theological education. Already four Anglicans are studying for degrees at the University of Papua New Guinea. In addition others will soon be studying at diploma level, bringing them on a par with ordination candidates in Australia and Britain. The proposed move of Newton College to near the University at Port Moresby will no doubt help to raise standards as well. Nevertheless other methods of ordination remain in the Diocese. It must not be supposed that all men who are ordained in the future will be at diploma level, or anything like this. Further, the greater majority of the existing indigenous priests are no better educated than the average Lutheran or United Church pastor or minister. None of these three Churches, during the eighty odd years that they have been in existence, has insisted on an academically rigorous theological training for its ordinands. In this they differ completely from the Roman Catholic Church.

In this respect the Anglican Church is directly comparable with the United and Lutheran Churches. In all three Churches ordination requirements have been very similar and very minimal. So it might seem surprising that the Anglican programme of localisation is not more advanced than it is. Certainly there have been a number of set-backs ... such as the explosion of Mt. Lamington, which killed a number of ordinands, and the lack of lecturers in the present College until recently. Yet, with the variety of paths to ordination that have existed in the Diocese, some men training at

After his examination of the current situation, Brian issues a warning.

"But let us not become too interested in numbers and statistics. It is far better for the Church to have a small number of good holy, well-trained clergy, than to have a lot of lazy immoral unloving and selfless priests, who will hinder the fellowship of the Church. Let us have men who are ready to accept the sacrifices of the priesthood... small pay, difficult conditions, hard people, irregular hours of work, and loneliness. Let us have men who in giving themselves to God and to His People will find great joy and peace and love, which they will share forth to others. We must examine carefully why a man is offering himself for Ordination both before and during his training... we must make it possible for him to develop all the good gifts God has given him, which, by the grace of the Holy Spirit, help to make him a good holy and loving priest. We need men who want to plant and nurture the Word of God in the culture of their own people."

Again this raises the whole question of quality. Whether or not the 'quality' of the Anglican Church in the country differs from that of the other denominations must be for others to judge. This is not something that can be easily measured. However it is clearly that the numbers of indigenous ordinands must be no substitute for 'quality'. An advanced programme of localisation in itself might or might not show a state of health. It is essential that this be maintained. On the other hand, most people recognise that all the Churches must eventually be localised, and that until they are localised they cannot be meaningfully recognised as local churches as opposed to expatriate missions.

Another important point of comparison concerns the question of hierarchy. The hierarchy of the Roman Catholic and United Church has been charted. Because of the relative size of the Anglican Church it is possible to include all parochial priests on the chart, giving a clear overall picture.

