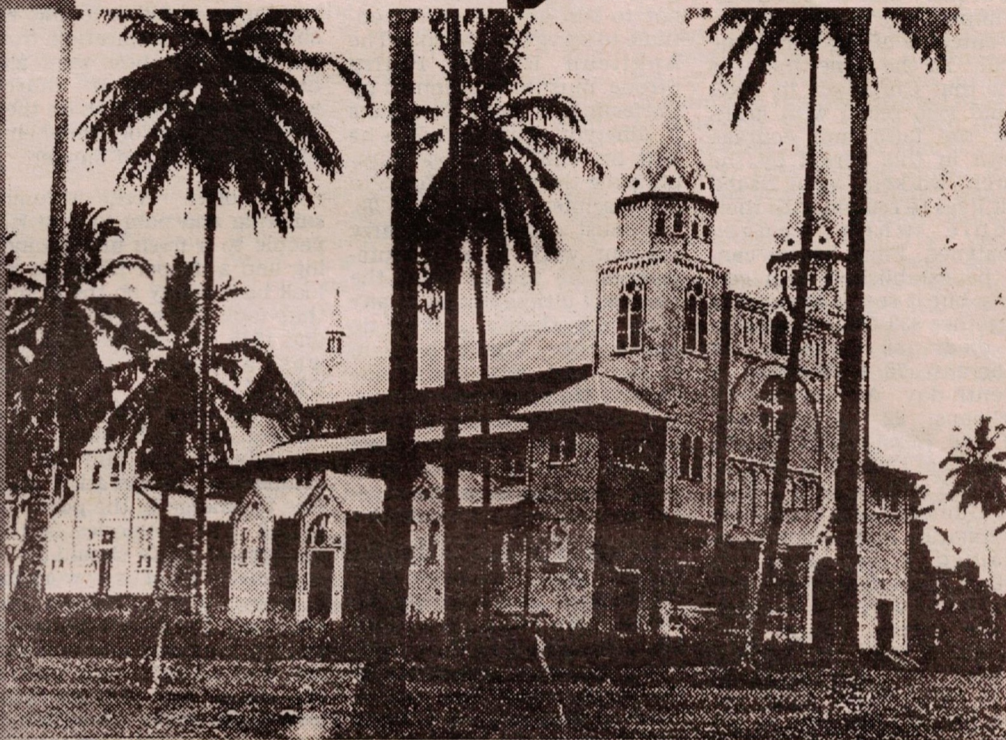
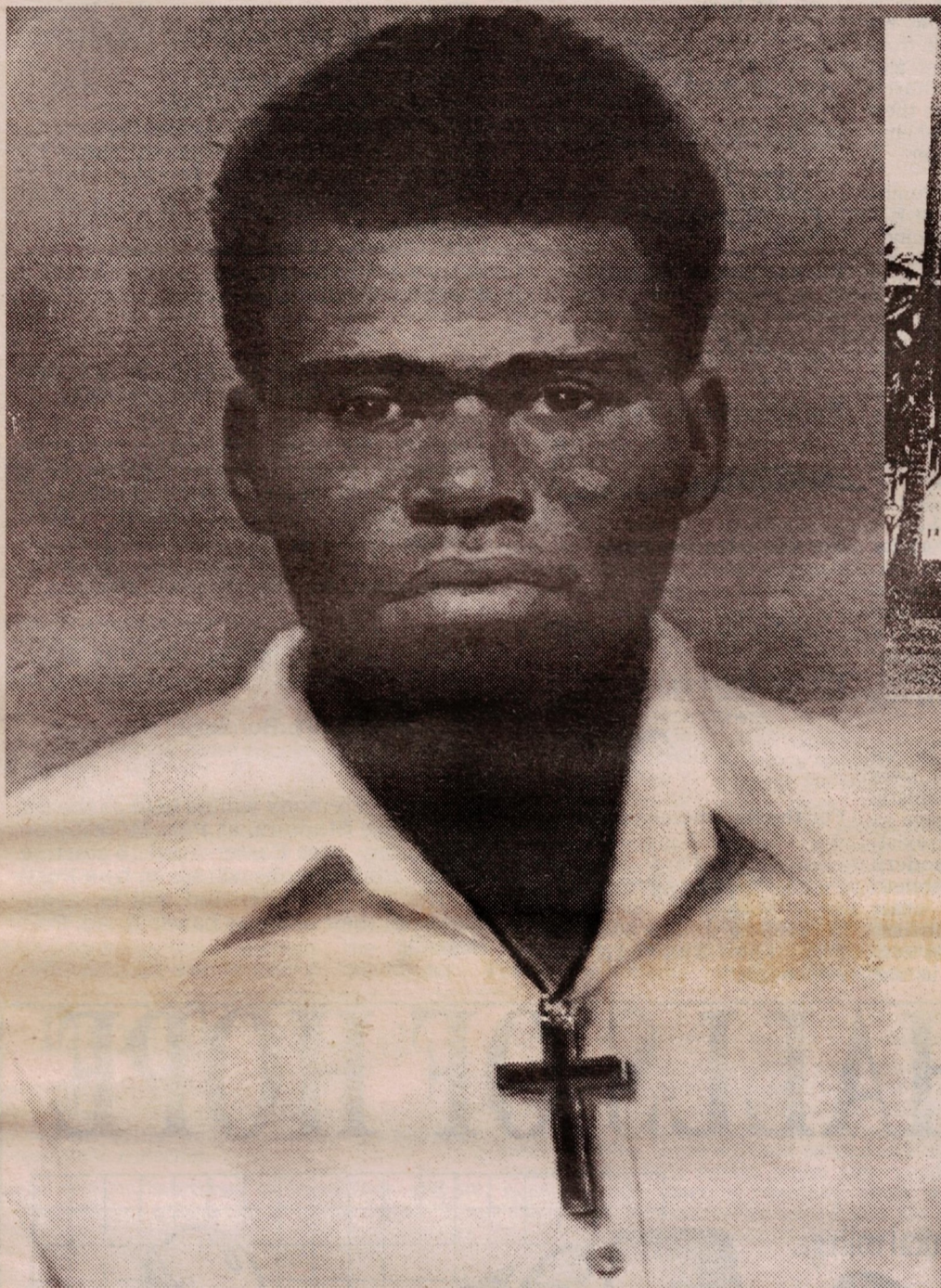
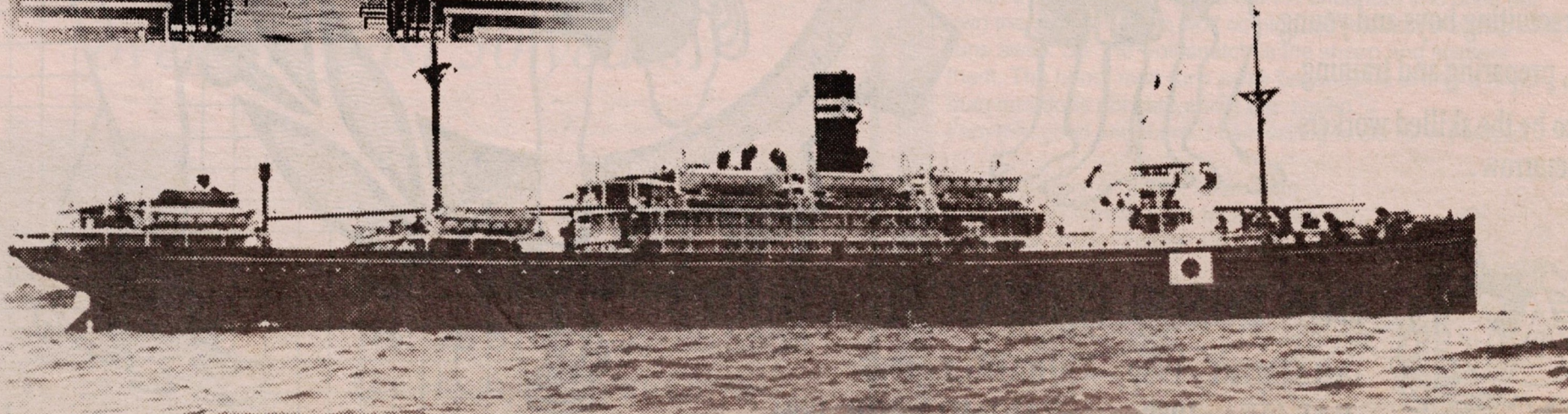


PNG Martyrs



In commemoration of 50th
Anniversary of the death
of 333 missionary workers



PNG Martyrs...

Pastoral letter to the people

DEAR people of God,
Fifty years' ago, the Second World War raged in PNG. Beginning in 1992 and continuing through to 1995, we are remembering battles fought in this country that were of decisive importance in determining the outcome of the war in the Pacific. At the same time it is right that Christians in PNG should also recall with gratitude the faith and courage shown in this period by the church workers who risked their lives to remain with their people when danger threatened. Final figures cannot be established with certainty but it seems likely that altogether 333 Church personnel died: 198 Catholics, 16 Lutherans, 76 Methodists, 4 Seventh-day Adventists, 12 Anglicans, 22 Salvationists, and five missionaries of the Evangelical Church of Manus. The dead include both Papua New Guineans and expatriate missionaries, men and women, ordained clergy and lay workers. They died in different ways. Some were put to death by the enemy. Others died because of lack of medical supplies or other essential items. Others were killed because of tragic mistakes by the Allied Forces. About the circumstances in which some of them died there will never be absolute certainty.

But however they died, there is a sense in which we can apply the word "martyr" to all of them since they knew that when the Japanese invasion took place they risked death by continuing at their posts and yet this is what all of them chose to do. As martyrs they

are "witnesses" to the faith, signs of the power of the risen Christ at work in the human lives. Whether they died by lethal injection or "friendly fire", they paid the ultimate price for their steadfast resolve not to run away, but to continue to serve their people. The Anglican Bishop Philip Strong, must have summed up the feelings of many Christians in different churches when he told his staff - almost paraphrasing the words of Jesus to his disciples (cf Mk 8:34-38), "we must endeavour to carry out our work in all circumstances, no matter what the cost may ultimately be to any of us individually... if we do not forsake Christ here in Papua and His body, the Church, He will not forsake us, and will uphold us; He will sustain us; He will strengthen us, and He will guide and keep us through the days ahead... Let us trust and not be afraid."

As well as those who died we should also remember the "confessors", to the Gospel despite the dangers and obstacles placed in their path. Some remained undetected in the jungle; others had to continue to confess their faith in Christ crucified in detention or in prison camps. Many believers endured harassment or derision because of their religious beliefs.

What are the lessons of the past for Christians today in PNG? Surely as we remember the witness of our ancestors in the faith of fifty years ago, we should pray that we may be given a share in their courage and resolution. Papua New

Guineans like Peter To Rot of Rabaul, Nob Begbeg of Nobonob, Lucian Tapiedi from Isivini, and even nurse Maiogaru of the Kwato Mission, who managed to survive the war, all give us a shining example to follow. We should draw inspiration from the fact that these men and hundreds of other church workers were ready to do their duty in the face of overwhelming difficulties and danger.

God often works through suffering and pain to lead His people to a fresh understanding and a deeper faith. As we look back today on the events that took place between 1942 and 1945, we can see that this was a period in which Christians in different denominations learned a new respect for each other. The groundwork was laid for the ecumenical co-operation that was to emerge in the post-war period. The memories of the martyrs of PNG should be a stimulus to all of us to work for a closer unity between our churches. The people who died in every corner of this land, did so because they were Christians, not because they were Catholics or Seventh-day Adventists, Methodists or Lutherans.

Recently a writer in an American weekly review tried to say why he is optimistic about the church. He gave as one of his reasons the existence of so many modern martyrs, more in the twentieth century than in any other period of the Church's history, except possibly the first century. The martyrs teach us, the

writer argued, "that ordinary faithful life is never wasted... that ultimately the only adequate response to the evil we see around us is a life well led. It is the only ground for optimism we have."

Michael J. J. J.

For the Catholic Church:

E. J. J.

For the United Church:

A. J. J.

For the Lutheran Church:

[Signature]

For the Salvation Army:

[Signature]

For the Anglican Church:

[Signature]

For the Ev. Church of Manus:

[Signature]

For the Seventh-day Adventists:

PNG Martyrs Committee

Thanks the advertisers in this Survey and all those who supported the Martyrs Commemoration
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Monsignor Pierre Comte, Switzerland
Neuendettelsau Mission, Bavaria
Northelbian Centre for Worldmission, Germany
PNG Council of Churches
Return Soldiers League
Southern Pacific Insurance

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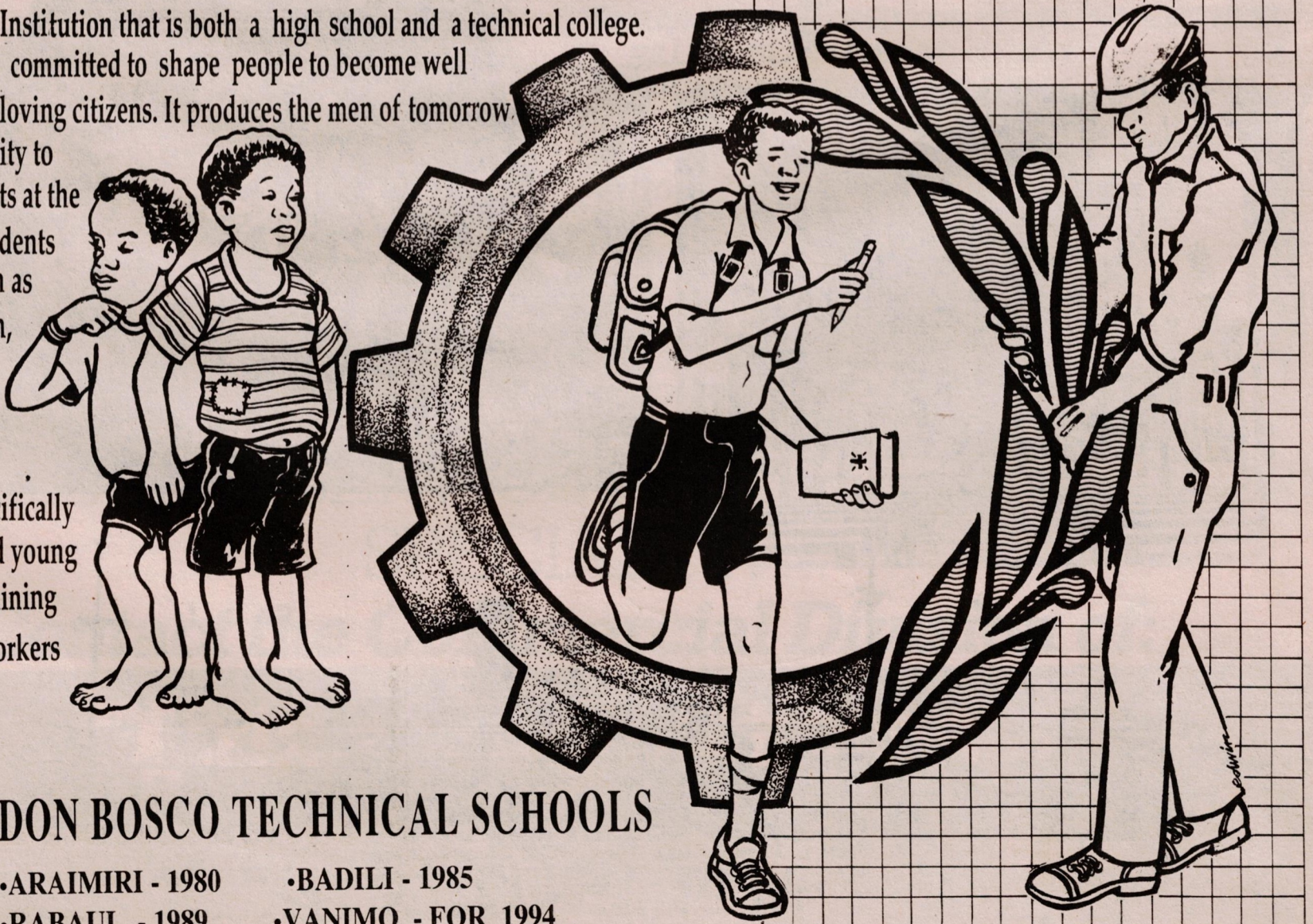
The committee appreciates any information additional to the one contained in this Survey.
P.O. BOX 1107, Boroko.

The main ceremony will be held at the Sir John Guise Stadium, at Port Moresby on the Sunday after Easter April 18 starting at 2pm. Photographs will taken by a Post-Courier photographer and will be available from their office at Lawes Road, Port Moresby.

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PNG Martyrs...

The war in the Papuan region

TO speak about the "New Guinea martyrs," as was customary in the Anglican Church for many the connotation that the whole Pacific War did not touch Papua in any way worth mentioning. Of course, there was no Japanese invasion along the South Coast of Papua. However, it should be clear that the Japanese advance from Lae first reached Buna and Gona, on the Papua North Coast, in July 1942, and that a month later it also hit Samarai, on the Eastern tip of Papua. Both localities were part of the same Australian Territory. Again, it was in the North Eastern tip of Papua that the Anglicans lost most of their mission staff. Hence, using the political sense of the term, there were no doubt "Papuan" among the New Guinea martyrs, even though the Churches lost many more people in what was then officially known as the Australian Mandated Territory of New Guinea (1921-1942).

If there was a difference in their response to the war between Papuans and New Guineans, one might say that in the South it was most evidenced in the support given to the Allied soldiers, e.g., by the "Fuzzy Wuzzie Angels". In the North the local attitude towards the war was more evidenced in the opposition manifested against the invaders, e.g., by the assistance given to the Coast-watchers. If there was betrayal, on each side the people had to pay heavily. Above the Ranges, they were headed by the Japanese, while South of the Ranges they were hung by the Australians.

If Papua be restricted to the South coast of the island (as is commonly done), there is no doubt that - after the fall of Buna and Samarai - it suffered also seriously from the Pacific War. Actually, it was the professed aim of the Japanese to reach Port Moresby. They first tried to do this by sea, but the Battle of the Coral Sea, in May 1942, thwarted this plan. After that, they tried to do the same overland, via the Kokoda Trail, and they were stopped only 60 miles from goal. There is even some evidence for a third attempt by the Japanese, when in early September, 1942, three Japanese dive-bombers landed on the beach of Table Bay, on the South Coast of Papua. Some authors believe that these enemy planes were probably a scouting party, who were



Maiogaru: A witness to Christianity.

attempting to survey a second Kokoda type trail, to surprise the Allied Forces. In other words: these Japanese planes had not just lost their way, or happened to be off course, but they had come with a purpose of their own.

Reconnaissance flights and bombing raids over Papua began early in the war. In the first quarter of 1942, Port Moresby was strafed many times, beginning on February 3rd. This was the signal for the Australians to increase their forces, and to conscript all able-bodied males of British citizenship, and between 18 and 45 years. Many missionaries enlisted voluntarily, among others the rector of Port Moresby's Anglican Church, Rev. Henry Mathews. But, because he had passed the legal age, he was discharged. At the same time, white women and children were evacuated to Australia, and shipload were organised to transfer the mixed-race population from Port Moresby to the islands near Daru.

In August 1942, Mr Adrian Mathews, a medical assistant, accompanied the first group of people to Daru, while his father, the Rev. Henry Mathews, took the second group of evacuees to safety. On the small coastal vessel in which he travelled, the *Mamutu*, there were 75 mixed-race people, a number of Papuans, and the crew. However, on the 7th of August, while the ship was 30 miles to the West of Bramble Cay, a Japanese submarine - later identified as being the RO 33 - shelled the vessel four times, hitting the wireless room, the bridge, and the hull (twice). Later the submarine returned to machine gun the drowning passengers. The boat sank rather quickly, while an Australian plane which came to the rescue next day was also downed. In the end there was one single dingy left for the survivors. Out of the 142 people on board only one man survived: Billy

Griffin from Rigo. At the same time Fr. Henry Mathews, and a Papuan teacher, Leslie Gariardi, who was with him, became the first two Anglican martyrs in the Pacific War.

The scope of the Japanese air war did not only cover the capital, but also its hinterland, the Gailala mountains, and all the surrounding area from East to West. The island of Yule was strafed. Visitors to the Catholic Mission are still shown the holes from the bullets in the wall of the Fathers' House, as well as the hole at the spot where, a few moments before Fr. Andre Dupeyrat sat down! At the time, there were no military installations on the island, although later a US Air Force Radar Unit was established there.

Terapo, 120 Km to the West, on the South Coast of Papua, was also lost for the Mission. The Allied Forces made it a base to unload materials for the building of a proposed road between Bulldog and Wau - to provide access to the Territory of New Guinea.

Two Catholic mountain stations were machine-gunned. At Ononghe, Fr. Theophile Cadoux, a visitor, had the experience of a bullet hitting the confessional in which he was sitting, while Oba Oba - now a derelict place in Kuni territory - the shooting from the air damaged the church's roof, and pierced the missal laying on the altar. Both events happened on Sundays, right before High Mass, when many people had gathered.

At the beginning of the war, some of the Roman Catholic mission personnel of Eastern Papua had been evacuated to Yule Island. Others, like Fr. Norbert Earl enlisted as chaplains in the Army and served in the New Guinea campaigns. However, after a few months, Fr. Bernard Baldwin who had gone to Yule Island, returned to his Samarai mission.

He saw how the church set-up in Milne Bay had been completely destroyed, while the churchgoers had dispersed into the bush. After five days, the Japanese returned to shell the place again. On one of his trips up Milne Bay, Father's own launch was strafed by Zero planes. Luckily, on the whole there were very few casualties.