DIOCESAN BISHOP

REGIONAL BISHOP

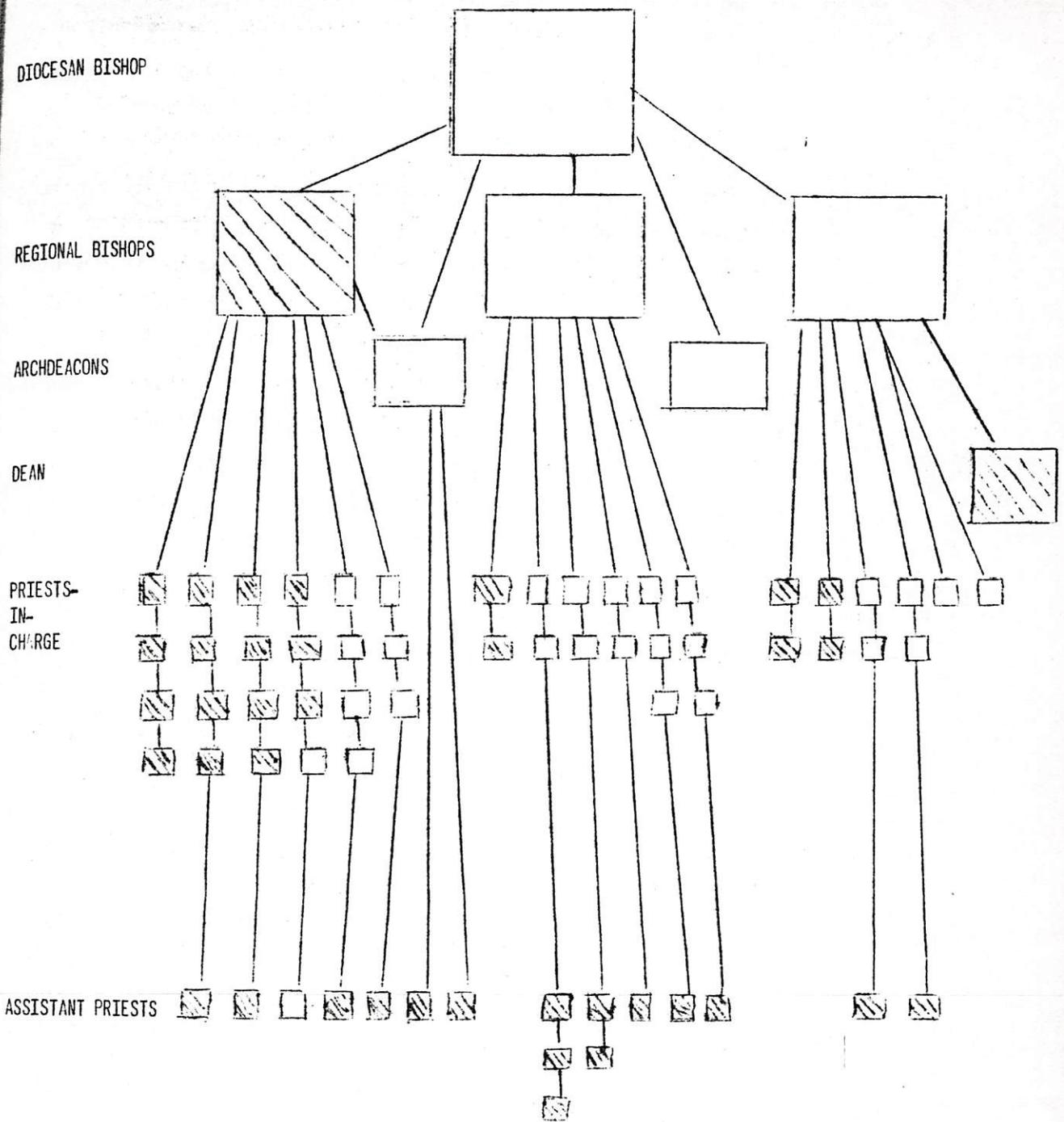
ARCHDEACONS

DEAN

PRIESTS-
IN-
CHARGE

ASSISTANT

issues a warning
 statistics. It
 d clergy, than to
 lowship of the Ch
 small pay, diffi
 ve men who in giv
 which they will
 or Ordination bet
 the good gifts Ge
 ly and loving pr
 their own people.
 or not the 'qu
 tions must be fo
 it is clearly
 ced programme of
 tial that this
 st eventually be
 ised as local c
 of hierarchy.
 the relative s
 giving a clear



It is clear from this chart that the Anglican position lies very much mid-way between the United Church and Roman Catholic positions. However, once the left hand column is ignored (incorporating the Northern and Southern Regions) the chart becomes far less impressive. Any indigenous assistant priest in the Eastern, N.G. Islands or N.G. Mainland Regions would expect to have three Europeans having some form of direct control over him. At the top of the list he would have the Diocesan Bishop, next the Regional Bishop and finally the priest-in-charge of his parish. Further, any Papua New Guinean working in the last two areas would not expect to be given charge of a parish. With two important exceptions indigenous priests on N.G. Mainland or Islands are all under the direct charge of European priests. Nor is it certain that the latter would be a man of any great experience of Papua New Guinea, or even of the ordained ministry in general. Of course there are experienced Europeans, but in a few cases the indigenous priest has been ordained longer than the European.