Despite many setbacks, Fr. Baldwin was able to keep in touch with the faithful. He later wrote that, all the time, he found the people surprisingly good, and longing to see the missionaries return. Papuans who had joined the Army, made themselves known to the chaplains, while those who stayed back revealed a high degree of initiative, without being spurred on by the Australian missionaries. In one particular village, one boy performed 33 baptisms, while one girl had 28 new members to her credit.

What has been said here about Catholics, also applies to other religious groups. An LMS authority, Bernard Cockett, also President of the Australian Council of Churches, said that materially Methodist stations were devastated, European mission workers made prisoners of war, and the rest of the people evacuated wholesale. Yet, those who stayed on kept the faith and were doing all the good they could. He continues, "Had the natives given help to the Japanese, New Guinea would have fallen, then Australia would have been invaded... and if Australia and New Zealand had fallen, the Pacific would have been open to enemy aggression right to the western coast of the United States and Canada."

It is not our purpose here to pay tribute to the bravery of the Fuzzy-Wuzzies, the cargo carriers, the stretcher bearers, the guides and scouts and messengers of the Allied Forces, although their work, too, reflects credit to the missions who had trained them. Bernard Cockett noted that of the 6000 carriers who crossed the Central Ranges of New Guinea, 75 percent came from places where the LMS had laboured for seventy years, and thus provided the formation which now proved to be so useful. For our purpose it might suffice to give just the example of Maiogaru Gimulei who showed herself to be a Good Samaritan for a foreigner in need.

The story of this nurse is well known. She worked at the Kwato mission hospital, near Samarai, and saved the life of Bill Whetters. This Australian pilot had parachuted out of his disintegrating Kittyhawk, and landed behind the enemy lines, somewhere off Samarai. In a way, no Papuan had anything to do with this war going on be-

tween Australians and Japanese, and nurse Maiogaru could have left it at that. Still for her, it was business as usual, for friend and foe alike. She brought the pilot into her own house and nursed him. For more than a week she hid him from the ever present Japanese soldiers. After a while, she had a letter brought to the competent

ANGAU officer, and in the end she travelled with the injured man across the bay to deliver him into safe hands. Whetters was laid in the bottom of her canoe, covered with a pandanus palm mat and baskets of vegetables, while she and a man from her village paddled forth, right under the eyes of an enemy patrol.

Eventually they made it. When asked what repayment could be given, Maiogaru only indicated a few items which she believed would make her a more efficient nurse.

A jungle angel with a mission background, and till today, one of Papua New Guinea's living legends. A martyr? No. A witness to Christianity? Yes.

In memory of the

11 daughters of Mary Immaculate,
5 Daughters of Our Lady of the Sacred Heart,
5 Missionary Sisters of the Sacred Heart
serving in the Vicariate Apostolic of Rabaul
during the war years 1942-1945,
and gave their lives for Christ
and for the people of Papua New Guinea.

They Died, So That We Might Live



In this 50th anniversary of the Pacific War
THE MARIST PROVINCE OF OCEANIA

remembers the sacrifice of all its
co-workers belonging to the
SOCIETY OF MARY (SM), the
MARIST TEACHING BROTHERS (FMS),
and the
MARIST MISSIONARY SISTERS (SMSM),
who lost their lives through the hardships
of war while in
Papua New Guinea and
Solomon Islands.

**Blessed are those who suffer for righteousness,
they shall inherit the Kingdom of God (Mt. 5: 10)**

The Missionaries of the Sacred Heart

sadly remember their war victims in the New Guinea Islands

3 Missionaries of Manus,
11 Missionaries of New Ireland,
14 Missionaries of New Britain,

11 confreres who died in the camps of Vunapope and Ramale, the
2 Missionaries lost at sea and especially the church leader Petro
To Rot, of Rakunai, and other unknown PNG catechists and
people,

*"Remember your former leaders,
who brought you the word of God.
Seeing the outcome of their way of life,
let your faith be like theirs"*
(Heb 13:7)

They recall all those who showed them kindness during their trials
and hardships and extend to them their thanks.

*Eternal Rest Grant unto them, O Lord
and let perpetual light shine upon them*
(Esd 2: 39-35)



Post-war church of Vunapope, ENB, with on far right
the Martyrs Chapel.

PNG Martyrs...

Number of indigenous martyrs unknown

HOW many nationals died at the hand of the Japanese soldiers is very hard to assess. Probably nobody today is able to justify any specific number. This lack of information is not necessarily the effect of racism, but has wider implications. As a matter of fact, overseas sending agencies always used to keep personnel records, before the war and after. They also received letters from the survivors which then were published in mission magazines – or are still kept in their archives. On the other hand, a villager would not have this type of advantage, and some expatriates did not have them either, for instance, the Catholic nuns who prided themselves on providing a supportive role only, and just appear as numbers in the records of the mission work. They did not even sign with their own names the account of their experiences during the Pacific war, published in the book *Red Grew The Harvest*.

Father Leonard Mueller MSC, who had been interned in the prison camps of Vunapope and Ramale, volunteered before a United States board of inquiry that during the war "about 163" Papua New Guineans were killed just because they were in the way. He must have known that many names to have been able to be so specific, and have gathered these names through research, after the war. However, the real total of casualties was much greater. One might safely discount the children under age and the local people who were faithful believers and died of old age or of disease. Yet, if one includes all those killed by brutal treatment, calculated torture, beheading, choking by smoke, medical malpractice and burials alive etc. – both in Papua, North-East New Guinea, and the New Guinea Islands, – the final count could be easily doubled.

Oral witnesses confirm that nearly every village had its war victims. In the North Baining, for instance, there were 12 villages before the war, but only five remained in 1947. In another Baining area, a pre-war total of seven villages was reduced to two. Such result cannot be attributed to introduced sicknesses alone, as some authors would like to have it. Such depopulation is, no doubt, also related to savage executions and bombings, which when combined with a decline in the birth rate, finally resulted in the amalgamation together of

those villages whose population had grown too small.

To gauge the effects of the occupation on the people, we should distinguish various examples of how the people coped with the effects of the invasion. Some people gave up their old allegiance, others became stronger in their faith, and only a small group lost their lives. They are the "martyrs" who shed their blood for the faith. But what about those who died after rescue, and whose death was hastened by their past experiences? And what about those who escaped death by a split hair, when their companions in the same trials did not survive? In treating these categories we will concentrate on the New Guinea Islands, although the picture is true for all occupied areas in Papua New Guinea.

1. Human Reactions

Just as the PNG people has not exulted when in 1914, the Australian colonial administration was established, so they accepted after 1942 the Japanese role: the new masters were too strong to resist. This affected also their attitude towards the Churches. Reasons for falling away from the Church, once the chance was given, were plentiful, one being just to save their own skin. But there must have been also dissatisfaction with the kind of Western Christianity which had been preached for so many years, still was full of secrets. Hence, the fact also akin to some Shinto beliefs which, now and then, were proposed by Japanese soldiers.

Use of magic, to become invulnerable against bombs, and bullets and swords was also a reason why Church practices declined. Again, moral norms taught by the missionaries were also undermined, when observant locals saw the activities of the Japanese geisha girls, and deduced that this behaviour could explain the fertility and growth of the Asian masses. A local consequence was total amorality or a return to polygamy. And then there was the March 1944 edict of the invaders banning all religious activities: "No moa Kristo". In short, the people were both afraid and free. Where they saw freedom, they slipped easily into license, and it is rather surprising that many remained so faithful towards Australia and towards the foreign mission agencies.

A particular case, summing up the above, was the revival of cargo cult notions, for instance the one led by a certain Batari of Nakanai. Already in 1940 he had urged the people to destroy gardens, fruit trees and animals, in order that the ancestors would send unlimited amounts of cargo. He

tied up and beat the Catholic priest, Fr. Joseph Weigl, and maltreated the catechists Robert To Pen, To Vadak, and the latter's wife Ia Pinia. He also stopped the Methodist students from receiving further training. But when the cultists tried to take the Japanese cargo, the soldiers beat them up, and put them promptly in jail. Yet, Batari led many people astray.

Famous is also the case of Embogi, who had wanted himself to become "King of the Brown People", and was bribed by the occupation forces. He betrayed three Anglican missionaries near Gona. His fatal deed was offset, though, by the warnings given to the expatriates by faithful villagers. Unfortunately, their words were not heeded. Five months later Embogi and his gang of rascals were hung by the incoming Australian Army. His memorable last words were, "I taught you what is wrong, and now, before I die, I, leader, command you to go to the Missions."

The lack of missionaries had also the strange result that some locals "switched religion" – or fell away from their former mission allegiance. We know of Hosea Linge on New Ireland, who suggested to Catholics without-a-shepherd that they join, for the time being, in the worship of the Methodists. And we know also of Fr. Bruno Stapelmann, in North Baining, who sent Vunapope catechisms to shepherdless Methodists, asking them to join his Church. Here, "Christian religion" was not at stake, and the effects were felt in either directions, with many standing up for their true, old convictions.

Sad to say, there were also several denunciations of Christians, or betrayals of people who had "confessed" their faith. One case is that of Marcus and his wife Cecilia, of Matong village near Pomio. Here an American plane had crashed, and via a taur-message everybody was notified. This particular couple nursed the survivors, giving them food and bushmedicine. However, the bigman, O, denounced them to the Japanese soldiers in Malmal, and while the airmen were imprisoned at Palmalmal, the Christian couple was executed.

2. The Martyrs

A second group of indigenous people were those actively in the service of the Church, and who sacrificed their lives, especially, perhaps, in the latter part of the Japanese occupation. Previously some religious services and preaching, has been forbidden, but when the Japanese advance was being stemmed, suspicion increased about the clandestine radios, and about the

passing on of messages to the Allied Forces. Hence, the repeated house searches and the general nervousness of the Japanese. They even believed that Christian prayers were the cause of stopping their own military advance. One Methodist catechist, Beniamin To Golo, who had led religious services, was imprisoned. Because of cataracts, he had gone blind, and the Japanese played many tricks on him to test whether his blindness was real indeed. In the end they released him. He did not become a war casualty.

One native nun, Sister Teresia FMI, was reported to have said, "Inglis nambawan, Nippon nambaten". She promptly got the "bamboo treatment". The soldiers made her kneel down, and put a green bamboo behind her knees, and then moved up and down the ends of the stick for several hours. Although the Sister kept denying, and the local superior, Sister Cecilia, offered to be killed instead of her, the torture went on. Sister Teresia died, after rescue, in 1946; she is counted as a war casualty.

Things went even worse with the Catholic catechist, Peter To Rot, who was killed in July 1945, although he is not among the 63

missionaries whose names are recorded in the memorial chapel of the Vunapope church. Still, his tomb, at Rakunai, testified from the beginning that he was a "catechist and martyr for the Church". In 1944 he was instructed no longer to assemble people for *lotu*. After four such warnings, he was put into prison, beaten on the face with sticks, released and then betrayed again by To Metapa, a local policeman, who was bent on taking a second wife. During the subsequent confinement two soldiers and a Japanese military doctor came "to give him medicine". Late that night, some of the prisoners, returning from their meals, found him lying on the verandah of a house, as if he was asleep. The cotton wool in his nostrils and ears betrayed the fact that he had been poisoned and had just died. Earlier that same day, having a premonition of his death, Peter had said: "Do not worry. I am a catechist, and I am only doing my duty."

In the Methodist Church the losses among local Church workers were really high, although we are short of specific stories about the victims, and do not know the dates of their execution. Ac-

cording to the book of Rev. Neville Threlfall, *100 years in the Islands*, two local ministers died, Rev. Benjamin Talai who was beheaded in prison (1945) and Rev. Aminio Bale who died after the war, as a result of the hardships he had endured. Then there are just the names of ten catechists or senior pastors who has the oversight of several villages. They are listed in the Journal Resolutions of the 1946 District Synod, now kept in the United Church Archives at Rabaul. In addition, there exists also another list of 17 pastors, being people who cared for one village only, teaching there in the elementary schools. Twelve of these persons are recorded in the 1946 District Resolutions, but other sources consulted by Rev. Threlfall add five more names to them.

Although one can argue about this point, it is clear that the Methodist Church is a Church of the Congregational type, so that there is special reason for including also their workers and lay members who were beaten up and tortured, and whose death can still be called war-caused. As a matter of fact, mission workers from overseas are usually remembered in

other Churches, so that these people from New Britain and New Ireland are properly added to the group of other indigenous martyrs.

While in the previous cases death was expected or also did occur, there are several cases on record where churchworkers died as it were by accident, thus without any expressed intention of true witnessing, at least at that time. One case is that of the pastor-teacher, Hosea To Ilip, who was murdered by an Australian Scouting party, when fishing with a lamp off Lihir Island; the soldiers had thought that he was signalling to the Japanese, and acted accordingly. Another case is that of the young lady, Magdalena Aiwaal, from Tumeo Island, who wanted to become a nun, and refused to leave the Holy Spirit Sisters when they were arrested. Afterwards, on March 17, 1943, she found herself on the *Akikaze*, a Japanese destroyer sailing between Manus and Rabaul. Together with Bishop J. Loerks SVD and many others she was gunned down on the ship, and her body dumped into the sea.

Continued Page 46.

PNG ART



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commemoration of those
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were sadly lost during the
Pacific War*

JNVamha PC

Lest We Forget

the friends of the mission:

*Ms Magdalena Aiwaul
the Children of Niung Hee
Inok Chu Leong
Mrs Jimi Johnson
Mrs Elsie Kraemer
Mr Allan and Mr Charlie Matthies
Ms Dora Matthies
Johanna Sasaki
and Paula,
and all the laypeople
who perished on land and at sea
during the Pacific war.*

May they Rest In Peace

*"We have escaped like a bird
from the snare of the fowlers;
the trap was broken,
and so we escaped."
(Psalm 124,7)*

*from Gertrude Chow and her children
Joseph, Emmie, and Rosie*

JS/POST ART 93

PNG Martyrs

The confessors: the people who professed their faith

BESIDES people falling away, and others giving their lives, there is still a third group of indigenous people contains the bulk of those who technically speaking could be called 'confessors', that is: men and women who professed their faith in the face of great danger, and did not hesitate to risk life and limb for it. Quite a few cases have been recorded, witnessing to the truth that the war had also some good effects. True, materially, church and mission buildings were razed to the ground, but — as one witness of Raluana said — "People felt a great faith in God in those days. They called on him in all dangers and felt he preserved them." And another witness from New Hanover testified: "It was not until the war came that I was thrown back on God, that I really learned what religion meant."

There are some gruesome stories by Papua New Guineans who survived the war and were able to relate their tortures. Thus Peni Lelei, a pastor-teacher of Ulu island, was arrested by the Japanese and hung from a tree, head down, and beaten till he fainted. After regaining consciousness he was so tightly fastened to a tree that he fainted again. Finally he was made to dig his own grave, but at the moment that his would-be executioner drew his sword to cut his head, he still could say, "If God does not want me to die, you will not be able to kill me with that sword". And the soldier left him. Again, at Rapiok, several Methodist churchmen were put in a large tunnel to choke them to death. Then came the hearing, after which they were put once more in the tunnel for two days, and once again ordered not to conduct any religious meetings.

As a matter of fact, *lotu* went on, for instance, in caves and other hidden places, or also before dawn — when the soldiers were still asleep, and when the air raids had not yet started. Again, Bibles and sacred vessels were kept safe, so much so that after the hostilities catechist To Papuan of Tabar Island, could give the tabernacle key to the first Catholic Father he met. Among the Mengen, catechist Max Roroa could do the same with the Mass vestments and the altar wine which he had kept all the time safe from any profanation.

Similarly Joseph Lomon, the co-workers of the Lutheran missionary Friedrich Doepke, could in 1947 hand over to the returning Friedrich Walter, the sum of 132 Australian pounds, with which they then could start to reconstruct the Evangelical Church of Manus. A special word of gratitude must go to the native FMI Sisters, of East New Britain, who used their freedom of movement to supply garden produce for up to 363 hungry stomachs in the camps of Vunapope and Ramale. Two of them lost their lives in air raids, two at Ramale, six in various places, and one — Sister Teresa — died after the war was over.

What we would call ordinary

people, that is men and women who were not professionally engaged in the ministry, they also bore convincing witness to their Christian life through acts of mercy or sheer charity. It has been estimated that there were at least 100 Australian survivors of the Pacific War, due to the help given to them by the Papua New Guineans. But there are more. Let us just give two more examples.

One grateful American, Fred Hargesheimer, had his plane shot down, and was rescued by the people of Nantambu village (West New Britain). He was nursed by Apelis To Gogo and his wife, Aida, who gave her own milk to restore him to health. After the war was over the American kept retelling the story till he had raised enough money to build the "Airmen's Memorial School," in Ewasse village. This was his pay to repay somehow those Nakanais who had helped him when he most needed it.

Again one missionary, Reverend Rudolf Inselmann, of the American Lutheran Church escaped from the Japanese and was first hidden and protected by the local people. Eventually he could make it overland to Port Moresby and the United States, from where he later returned, and served here till 1946. Looking at the past events, it is not easy to give their proper due to all the local Christians who practised so generously the Lord's command to love friend and enemy.

Although the Japanese occupation can be seen as a ruthless exercise of military power, one must agree that things were not always so oppressive for the people, and that the same restrictions did not apply all the time, nor everywhere in the same way. There were, for instance, different sectors of command, which could mean that what one officer had allowed, was a breach of regulations in another sector. Hence, when Rev. Mikael To Bilak and some Methodist pastors were about to be executed, for conducting services of worship, one Japanese officer who had given them permission intervened at their trial and said, "I will have to die, before you kill these men."

Then, there are also cases where the foreign soldiers shared the Christian beliefs of the Papua New Guineans, and even joined in some of their religious services.

And finally, it cannot be denied that, say, the prohibition of church gatherings could also have been made for a good reason, such as the avoidance of mass killings under the strafing of the Allied Forces.

This, a matter of fact, did happen for Methodist churchgoers, at Ratuval village, in East New Britain, and it nearly occurred at Ononghe and Oba Oba, on the Papuan side of the Ranges. Here, as in all judgements about the past, many factors have to be taken in consideration.

PNG Martyrs...

On the making of statistics

It is commonplace to say that with numbers, one can prove anything, although professionals statisticians will strongly disagree with such a layman's opinion. Still, the number of people, who died an unnatural death during World War II, is a particular hard case. Their totals run into the millions, although much uncertainty surrounds each of the possible figures. It is a fact that certain persons were not seen any more after a given date, but they might have survived, joined the mass of the "displaced person", and started a new life, forgetting whatever there had been behind. Yet, others might have died a lonely death, without any witness, without any record.

Things are not much better when one zeroes in on the victims among the mission staff working in PNG, or even on those who belongs to one particular sending agency. The case of Sister Maris Molna come directly in mind. She worked for Evangelical Church of Manus, and there is contradictory evidence about her final whereabouts. Did she die at sea, or did she survive? There are, however, more expatriates who can swell the list of war casualties, or also be left out of it.

I: Too Many?

From an abstract point of views, it is quite possible that the total of war victims among church personnels has been inflated. Intriguing is, for example, that existing listings of Anglican casualties of the Pacific War differ from one another, first counting only 11 Anglican martyrs, and then also adding the Rev. Bernard Moore. The same is true among the Catholic FMI Sisters of Rabaul, first supplying names for 10 local Sisters, and later adding also Sister M-Cecilia, of Malagunan. One reason for upping the numbers would be that these numbers were used overseas to obtain new personnel to fill the gaps, or to assure funds for rebuilding destroyed mission stations. Still, this concern would not be enough to darken a picture which was already so sad by itself.

There is also the consideration that, among the war casualties, one may like to count also the people who passed away during the war, but from natural causes, and in whose case the military hand only hastened the end result. The latter is no doubt the case of Sister Hedwig Karzer, a Catholic nun who died of old age on her mission station at Gayabu. The same is true of the Adventist Pastor, Arthur

Atkins, whom the Japanese, after a forced march, brought to the hospital at Vunapope; thus he became the first war casualty among all Christian missionaries.

Having said this, let us now look at the possible reasons to discount some people listed as "martyrs". A first ground for limiting the total is that some persons, of British nationality, had felt it their duty to defend their fatherland by enlisting, for instance, in the Australian Imperial forces. One of them was the Lutheran church worker, Mr Adolph Obst. He left the mission work and became a coastwatcher on New Britain, where he was bayoneted in a man to man fight with the enemy. We did not consider him a mission worker. We left out also one "Reverend Constantine" or Consterdine, because we have only one witness saying that he might have been imprisoned in Kavieng in 1944, but no church claims him on one of their staff lists.

There is also the case of Geoffrey H.D. Voss. He first worked on the Southcoast of New Britain, last of all in Au village. After that, he had done supply work in Rabaul, when the regular parish priest had gone on leave. However, at the time of the invasion of the Japanese, he had taken on a civil job in Rabaul, and was put on the *Montevideo Maru*, a prisoners' ship which was sunk off the coast of the Philippines, in "the greatest single disaster at sea during the Pacific War". This event accounts for the loss of over 1000 lives, including those of various missionaries.

Geoffrey Voss is remembered for having told his catechist, Tomas Passingan, that - if he could make it - he should go back to Au village and look after it, till he himself would return after the war. The name of Voss is now only mentioned among the victims of the *Montevideo Maru*.

Still on the Anglican side, there is also the case, referred to above, of the Rev. Henry Matthews. He enlisted voluntarily in the A.I.F., but was discharged because he was already over 65 years of age. Still, he assisted his people on their escape route from Port Moresby to Daru, and died at sea on August 7, 1942, the day before his chaplaincy was to have expired. Him the Anglicans have always included as one of their martyrs.