The situation in the Northern District is quite different. At every level, apart of course from that of the Diocesan Bishop, the indigenous priest is... This is a different situation...

the amount of responsibility given to Papua New Guineans at the parish level. 65.2% of the parishes there are run by indigenous priests. Further, and in some ways just as important, two assistant priests work for indigenous priests-in-charge.

In the context of the United Church it was noted that 50% of the Europeans who are still working as parish ministers are superintendents. In the Anglican Church all European priests, (except one) regardless of their age, qualifications or experience, start at the parish-priest level. One of the draw-backs of such a situation is that it tends to with-hold responsibility from the Papua New Guineans. Of course it has always been the practise in the Anglican Church not to place freshly ordained priests into positions of direct responsibility in parishes. A curacy is generally an essential step before becoming priest-in-charge. However the position in this country is somewhat different, since it is not just those who are new priests who are assistant priests. In some cases men have been retained in this position for some years. There might well be reasons in individual cases why this has been so, but an overall look at the chart suggests that the basic responsibility in the Diocese is still in the hands of the expatriates everywhere except in the Northern District. And even the situation of the latter is somewhat altered by the presence of so many expatriate priests occupied in non-parochial work. Because of the large numbers of so many expatriate priests occupied in such work, an outsider might be forgiven for under-estimating the actual degree of localisation that has taken place in this district.

If the localisation record of the Anglican Church in this country is somewhat patchy this is not for lack of voices supporting the idea of localisation. John Cottier's paper to Synod, for example, expresses in forceful terms what many other priests ^{may} feel. Synod as a whole was more than sympathetic to the localisation programme, even though a few members questioned the current urgency.

For John Cottier, however, localisation is urgent. Like Murphy and Williams he starts his article with a mention of the present political situation, and particularly with a look at the prospect of Independence. From this he asks the question 'What about the Church?'

"The Church has always believed in local responsibility. Our Lord chose twelve local men. In turn other local men were chosen in the centres where the church started. The Church has always believed that each individual has free-will to choose what is right and in Papua and New Guinea we believe the same. The Synod talks for the local church. Obviously... missionaries had to first bring the gospel.... Now however we have a local Bishop and many local clergy and many Christian believers. Our Bishop has publicly announced that our local church should be fully responsible and independent of outside help within ten years."³³

The localisation programme he has in mind is clearly not one of steady growth. The church, he believes, is being presented with a far more pressing challenge than that. He continues;

"In the political situation we live in, it is important that the local church has a rapid localization and training scheme to meet any possible happening of the future. The Director of Education, Mr. McKinnon, thought this matter so important in the Public Service he said it demanded emergency measure like those used in wartime."³⁴

Cottier follows this analysis of the situation with a few practical suggestions about what should be done. This part of the article is perhaps the most useful. Basically his suggestion to Synod is that a full-time localisation officer should be appointed by the Diocese, then briefly outlines the job definition of such an officer, basing his suggestions on models derived from the work of localisation officers appointed by the Administration and University in Papua New Guinea and a similar project in Suva.

The person appointed should be free of other duties and should be responsible for:

- a) Research into localisation.
- b) Research into training schemes.
- c) Research into in-service training.
- d) Development of training and in-service training.
- e) Promotion of localisation at all levels, - subject only to the Bishop and Bishop-in-council (representative Synod) in his field of work.
- f) Preparation of a proposed plan for localisation with all the steps carefully laid out.
- g) Development of literature and training guides necessary to undertake this scheme.
- h) Consulting with Church leaders, clergy, etc. in order to best integrate local leadership throughout the Diocese.

These important suggestions will have to be examined again later. Synod, although generally favourable to the scheme, felt unable to commit itself financially to it for the moment.