Following a slightly different way of arguing, a case could be made to discount also the music band of the 2/22nd Battalion which, at the beginning of the hostilities, was based at Rabaul. Officially, the bandmen were part of the military, and the

army paid them a solde. The Japanese had also interned them with their Australian comrades. Some of these bandmen died e.g. in the Tol massacre, but most of them were loaded on the *Montevideo Maru*, and died at sea. It should be repeated that not all Christian Churches share the same concept of what the Church is, and how it should operate. Now, the Salvation Army is known to regularly engage musicians as its helpers. Secundo, a distinction upheld at the time was that between a "church" (designed for serving the expatriate population) and a "mission" (whose task it was to evangelise the local people). On this account too the bandmen would qualify to be counted, as having a task with other Australians. Tertio, if 16 other Church personnel who perished on the *Montevideo Maru* are taken into account, the same should apply to the 17 Salvationists who died likewise, even if at the time there was no Salvation Army established in the country.

The latter case could also be treated as an instance of "friendly fire", that is the unintentional killing, in time of war, of one's own people or of one's own allies. There were three such incidents at sea. One such accident dates from 1942 and accounts for the loss of 61 missionaries of various creeds, who - as said above-drowned when the P.O.W. ship *Montevideo Maru* was torpedoed. In that year, there was also the sinking of the *Mamutu*, on which two Anglican missionaries perished. Later on, in 1944, a similar incident happened with the *Yorishime Maru*, which resulted in the loss of 33 missionary lives, some of whom died a few days later, as a consequence of the wounds inflicted. And, finally, there was the mistake made by Allied soldiers, who beat to death the Methodist pastor, Hosea To Ilip, after a night of fishing, off the coast of Lihir Island. Maybe there are other cases as well.

II. Or too few?

Notwithstanding the above remarks, there is also the other side of the story, which increases the death toll among missionaries, although in no definite manner either. As a matter of fact, no detailed records were kept about the local people who died for upholding their Christian ideals. We know, however, of many of them who assisted complete strangers in need. They did not ask first whether somebody was a friend or a foe, and they had often to pay their generosity with the loss of their lives. Names are hard to get by.

Sometimes the situation is slightly better. We know, for instance, the names of a great many Methodist mission workers,

together with their last assigned places. But most other details about these war casualties are missing. Now leaving aside the expatriate victims among the Church staff, and also the local workers who were left in broken health because of the war - the latest findings of the Church historian, Neville Threlfall, show that the total number of Methodist Church workers and George Brown College students, who died in PNG between October 1941 and September 1946, was 98 or 99.

Although the names of all these 99 people have been preserved, we hesitate to include among the Mission staff the 32 (or possibly 33) pastor trainees, or students enrolled in the George Brown College, at the time of the Japanese invasion. It would seem that other Churches do not count those still in training, although there is no doubt that just these people would become the most outspoken defenders of the Christian faith, and some of them might have died in doing so.

One could also argue that it would be surprising if, in the same area of the New Guinea Islands, where the Catholic Church had about the same number of lo-

cal adherents as the Methodists, there would be only very few Catholic people killed by the Japanese. As a matter of fact, Catholic Church workers have never been singled out for "fighting for the enemy". Neither do they figure prominently among the people punished after the war for murder and treason. Admittedly, there must have been some Catholics too among the 34, or possibly over 100 people who were hung for war crimes (depending whether one follows the figures of Dr Hank Nelson, or those of the Victorian MHR, Mr Barry Jones). Yet, in this context, a precise number cannot possibly be assessed, although it will be higher than that of the one local catechist, Petrol To Rot.

Maybe the more relevant consideration is that - in the Methodist Church - lay preachers and evangelists play a greater role than among Catholics. They were more conspicuous in the community and paid more easily with their lives.

There is also a further element which enters the discussion. Names like "Papua New Guinea", "Solomon Islands", or "West Irian" are all new, and post-independence creations. If one avoids these

anachronisms and sees the picture as resulting from the Japanese advance in the Pacific (or also from the point of view of the sending agencies), there is every reason to mark up the number of victims. For the Marist Society one should not omit the two SM Fathers and four SMSM Sisters of their mission, who died in the Solomon Islands. For the Sacred Heart Mission, the losses in the Pacific War include also one bishop, 4 priests, and 8 brothers who died in the Moluccas, on July 30th, 1942. In addition, they mourn 5 OLSH Sisters and 7 MSC missionaries, or a total of 25 people in other parts of the present day Indonesia. There were sixteen more deaths in the Pacific area, being 11 Fathers, 3 Brothers and 2 OLSH Sisters, on Celebes, Manado, and in the erstwhile Gilbert islands, all victims of the Japanese advance. It is clear that, with this, not all mission agencies have been listed.

By way of conclusion one can state that, in making up statistics, much depends on the historical or geographical frame of reference, and also on the theological notion of who really is a "martyr". One thing, however, is sure, and that is that the end

result has gradually been growing. Right after the war, Father L. Mueller MSC, of Rabaul, stated that there had been "about 163" war victims in New Guinea. Others after him spoke of 188 Catholics. Anglicans have gone from 11 to 12 recognised martyrs. Rev. Threlfall increased recently his 93 PNG war victims to 98 among the Methodists alone. Hank Nelson, in his recent *Taim bilong masta* is surely on safe ground when he puts the total of lost Church workers at "over 200 foreign missionaries."

We would, with some hesitation, propose that there were at least 333 people whose names have been recorded. However, allowing for the comments made above, there is solid evidence to put the total still higher. Naturally, they were not only Melanesians, although among them, there were at least 84 persons who would nowadays qualify as PNG citizens, not counting the 32 additional "nationals" who were still in training. Yet we must leave it to the Lord to include the many others Papua New Guineans whose names are known by Him alone.

- Theo Aerts



The Anglican Church of Papua New Guinea is happy to be associated with the other churches in commemorating the sacrifice of their missionaries and fellow workers during the Pacific War, 1942-45.

'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus. Gal. 3:28.

Whether they were priests or not, locals or expatriates, they faced a challenge without fear and did not run away.

Papua New Guineans instinctively felt that they must do something in gratitude. So, within three years of the end of the war, they had built the Martyrs' School with their own hands. The school aims at the formation of Christian leaders for the Church and Nation and its motto is 'So run that ye may obtain.' 1 Cor. 9:24.

PNG Martyrs...

Building Christ's Church at Manus

IN the beginning of January 1942, the Japanese landed on Manus. Since Germany and Japan were allies the Japanese were initially quite friendly. The missionaries could do their work with little

restrictions. The situation changed as the Japanese learnt that Mr Doepke stored two boxes with house-hold goods of the Australian Police Master. After the discovery - so the report of Jona Pokaro - the Japanese officer got very cross. He said to Mr Doepke, "I suppose you are a good friend of the Australians, because you hide the boxes."

The new overlords soon released a proclamation stating that now a new time had come for Manus. The use of the English language was no longer allowed. The schools had to teach Japanese. The early friendliness toward the nationals did not last long.

1943

In the beginning of March Mr Doepke received orders; of the Japanese commander to call all white people immediately to Lugos ready for evacuation.

In 1921 Missionary Doepke wrote in a very lonely hour into his diary (it was after Mr Kraft had left for Germany): "Alone, and yet not alone! He who spoke as he left this earth: 'Lo, I am with you always' - He is also with me. Thanks to him to all eternity! The 'Cross of the South' (a figuration of stars) is

above me. I wish that all the population of Manus would recognise that Cross of Calvary alone holds true salvation for them. It is my request that I may never abandon Manus unless I have to leave it by force, until many bow before the Lord crucified."

Twenty-two years later he actually had to leave Manus by force. Together with him were murdered his wife Maria, Julius and Leni Gareis and their little child Eric, and Sister Maria Molnar. They have sealed their testimony and their love to Manus with their blood. The Manus Church must never forget these martyrs.

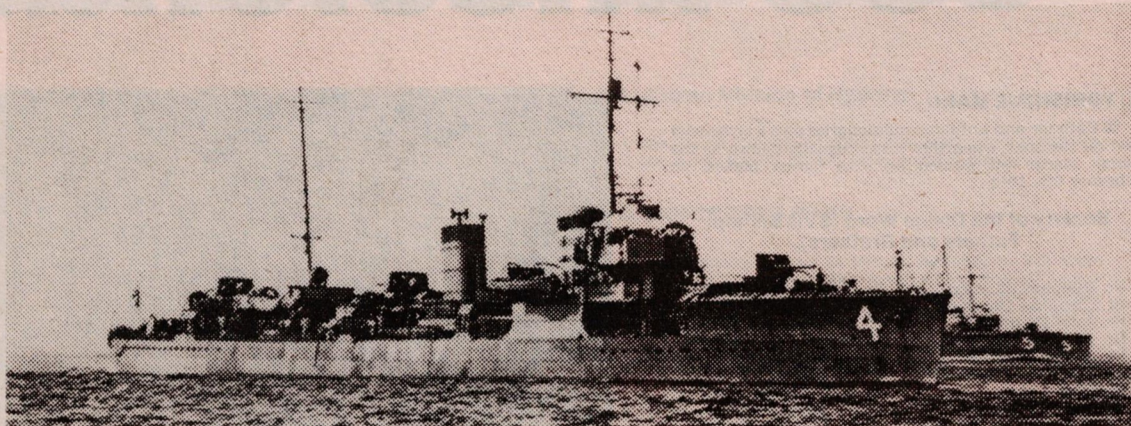
It has already been mentioned that all white people were ordered to gather at Lugos. They were joined by some Chinese. Three Missionaries and three sisters of the Catholic Mission were also with the group. The planters Carl Munster from Lorengau and Peter Matthies from Noru island were there too. On Tuesday, March 16th, the Japanese destroyer *Akikaze* arrived at Manus by about 1 o'clock in the afternoon. She had just come to New Guinea. On board ship there were already many imprisoned Catholic Missionaries and sisters from New Guinea.

Jona Pokaro from Karun who was with Mr Doepke in charge of Lugos station reports that all Missionaries had gathered at Lugos on March 15th. Next day they were commanded to come to Lorengau. Before leaving the station Missionary Doepke had left

various instructions with some of his co-workers. Among others he had asked Jona Pokaro to assume charge over the work on Pitilu. To him the cash of the station was also entrusted. He hid the money. Nobody besides him knew where he had dug it into the ground. There were 132 Australian pounds. He handed this amount back to Mr Walter immediately when he returned to Manus in 1947. This was a big help for the new beginning. What a faithfulness!

It was difficult to part on that 16th March. Co-workers, pupils and other Christian who were just there led the Missionaries to the government station. "Just three months, and you will be back," Japanese said. But Mr Doepke knew better. When parting he said to his helper Micha from Sobon: "The Lord has made clear to me that we shall not return. The Japanese will kill us. Missionary Walter will come back. The Lord had taken him away that his life might be spared like Elijah's in Ahab's day." This was prophetic insight. It all happened just as he said.

What else took place was revealed in the course of the trials of war criminals at Yokoham after the war was over. The *Akikaze* had anchored some miles afar off the shore. The Missionaries were brought aboard by a landing craft. The officer in charge of Manus, Mr Ichinose, handed them over to Captain Sabe. They were assigned quarters at the front end of the ship. Mr



The *Akikaze* on which missionaries were gunned down.