One point that neither Brother Brian nor John Cottier raises is the one which Anthony Young remarks upon in the context of the Roman Catholic Church. This is the whole question of discrepancy in wages and life-style between expatriate and indigenous members of staff. Young is convinced that there is very wide-spread 'discrimination'. A similar case could be argued in the Anglican Church of Papua New Guinea.

Young lists a number of categories ... house, furniture, water, electricity, kitchen washing facilities, toilet, wages and additional security. At every point he believes the typical full-time indigenous mission worker has to accept inferior conditions to the expatriate. Of course, it is easy to generalise, and there may well be important exceptions. However, it may be that the same conditions prevail in the Anglican Church.

Some might argue, of course, that the indigenous staff fully accept this situation, understanding that the expatriates are generally sacrificing much by being in Papua New Guinea, and consequently are unused to the Papua New Guinean life-style. Nevertheless at a time when the Cargo Cult is prevalent, with its obvious longing for 'Western 'good' s', this assumption cannot remain untested. One of the features of the Clergy Questionnaire has been specifically designed to test this point.

Differences in life-style often reflect overall differences in income, and it is at this level that the discrepancy between the expatriate and indigenous staff members can be most clearly seen. The total wage of a single indigenous priest for example in the Diocese is \$216 p.a. whereas the total wage of a single expatriate priest (i.e. both mess allowance and personal money) amounts to \$650. The gap widens in the case of a married priest with three children.

by and indig
amount recei
the priest w
for more the
of \$2975 to
few indigen
some \$445 t
a car.

not this s
whether it
that expat
what a loc

above the
furlough
married p
for each
obviously
children

An expat
general
than the
employin
sometim
transfe
but if
expensi
new job

variou
meet o

by and indigenous priest answering to this description would be \$396 p.a. On the other hand the total amount received by a similar expatriate priest would be \$2275. The maximum differential is caused by the priest with three children (neither expatriate nor indigenous staff members are entitled to claim for more than three children) who can claim a town-allowance. Such an expatriate would receive a total of \$2975 to support himself and his family. In most cases he would also have the free use of a car. Very few indigenous priests do in fact work in the towns, but theoretically such a priest would be entitled to some \$445 to support himself, his wife and his three or more children. He may or may not be entitled to a car.

Several points are raised by all this. Firstly, it is important to know whether or not this situation is resented by the indigenous clergy themselves. It would also be good to know whether it was either realised or resented by the majority of lay-people. Secondly it is at once obvious that expatriate clergy are expensive. Finally, from this last point arises the inevitable question of what a localised church will or will not be able to afford.

Even these figures do not reveal the full expense of expatriate clergy. Over-and-above their actual mess allowance and personal wages, there is the expense of furlough and travel. A furlough allowance for a single man is made at the rate of \$116 p.a. with \$15 allowed for each child of married priests. If the priest is employed from the United Kingdom an additional allowance of \$200 p.a. for each adult (child $\frac{1}{2}$) is paid by the Diocese. The travel allowance for an Australia priest is obviously less... \$70 pa. Altogether this means that a town-based English married priest with three children will cost the Diocese \$3945 p.a.

Here again this may not represent the full expense of such a priest to the Diocese. An expatriate-type house and furniture has to be provided. If there is some truth in the claim that the general level of housing provided for expatriates is of a better, and therefore more costly, standard than that provided for indigenous staff members, then this will add to the comparative expense of employing expatriates in the first place. There may also be other hidden expenses. A complaint sometimes heard in the Diocese is that indigenous staff members are expected to travel by sea when transferred, whereas expatriates almost universally travel by air. Again there may be exceptions; but if there is any truth in this complaint, then clearly here too expatriates are comparatively more expensive to employ than Papua New Guineans. Further, not only do expatriates tend to transfer to new jobs by air, they may well expect to travel more frequently by air in the course of their jobs.

This last point receives a limited confirmation from an examination of the various committees that meet in the Diocese in the course of a year. Synod and Regional Conferences meet once every two years. However the following committees meet more regularly;

DIOCESAN COMMITTEES	TOTAL MEMBERSHIP		FLYING MEMBERS		AVERAGE NUMBER OF YEARLY MEETINGS
	Expat.	Indig.	Expat.	Indig.	
COUNCIL	14	7	12	6	3
FINANCE	4	4	2	2	3
MEDICAL	7	3	5	2	3
EDUCATION	8	1	6	1	3
LITURGY	4	3	3	1	2
EVANGELISM	7	3	4	-	3
TOTALS	44	21	32	12	17

The Diocesan Council and Finance Committee make a point of holding one of three annual meetings at the same time as each other, cutting down slightly on the number of flights necessary. However, altogether this chart means that no fewer than 91 return air-flights are made by expatriates in the course of a year by simply getting to Diocesan Committees. On the assumption that the average return flight costs at least \$60 (it may well be far more than that, particularly those committee members whose journey requires a change) about \$5,500, and perhaps far more is spent by the Diocese in this way each year. By contrast only 33 return air-flights are made by the indigenous committee members, at a cost of some \$2,000.

This chart again reveals the expatriate nature of the Diocese. It can be seen at once that there are more than twice as many expatriate members of the Diocesan Committees as indigenous members. Of course the constitution of the various committees tends to change, but the chart represents the position at the end of 1971. At that stage only the Finance Committee, albeit a very important committee, had equal expatriate and indigenous membership. The Diocesan Council which in some ways is the most powerful of all the committees --- and is rendered even more powerful than its counterparts are in some Western Dioceses by the fact that Synod meets so seldom--- has exactly twice as many expatriate as indigenous members. This is despite the fact that of the elected members only four are expatriates while six are Papua New Guinean. The number of ex-officio members, drawn from the basically expatriate hierarchy of the Church, creates an imbalance.

Clearly at this all-important decision-making level in the Anglican Church in the country membership is predominantly expatriate. This makes a sharp contrast with the position in the United & Lutheran Churches. In the latter there are very deliberate policies which ensure that decision-making committees are localised. Indigenous members always out-number expatriate members of Church Committees. No doubt it is thought that the decisions that are made in this way will be better related to the local situation that prevails in Papua New Guinea.

of its hiera
tend to app
within the
must be loc

at the end
it. Once
step, but
expatriat
of indige
the decis
expatriat

is still
John Col

the nec
to tack
the 70'

locali
parish
areas
expat

The

Chur
the
in
Div
on
fr

fe
ha
h

AVERAGE NUMBER OF YEARLY MEETINGS
3
3
3
3
2
3
17

~~Just as clearly~~ this problem in the Anglican Church is related to the constitution of its hierarchy. As long as the latter is predominantly expatriate, and as long as committees tend to appoint the hierarchy as ex-officio members, so long will the decision-making apparatus within the Church remain basically expatriate. For the situation to change, either the hierarchy must be localised, or else less of the hierarchy must be represented on the various committees.

The Liturgy Committee is somewhat less fixed than the other committees. Plans at the end of 1971, however, were afoot to ensure in future an indigenous majority of members in it. Once this happens this will be the first localised committee in the Diocese--- a significant step, but one that betrays the fact that decision-making elsewhere in the Diocese is still basically expatriate. It would even be possible to protract such a situation in a church which had a majority of indigenous clergy. It is quite conceivable that an expatriate minority could tend to monopolise the decision-making structures in such a church, and in effect maintain the latter as an expatriate mission rather than a local church.

Finally, there is the question of whether the Anglican Church of Papua New Guinea is still an expatriate mission, or whether it is in the process of becoming a local church. John Cottier maintains that the position is as follows;

"At the moment the church is aware of the need to localize, but is not taking the necessary steps to ensure this. Other bodies are making these steps. It is not enough for us to tackle this half-heartedly, in a part-time way. This is the real challenge to the church in the 70's if we are to be able to fulfil our Bishop's prophecy."³⁶

Perhaps Cottier underestimates what has already been achieved along the road to localisation in the Anglican Church. The latter has an indigenous bishop, a majority of indigenous parish priests, and a number of indigenous priests-in-charge. Nevertheless, in certain critical areas--- notably those of responsibility and decision-making --- the Church remains basically expatriate. In so far as this is true it cannot claim to have yet become a local church.