Ichinose alerted the military physician on board to the fact that the Protestant missionary Mr Doepke was a fever patient and asked him to take special care of him. The news that the Missionaries were transported away spread so quickly among the nationals that the sea around the ship was all crowded with canoes. The destroyer stayed only for two hours and forty minutes at Manus. At 3.30 o'clock in the afternoon the *Akikaze* left Seeadler harbour and took course toward Kavieng, New Ireland. There she arrived at 8.30 o'clock next morning. The Japanese Lieutenant Kai reported that a small boat approached from the shore. The Captain of the *Akikaze* was handed a sealed letter.

It is supposed that this letter contain an order to get rid of the internees. Wednesday, March 17th, at 10.13 o'clock in the morning the destroyer left Kavieng taking course towards Rabaul. Lieutenant Kai reports further that the Captain informed him to have received orders to shoot to death the prisoners on board. The Captain looked very pale and downcast. He asserted that he was against the plan, but since it was an order he could not do anything against it.

In all hurry the crew made preparations for the execution at the back end of the ship. Officers and crew were likewise defected because of this cruel order. But it was a military order. So they had no choice but to obey. They constructed a

wooden platform for the execution. Above it they put up a scaffolding, about seven feet wide and ten feet high. While the ship followed her course full speed ahead the murdering began. The men came first. Then was the women's turn. They had to undress, so they wore only their underwear. Their eyes were blindfolded, their hands tied together at the wrists and connected with a hook that was fastened to a rope. They were pulled up into the air and hanging thus four rifle men and one machine gun were shooting them. Then corpses were cut off and thrown into the sea. Three little children were cast into the sea alive. Captain Sabe had commanded the boat to go full speed ahead. He wanted to drown the

noise of the shooting to prevent the internees from panicking. Lieutenant Kai reported further that the shooting began shortly after noon and lasted for about three hours. There were 62 person to be killed. After sundown of this March 17th the *Akikaze* reached Rabaul. Before moving into the harbour the Captain had all officers and crew called for a meeting. Sergeant Ishigami Shinichi reported: "The Captain stood in front of us and declared that the foreigner were shot according to military orders passed to him from higher ranks. The case is to be deeply regretted and nobody is to communicate to anybody about this affair."

Continued Page 39.

In Memoriam

Rev. Friedrich Doepke and
his wife Marie

Rev. Julius Gareis, and
his wife Leni

Sister Maria Molnar formerly
of the Liebenzell mission,
now the
Evangelical Church of Manus

"The evil you plan to do me has by God's
design been turned to good, that he
might bring about, as indeed he has, the
deliverance of a numerous people".

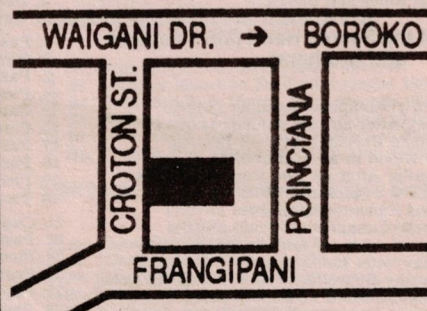
(Gen. 50: 20)

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333 missionaries gave up

1. YORISHIME MARU

50 Catholic and Lutheran missionaries plus 5 layhelpers died on the spot, when this vessel (usually known as the Dorish Maru) was strafed by USA fighter planes, on February 6th, 1942.

Society of the Divine Word (SVD Bishop, Fathers and Brothers),

- | | |
|-----------------------------|------------------------------|
| 1. Fr. Rudolph Baumert | 10. Fr. Joseph Schebosta |
| 2. Br. Cleophas Dvorcak | 11. Br. Fabianus Schroer |
| 3. Fr. John Felzmann | 12. Br. Mathias Seimetz |
| 4. Br. Metellus Hartmann | 13. Br. Baldomer Stiene |
| 5. Fr. Joseph Hoersch | 14. Br. Symphorian Suchsland |
| 6. Br. Marcolinus Hoffman | 15. Fr. William Tranel |
| 7. Fr. Karl Konen | 16. Br. Cornelius Wiedl |
| 8. Fr. Heinrich Luttmer | 17. Br. Jason Ziesel |
| 9. Fr. Jakobus van der Meer | 18. Br. Lucidius Zimmer |

Servants of the Holy Spirit (SSpS Sisters)

- | | |
|-----------------------------|-------------------------------|
| 1. Sr. Egilberta Bertels | 15. Sr. Theophane Muendelein |
| 2. Sr. Festina Blank | 16. Mother Imelda Mueller |
| 3. Sr. Theresildis Brendler | 17. Sr. Ferdinanda Muendelein |
| 4. Sr. Aemiliana Buerger | 18. Sr. Hermengardis Rossa |
| 5. Sr. Alberista Dirsch | 19. Sr. Militta Schaefer |
| 6. Sr. Anetta Einmann | 20. Sr. Valentina Steinkeller |
| 7. Sr. Cunera Frericks | 21. Sr. Loyolina Tüfel |
| 8. Sr. Doetilla Gouverneur | 22. Sr. Rotrud Tuppinger |
| 9. Sr. Matritia Haag | 23. Sr. Dionora Uhlenbrock |
| 10. Sr. Gudulana Hebing | 24. Sr. Alquirina van Velzen |
| 11. Sr. Basila Kammerer | 25. Sr. Annacrescenz Wehinger |
| 12. Sr. Isbaldia Klein | 26. Sr. Barnaba Zirkel |
| 13. Sr. Constantina Kraemer | 27. Sr. Melasia Zoelich |
| 14. Sr. Bernereda Kuhn | |

Catholic Layhelpers

- | | |
|-------------------|---------------------|
| 1. Jimi Johnson | 4. Charlie Matthies |
| 2. Elsie Kraemer | 5. Dora Matthies |
| 3. Allan Matthies | |

Lutheran Mission of Madang

1. Rev. Hans Ander 07/02/44
2. Sr. Frieda Klotzbuecher 07/02/44
3. Mr. Walter Krebs 07/02/44
4. Mr. Theodore Radke 07/02/44
5. Rev. Jakob Welsch 07/02/44

2. AKIKAZE

51 Mission staff were shot dead on March 17th, 1943, on a Japanese destroyed, when being ferried from Kavieng to Rabaul.

Society of the Divine Word (SVD Bishop, Fathers and Brothers)

- | | |
|---------------------------|-------------------------------------|
| 1. Br. Heldemar Berg | 12. Fr. Andreas Mueller |
| 2. Br. Fabian Brockhaus | 13. Br. Ananias Posmik |
| 3. Br. Melchior Bukkems | 14. Fr. Gerard Prinz |
| 4. Br. Hyacinth Budde | 15. Fr. John Romanski |
| 5. Br. Benignus Franken | 16. Br. Victor Salois |
| 6. Br. Rupert Ganahl | 17. Br. Raphael Schwarz |
| 7. Br. Siegfert Komar | 18. Fr. William Waechter |
| 8. Br. Bartholomew Kubitz | 19. Br. Ansgar Warnke |
| 9. Br. Joseph Loerks | 20. Fr. Sup. Francis Winzenhoerlein |
| 10. Fr. Arthur Manion | 21. Br. Augustine Wolf |
| 11. Br. Andreas Matyl | |

Servants of the Holy Spirit (SSpS Sisters)

- | | |
|-----------------------------|---------------------------------|
| 1. Sr. Arildis Engelbrecht | 11. Sr. Hiliganda Rolvering |
| 2. Sr. Criscentia Fusenig | 12. Sr. Imeldina Schlesiger |
| 3. Sr. Alphonsa Giele | 13. Sr. Heldemara Scholten |
| 4. Sr. Perpetua Hanfeld | 14. Sr. Machuta Stijger |
| 5. Sr. Ubaldina Henkel | 15. Sr. Monica Surkamp |
| 6. Sr. Inata Grosse-Kintrup | 16. Sr. Kunigundis Vedder |
| 7. Sr. Heriberta Joeris | 17. Sr. Zeta Zimmer |
| 8. Sr. Adelaide Koetter | 18. Sr. Anglina Zimmer |
| 9. Sr. Iduberga Linden | 19. Ms. Magdalena Alwaul (N.G.) |
| 10. Sr. Aquina Pohlkoetter | |

Missionaries of the Sacred Heart (MSC Fathers and Brothers)

1. Fr. Karl Borchardt
2. Fr. Bernhard van Klaarwater
3. Fr. Franz Utsch (senior)

Daughters of Our Lady of the Sacred Heart (OLSH Sisters)

1. Sr. M. Cunera Lepelaars
2. Sr. M. Elizabeth Scholmans
3. Sr. M. Ancilla Slingerland

Liebenzell Mission

- | | |
|---------------------------|---------------------|
| 1. Rev. Friedrich Doepeke | 4. Mrs. Leni Gareis |
| 2. Mrs. Marie Doepeke | 5. Sr. Maria Molnar |
| 3. Rev. Julius Gareis | |

3. Northeast New Guinea

26 Missionaries lost their lives at various times and places in prison camps or other localities around Wewak and Madang.

Society of the Divine Word (SVD Fathers and Brothers)

1. Fr. George Bernd Executed on the Sepik ??
2. Fr. Gerard de Bruyn Executed on the Sepik 1943
3. Fr. John Dingels Died in prison camp 16/07/43
4. Br. Arbogastus Fackler Died in prison camp (?) 26/08/43
5. Fr. Paul Hansen Executed on the Sepik 1943
6. Fr. William Jakob Executed at But 25/02/43
7. Fr. Joseph Kotrba Executed near Bogia 17/03/43?
8. Fr. Otto May Executed at Kairiru 1944
9. Fr. Henry Meyer Executed on the Sepik 1943
10. Br. Bonosius Neusius Executed on the Sepik 10/08/43
11. Br. Ephrem Pint Executed at Poropora 1943
12. Br. Ambrosius Poetter Died in prison camp 28/06/43
13. Fr. William Reif Executed at Kairiru 1944
14. Br. Emmanuel Wagner Executed at But 25/02/43
15. Br. Edelbert Wasner Lost in the jungle 06/04/42
16. Br. Joachim Wassenberg Bayoneted at Kambot 31/05/43
17. Br. Firmatus Weddeling Died in prison camp 12/12/43

Servant of the Holy Spirit (SSpS Sisters)

1. Sr. Hedwig Karzer Died at Gayabu Mission 10/10/43
2. Sr. Clara Suedbrock After air raid wounds 12/04/44
3. Sr. Godeberta van Beurden Died at Goya Mission 7/04/44

Lutheran Mission of Madang

1. Rev. Paul Fliehler Abducted to Madang End 1942 ?



Bishop Frances Wolf, SVD, Mortally wounded aboard *Dorish Maru*, 6 February 1944, Died Hollandia Prison Camp, 23 February 1944.

On Guadalcanal, in the Solomon Islands Mission lost four more of its staff, all killed 03/09/42.