The Four Churches Compared:

It remains now to summarise the findings of this chapter and compare them. Four Churches have been examined --- United, Roman Catholic, Elcong and Anglican. These are four of the largest in the country at the moment. They were also four of those studied in Responsibility in New Guinea: Report of an Ecumenical Visit to New Guinea June 1965, compiled by members of the Division of Mission of the Australian Council of Churches. This document throws interesting light on how far the four Churches have progressed in their localisation programmes in the seven years from 1965 to 1972.

The summary and comparison is best made by the following chart. Here the measurable features that distinguish the four Churches have all been given a comparative rating. Each feature has been assigned a position relative to the same feature in the other three Churches. Thus the

	ROMAN CATHOLIC CHURCH	UNITED CHURCH	EVANGELICAL LUTHERAN CHURCH	ANGLICAN CHURCH
NUMBER OF ADHERENTS	1	3	2	4
RATIO OF CLERGY TO PEOPLE	4	2	1	3
NUMBER OF INDIGENOUS CLERGY	4	1-	1-	3
RATIO OF INDIGENOUS CLERICAL HIERARCHY	4	1	2	3
INDIGENOUS REPRESENTATION ON COMMITTEES	4	1-	1-	3
TOTAL	17	8	7	16

This chart probably speaks for itself. It should be evident, for example that the United and Lutheran Churches get consistently high positionings, whereas the Roman Catholic and Anglican Churches get consistently low ones. Although the Roman Catholic Church reaches more members of the indigenous population of the country on every other account it has low ratings. The Anglican Church never advances beyond third place. The United and Lutheran Churches, on the other hand, each achieve ~~three~~ top positions.

Of course it must be stressed that there are many immeasurable features to any given Church. So it would be wrong to draw value-judgements from the chart, or to imagine that it could be used to 'place' the various Churches involved. Its purpose is far more specific than that. It is simply intended to show at a glance the sort of areas of localisation that have so far been achieved in these four Churches, and to show how one Church fares in relation to the others on certain specific points.

When reviewing the whole question of localisation and the ordained ministry in the various Churches, the 1965 Report has two major points to make. The first concerns the way in which expatriate ministers are withdrawn from the country, and the second the way responsibility is handed over to indigenous ministers. Both points are vital. The Report expresses the first as follows;

"The New Guinean and Papuan churches and missions seem, almost without exception, to be committed to the method of withdrawal upwards. The missionary hands over ground level work and retains supervision and more specialised tasks. As local staff improve, they are advanced step by step and the missionary withdraws entirely from responsibilities and programmes at village or elementary level.

ICAL	ANGLICAN CHURCH
	4
	3
	3
	3
	16

"The end of this process finds the missionary in district postings and administration committees. He has withdrawn upwards to the top positions in the organisation where few, if any, locals are to be found. Few missionaries are found working alongside or under local staff at the lower levels. This has the effect of depreciating the value of the calling to serve at village level. It prompts ambitions for advancement or preferment in the local worker in terms of rising in the scale of postings and getting clear of service in the village.

"In this connection it is worth noting that an indigenous District Minister of the Papua Ekalesia, speaking at a seminar on the training of missionaries in Sydney in March 1965, asked for some missionaries to be trained to serve as village pastors alongside Papuan pastors and under the authority of the Papuan District Minister.