Society of Mary (Marist Fathers)

1. Fr. Arthur Duhamel
2. Fr. Henry Oude Engberick

Marist Missionary Sisters (SMSM)

3. Sr. Odilia Iltis
4. Sr. Sylvia Lassois

2. Rev. Frederick Henkelmann Abducted near Bubadun August 1943
3. Mr. Naji Welsch (N.G.) abducted 1944
4. Mr. Wilbur Wenz Beheaded at Orgaruna 1943

Lutheran Mission of Finschhafen

1. Rev. Harry Dott Executed at Dumphu 1943
2. Rev. Adolf Wagner Shot at Hudewa 09/12/43

4. NEW GUINEA ISLANDS

101 Staff of the Methodist, Catholic and Seventh-day Churches, and several bandsmen of the Salvation Army perished, at various times and places.

Missionaries of the Sacred Heart (MSC Fathers and Brothers)

1. Fr. William Barrow Vanapope bombing 13/11/42
2. Fr. Bernhard Bley After air raid wounds 14/02/44
3. Fr. William Culhane Executed at Uvol 12/01/43
4. Br. Volker Deen Killed in air raid 27/02/44
5. Br. Leonard Doerfler After air raid wounds 09/03/44
6. Fr. Jakob Halt Lack of medicine 29/02/44
7. Fr. Edward Harris Executed at Malmal 21/12/42
8. Br. Friedrich Heese Vanapope, typhoid 23/02/44
9. Br. Josef Langkamp After air raid wounds 01/04/44
10. Fr. Alfons M Mayrhofer Lamingi station 11/04/43
11. Fr. Michael Murphy Beheaded near Kavieng? 13/11/42
12. Fr. Karl Neuhaus Executed at Rabaul 1944?
13. Fr. Karl Schuettler Abducted from Lihir March 44
14. Br. Josef Schuettler-Kemper Takabur 08/12/43
15. Br. Johannes Teutenberger Died after rescue 24/12/44
16. Br. Josef Wieschen After air raid wounds 26/02/44
17. Br. Josef Wochner Kabaleo air raid 17/11/44

18. Mr. Petro To Rot (NG) Died of injection July 1945

5. METHODIST

Methodist Ministers, Catechists and Pastors (all New Guineans)

1. Pastor Romulus Aria, of Duke of York Is.
2. Pastor Stanli Aving, of Duke of York
3. Rev. Aminio Bale, Died after the war, Early 1947.
4. Pastor Abiuda Burut, of Duke of York
5. Catechist Kamel Kiammet, of Namatanai
6. Catechist Lapan Makla, of Namatanai
7. Catechist Salatiel Masunen, of Pinikidu
8. Pastor William Pila, of Duke of York
9. Pastor Ernel Purut, of Duke of York
10. Catechist Peni Rakubini, of Namatanai
11. Pastor Aisak Ravian, of Duke of York
12. Rev. Benjamin Talai, Executed in prison, 1945
13. Pastor Kilion Tamdip, of Duke of York
14. Pastor William Taup, of Duke of York
15. Catechist Nason To Kap, of Kabakada
16. Catechist Kepas To Kap, of Kabakada
17. Pastor Batimos To Karigal, of Duke of York
18. Pastor Anania To Kilala, of Duke of York
19. Pastor Meli To Kukuraina, of Duke of York
20. Pastor Enok To Lom, of Duke of York
21. Catechist Apelis To Maniot, of Raluana
22. Pastor Eron To Maren, of Duke of York
23. Pastor Daniel To Riga, of Duke of York
24. Pastor Esau To Vaira, of Duke of York
25. Pastor Josafat To Vamilat, of Duke of York
26. Pastor Iope To Vartuan, of Duke of York
27. Catechist Olivia To Varvakai, of Kabakada
28. Catechist Peni To Volo, of Pinikidu
29. Catechist Kepas Tukia, of Raluana

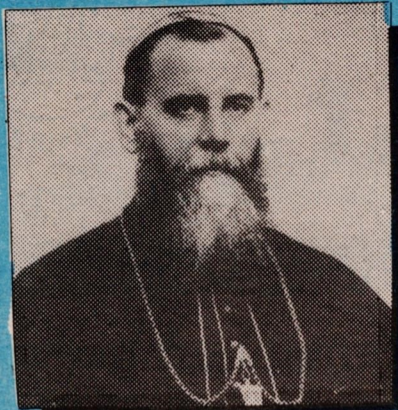
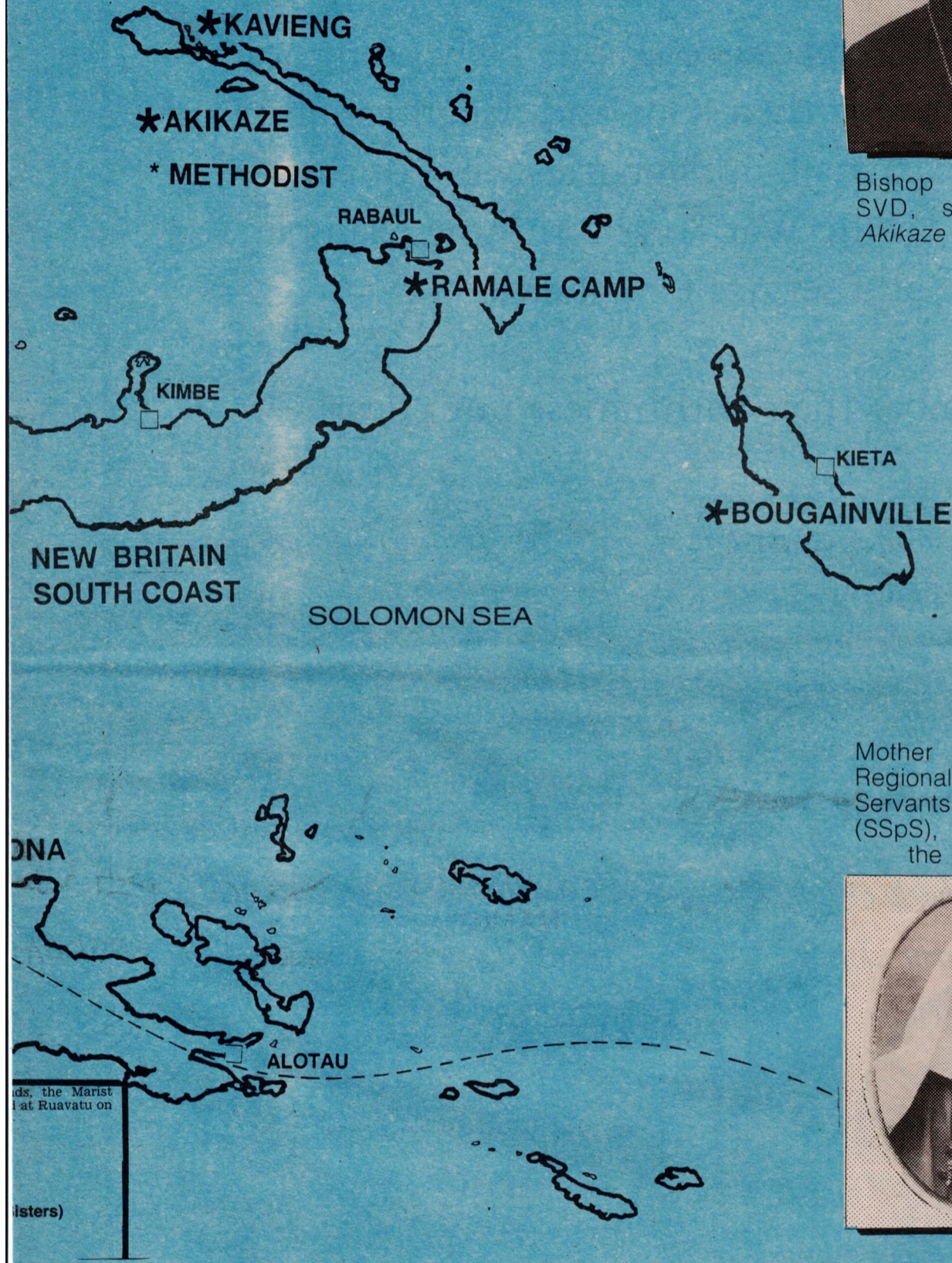
Methodist Lay Helpers (almost all New Guineans)

1. Mr. Moses Bulunaso, of Namatanai
2. Mr. Revel Hamau, of Namatanai
3. Mr. W. Rouel Huntley (Australia)
4. Mr. Joel Ianga, of New Hanover
5. Mr. Meli Kaimagin, of Namatanai
6. Mr. Aminatap Kiapmanila, of Namatanai
7. Mr. Darius Maile, of New Hanover
8. Mr. Sakias Maile, of Baining
9. Mr. Penias Makis, of Namatanai
10. Mr. Mesulam Malum, of New Hanover
11. Mr. Etuati Maritram, of Namatanai
12. Mr. Stanli Malik, of Pinikidu
13. Mr. Samuel Sana, of Namatanai
14. Mr. Iosep Tagor, of Namatanai
15. Mr. Tahintaman, of Namatanai
16. Mr. Elikes Taksir, of Namatanai
17. Mr. Moses Tarere, of Kabakada
18. Mr. Israel Takap, of New Hanover
19. Mr. Penias To Bukuama, of Kabakada
20. Mr. Lote To Bune of Nakanai
21. Mr. Hosea To Iip, of Lihir
22. Mr. Esira To Kadui, of Baining
23. Mr. Amen To Kanga, of Kabakada
24. Mr. Boas To Kanini, of Kabakada
25. Mr. Emos To Kolot, of Raluana
26. Mr. Roboam To Konge, of Namatanai
27. Mr. Levi To Lidom, of Raluana
28. Mr. Adinain To Malibi, of Raluana
29. Mr. Ekonia To Mailika, of Kabakada
30. Mr. Mesulam To Mavotol, of Kabakada
31. Mr. Iunias To Minorot, of Kabakada
32. Mr. Ilias To Nage, of Baining
33. Mr. Osea To Paran, of Kabakada
34. Mr. Isikel To Potol, of Kabakada

their lives for their faith

VIDEO MARU

NEW GUINEA ISLANDS



Bishop Joseph Loerks, SVD, shot on board Akikaze, 17 March 1943.

Mother Imelda Mueller, Regional Superior of the Servants of the Holy Spirit (SSpS), Killed on board the Dorish Maru.



Lutheran Mission of Madang

1. Mrs. Maria Kroeger-Kuehn Dorish Maru wounds 30/03/44
2. Mr. Alvin Kuehn Dorish Maru wounds 08/02/44

8. MONTEVIDEO MARU

33 Missionaries, mainly of British nationality, lost their lives on July 1, 1942, in the South China Sea, off Luzon Island (Philippines), when an USA submarine torpedoed the ship. This was the greatest single disaster at sea of World War 2.