"The alternative to withdrawal upwards is withdrawal side-ways and the churches and missions in the Territory would do well to develop this practise. There is a model for it in the World Health Organisation's regional programme with their "counterparts" --- an expatriate specialist and a local trainee are paired in all undertakings. When the expatriate withdraws, his local counterpart is in full stride. For the Territory it would mean a thorough and explicit development of the steps already taken, for example, in the recent Methodist election of a New Guinean as Chairman of the United Methodist Synod of Papua, New Guinea and the British Solomons, the Lutheran appointment of a New Guinean Secretary of the Evangelical Lutheran Church of New Guinea, the Papua Ekalesia appointment of a Papuan Deputy Chairman of the Assembly, and the Anglican appointment of a Papuan Assistant Bishop; and an extension of the principle established in some areas of the "inter-changeability" of local and ex-patriate staff. For theological, as well as ecclesiological reasons, the churches and missions in the Territory might well consider a transformation of their various hierarchies so that there are local people at every level and expatriate people at every level without variation of the lines of authority normal in that organisation."³⁷

This is perhaps one of the best available summaries of this approach to localisation. It is evident from the rest of this chapter that during the last seven years some of the Churches have withdrawn upwards and others sideways. It is possible, for example, that the United and Lutheran Churches have tended to withdraw sideways. Both have made deliberate policies of localising at the top levels as well as those nearer the bottom. The present hierarchy of the United Church clearly shows that this is the case. By the end of the year no European will be at a rank higher than that of Superintendent. In fact the only evidence of withdrawal upwards is the disproportionate number of Europeans working as superintendents in the United Church. The Anglican Church on the other hand, with few exceptions, provides clear evidence of withdrawal upwards. Certainly by appointing a Papuan as an Assistant Bishop in 1962, the Anglican Church was showing a considerable amount of initiative. Since then, however, this move has been outstripped by both Elcong and the United Church. The Roman Catholic Church, on the other hand, apart from the appointment of an indigenous Assistant Bishop, has shown little evidence of withdrawal at all --- mainly as a result of its shortage of indigenous priests.

example that the
Catholic and
reaches more membe
gs. The Anglic
other hand, ear
ures to any
agine that it
ific than that
so far been
thers on certa
istry in the
way in which
ty is handed
follows;
ception,
el work
nced step
age or

"Work is transferred, but authority and responsibility are usually not transferred. An initial period of training and trial is, of course, essential to any transfer; but the churches and missions appear to be hesitating before the final step. Up and down the lines of workers and local men going through the actions in the higher posts, but depending on the props and crutches which more senior expatriates will provide rather than risk a failure. It is not Biblical to keep people from a proper crisis. It is, in fact, required that a man be brought to judgements, less or greater, while in the company of those who will understand his crisis and strengthen him to resist the ill effects of success or failure. Perhaps the day has now come for the expatriate missionaries to accept such crises while they are present, rather than hope that the same crises will be surmounted after the expatriate has departed.... it is better to hand over responsibility sooner rather than later ... The Western Samoan campaign for independence made significant use of the slogan, "Good government is no substitute for self-government".

"As far as the churches and missions are concerned, there is no pressure from within and little overt demand from within the indigenous church for a shifting of responsibility and authority. Being moved by a faith in God and man which the Administration would not claim, the churches and missions could experiment and venture in this critical area of responsibility. They are free to experiment and better equipped to venture in loading authority and responsibility upon those who eventually accept it. All overseas church bodies which have any influence with them should be encouraged to do some such programme."³⁸

Again it is clear that the various Churches over the last seven years have reached various stages of development in their delegation of responsibility to locals. The description by Williams of the attitudes that led to the United Church in 1968, quoted earlier in this chapter, captures many of the sentiments of this Report. Williams frankly admits that localisation has been given to the United Church faster than it was demanded. The same could not be said about the Anglican Church. There is plenty of evidence to suggest that basic responsibility in the latter still rests in the hands of the Europeans, particularly on the issue of decision-making. This in fact is the Report's next point;

"There is also the need for experiment within and review of, modes of decision-making in church life. Each denomination should ask whether it is assuming that its historic pattern of church organisation, debate and decision, as modified by Australian or American practise, is the proper and inevitable one. There seems little allowance for the fact that they all stem from western modes of thought and action, are usually operated at western speeds, and may not be congenial to indigenous ways of arriving at decisions. For example, in our church committees it is normal for a matter to be introduced, debated with quick cut and thrust of thought, and a resolution adopted as speedily as possible. In contrast, some New Guineans and Papuans appear to approach a subject with more deliberation. Silence may be in order to provide time for consideration. The idea may be tossed around for a while until it is clear what it looks like. Then a common mind is arrived at by mutual agreement. Do the procedures of church committees and assemblies allow adequately for this and other differences?"³⁹

In most cases the answer to this question must be "no". It probably remains a fairly general weakness of the Churches in Papua New Guinea.

decision-making apparatus (however many indigenous members are involved in it) is western-conceived. It is possible that it is too late to change this. Certainly the United Church, as Williams pointed out, has modified its structure, notably its diaconate, in a Papua New Guinean style. Yet such modifications tend to be peripheral. Even the recent move of the Anglican Church to synodical government is a move, however suitable it might in fact be for this country, emulated from the West.

The Report finally warns against 'bulldozing' Churches into becoming local churches;

"Transition to church is an acceptance of responsibility and powers. The last great act of paternalism in New Guinean and Papuan missions might be the process of the missions establishing the indigenous church without the appropriate requests and consents of the indigenous mind and spirit. The indigenous churches are already there, but are self-effacing. The missionaries have yet to succeed in clearing the way for a quiet and unobtrusive people to assume their own proper identity as they see it."⁴⁰

Williams believes that the United Church only succeeded in avoiding this 'last act of paternalism' by carefully taking a referendum of the people's own views. It remains one of the hazards, though, of any programme of localisation. The programme itself could become an act of expatriate decision-making. Since none of the Churches is yet fully localised, this remains an ever-present hazard.

4. KEY AREAS AND RECOMMENDATIONS.

It is unnecessary to repeat the arguments for localisation in the Diocese. A majority of European and PNG priests working in the Diocese, not only believe localisation to be important, but also understand the process in the way that I am attempting to make explicit. Further, 1980 as a date for localisation does not appear to them to be too soon.

However, a comparison of the Churches makes it clear that the Anglican Church is in urgent need of a programme of localisation. Up to the present, localisation has been effected more on the horizontal than the vertical model. Even the presence of a Papuan Bishop hardly mitigates this situation. In 1962 the appointment of a local bishop was considered 'forward looking': now all Churches have given at least one senior position to a local man. In the Anglican Church the ratio of European to PNG bishops has actually decreased since 1962: then there were two Europeans to one Papuan as bishops, yet now the ratio is three-to-one.

But the object of this report is not to be negative. So, in this final chapter I intend to examine some of the key areas relevant to localisation and the ministry in the Diocese, and then to make certain recommendations. It has been necessary to take a critical look at the Diocese, but only in order to map out a realistic basis on which to make proposals for the future.

This report, then, is not intended to be an academic exercise: its value lies solely in its usefulness to the Diocese.

Recruitment and Training:

Many of the priests who answered the questionnaire stated that the Diocese needed more, and better qualified, PNG priests. Undoubtedly this is the case. Not only are twenty-eight parochial priests needed to replace Europeans, but many more priests to adequately staff the whole Diocese. It has been seen, in the first chapter, that the priest-people ratio in the Diocese makes effective work in some areas extremely difficult, and that European priests are very expensive. Both these factors stress the need for many more priests.

Of course, an increase of local priests in itself will not bring about localisation. On the horizontal model of localisation, it is possible to have a Church with a majority of local priests, but with Europeans holding the senior positions. It would be difficult to call such a Church localised.

Nevertheless, numbers are important. If effective localisation is to be achieved by 1980, the Diocese undoubtedly needs more, and better qualified, local priests. This fact demands an examination of the present structures of recruitment and training of ordinands in the Diocese.