Missionaries of the Sacred Heart

1. Br. Clifford A. Brennan
2. Fr. David McCullagh

Diocesan priest of Boston (USA)
1. Fr. James Gerard Hennesy

Methodist Mission

1. Rev. Don Alley (New Zealand)
2. Mr. Sydney C. Beazley
3. Rev. W. Laurie Linggood
4. Rev. Laurie A. McArthur
5. Rev. W. Daniel Oakes
6. Mr. E. Wilfred Pearce
7. Rev. Howard J. Pearson
8. Rev. John W. Poole
9. Rev. Herbert B. Shelton
10. Rev. Thomas N. Simpson
11. Rev. Jack W. Trevitt
12. Mr. Ronald N. Wayne

Salvation Army: 2/22nd Battalion Bandmen

1. Mr. R. F. Cairns
2. Mr. K. R. Drew
3. Mr. A. R. Fry
4. Mr. W. Arthur Gullidge
5. Mr. H. D. Harvey
6. Mr. T. Henderson
7. Mr. F. R. McPherson
8. Mr. F. R. Meddings
9. Mr. B. Morgan
10. Mr. H. J. Pannell
11. Mr. S. R. Partker
12. Mr. J. S. Robertson
13. Mr. N. S. Smith
14. Mr. F. M. Thomas
15. Mr. Wilfred E. Trigg
16. Mr. R. J. Watkins

Seventh-day Adventists

1. Pastor E. Malcolm Abbott
2. Mr. Trevor Collett

9. NOBONOB

Three New Guinean evangelists of the Madang Lutheran Mission were killed here

1. Rev. Jod Begbeg Killed at Batabag End 1943
2. Mr. Mateo Matebal Shot at Nabonob Mid 1943
3. Mr. Sibun Nail Killed at Kauris Febr. 1944

10. ANGLICANS

Two Missionaries of the Anglican Melanesian Mission died on the Southcoast of New Britain.

1. Fr. John Frederick Barge Executed at Kandrian October 1943
2. Fr. Bernard Moore Died at Kumbun 07/08/42

8 Anglicans of the New Guinea Mission lost their lives near Gona and Jegaratta

1. Sr. Margery Branchley Beheaded at Gona 12/08/42
2. Mr. John Duffill Beheaded at Gona 12/08/42
3. Sr. May Hayman Bayoneted at Jegarata August 1942
4. Fr. Henry Holland Beheaded at Gona 12/08/42
5. Ms. Lilla Lashmar Beheaded at Gona 12/08/42
6. Ms. Mavis Parkinson Bayoneted at Jegarata August 1942
7. Fr. Vivian F.B. Redlich Beheaded at Gona 06/08/42
8. Mr. Lucian Tapiedi (Papua) Axed near Sangara August 1942

Two Anglicans were drowned with this BP vessel, Mamutu, while on a rescue mission between Port Moresby and Daru, on August 2, 1942

1. Mr. Leslie Gariardi (Papua) Sinking of Mamutu 07/08/42
2. Fr. Henry Matthews Sinking of Mamutu 07/08/42

11. KAVIENG

8 Catholic Missionaries of the Sacred Heart were executed towards the end of the war, on the South wharf of the harbor at Kavieng.

Missionaries of the Sacred Heart (MSC Fathers and Brothers)

1. Fr. Johannes Hemig Executed at Kavieng March 1944?
2. Fr. Heinrich Kohlstette Exec. at Kavieng March 1949?
3. Fr. Josef Krutzenbichler Abducted from Tanga Is 1944??
4. Fr. Paul Kutscher Executed at Kavieng March 1944?
5. Fr. Josef Lakaff Executed at Kavieng March 1944?
6. Fr. Karl Martin Executed at Kavieng March 1944??
7. Fr. Josef Utsch jr Executed at Kavieng March 1944??
8. Br. Heinrich Zumkley Executed at Kavieng March 1944?

12. BOUGAINVILLE

12 Staff of the Marist Mission in the North Solomon Islands fell victim from 1942 till 1945, including three who died elsewhere.

Society of March (Marist Fathers and Brothers)

1. Fr. John Conley Beheaded at Kieta 10/12/43
2. Br. Gregory Gieffers Died after rescue(*) 01/11/43
3. Br. Karl Jäschke Died of wounds 28/05/44
4. Fr. Florent Wache Kieta bombing 10/12/43
5. Br. Joseph Redman(*) Vunapope bombing 11/02/44
6. Fr. Wilhelm Weber Beheaded at Mabiri 08/05/45

Diocesan priest of Boston (USA)

1. Fr. James Hennesy Montevideo Maru 01/07/42

Marist Teaching Brothers (FMS Brothers)

1. Br. Donatus Fitzgerald Executed at Sohano Nov 1942
2. Br. August Mannes Executed at Sohano Nov 1942
3. Br. John (William) Roberts Executed at Sohano Nov 1942

Missionary Sisters of the Society of Mary (SMSM Sisters)

1. Sr. M. Camille Steil Nakaro camp (Buin) 14/10/44
2. Sr. M. Domitilla Pedraut(*) Ramale camp, typhus 29/11/44

16. Mr. Papisai To Varkimim, of Kabakada
17. Mr. Eliaser To Vuvu, of Nakanai

Seventh-day Adventists

1. Pastor Arthur Atkins Vunapope hospital 13/03/42
2. Mr. Deni Mark (Sol. Is) Died in prison 1942

Salvation Army

1. Mr. R. Cook Tol plantation ??
2. Mr. A. Creed Died on a mountain track ??
3. Mr. S. French Died at mission station ??
4. Mr. W. Haines Tol Plantation ??
5. Mr. F. Meyer Died at mission station ??
6. Mr. J. Stebbings Died on despatch riding ??

6. RAMALE CAMP

21 Catholic Missionaries, mainly of German origin, died in the prisoners' camps of Ramale, and elsewhere, or also from their consequences. In addition, 11 local F.M.I. Sisters sacrificed their lives during the war.

Missionaries of the Sacred Heart (MSC Fathers and Brothers)

1. Br. Bernhard Boekenkoetter Vunapope camp 23/03/44
2. Br. Peter Buescher Vunapope camp 29/02/44
3. Fr. Friedrich Gruendl Vunapope camp 04/03/44
4. Br. Ferdinand Hatzig Vunapope camp 18/02/44
5. Fr. Hermann Hessling Died in prison camp 19/06/44
6. Fr. August Kleintitschen Ramale camp 03/12/42
7. Fr. Josef Krutzenbichler Abducted from Tanga March 44

8. Br. Ignaz Licznarski Vunapope camp 10/03/44
9. Br. Franz (August) Mueller Ramale camp 27/06/44
10. Fr. Josef Oberreiter Vunapope camp 21/02/44
11. Br. Alois Packmoor Vunapope camp 09/04/44
12. Br. Gerard van der Zanden Ramale camp 17/05/45

Daughters of Our Lady of the Sacred Heart (OLSH Sisters)

1. Sr. Bernardine Stinessen died after rescue 24/06/46
2. Sr. Mathilda Wermuth Ramale camp 29/10/44

Missionary Sisters of the Sacred Heart (MSC Sisters)

1. Sr. M. Climaca Herick Lakuramap camp 16/09/44
2. Sr. M. Celsina Hoppe Vunapope, diabetes 05/04/43
3. Sr. M. Ambrosia Muescher Lakuramap camp 18/03/44
4. Sr. M. Eleonora Sauer Vunapope, pneumonia 18/03/44
5. Sr. M. Louise Schaefer Ramale camp 14/06/45

Missionary Sisters of the Society of Mary (SMSM Sisters)

1. Sr. M. Camille Steil Nakuru camp 14/10/44
2. Sr. M. Domitilla Pedraut Ramale camp, typhus 29/11/44

Daughters of Mary Immaculate (FMI Sisters all from New Guinea)

1. Sr. M. Agatha (from Vunamarita) Tapo 1942
2. Sr. M. Anna Gunak Takabur bombing 02/10/44
3. Sr. M. Bernadette (Vunamarita) Ramale camp ??

4. Sr. M. Cecilia (Malagunan) ?? 30/05/45
5. Sr. M. Christina (Livuan) Gunamba 01/12/44
6. Sr. M. Juliana (Duke of York) Takabur 1943
7. Sr. M. Lucy (Karavia) Takabur 1942
8. Sr. M. Magdalena (Tapo) Ramale camp 14/03/45
9. Sr. M. Sophia (Vunamarita) Takabur bombing 07/10/44
10. Sr. M. Tarsisia (Gunamba) Tapo 1942
11. Sr. M. Teresa (Duke of York) Died after rescue 21/03/46

7. HOLLANDIA

15 People died after the attack on the Yorishime or Dorish Maru, or in the prisoners' camp at Hollandia (now Jayapura) towards the end of the Pacific War

Society of the Divine Word (SVD)

1. Br. Beda Marx Died after rescue 09/05/44
2. Br. Aufridus Muurlink Died after rescue 30/04/44
3. Br. Syrus Strathen Dorish Maru wounds 08/02/44
4. Br. Mathias Voss Dorish Maru wounds 07/02/44
5. Br. Alois Wanta Dorish Maru wounds 07/02/44
6. Br. Francis Wolf Dorish Maru wounds 23/02/44

Servants of the Holy Spirit (SSpS) Dorish Maru wounds

1. Sr. Ehrentrudis Dietzen 24/04/44
2. Sr. Theodorina Hallerbach 27/02/44
3. Sr. Domitiana Hendricks 09/02/44
4. Sr. Gertraud Hennes 17/02/44
5. Sr. Dolorosa Ruholl 27/03/44
6. Sr. Almaria Vorderwuelbecke 16/02/44
7. Sr. Adulpha Ypelar 13/02/44



The Government and the people of Papua New Guinea
join in the remembrance of their sons and daughters and
in that of the many expatriate missionaries who, during
the harsh times of the Pacific War, were a shining example
of courage and service for others.

We gratefully remember their faithfulness unto death

*O God, our help in ages past,
our hope for years to come,
our shelter from the stormy blast,
and our eternal home.*

*Under the shadow of thy throne
thy saints have dwelt secure;
sufficient is thy arm alone
and our defence is sure.*

*O God, our help in ages past,
our hope for years to come,
be thou our guard while troubles last,
and our eternal home.*

May They Rest In Peace

PNG Martyrs...

The Church
in Manus

To Rot – died for the Faith

From Page 35.

They cleaned the place of execution. In the presence of the Captain and all the crew ceremonies for the dead were celebrated and offerings were made. A buddhist priest sang buddhist texts for a calm rest of the souls of those executed." Probably they thus wanted to clam down their restless consciences.

Unless the Manus Churches forget these martyrs, a memorial was erected on Lugos station; it carried the names of all who were murdered. It is to remind all of the Missionaries who for Christ's sake have left their home country and had to die in foreign land and sea. Hebrews 17:7 we read: Remember your teachers who led you, who spoke the word of God to you; and considering the outcome of their way of life, imitate their faith." And Revelation 2:10 admonishes us. "Be faithful unto death, and I will give you the crown of life."

On March 11th Mrs Walter and Siegfried were like wise interned; they were brought to a family interment-camp. Missionary Walter who was already interned since 8th July, 1940, was transferred there on 18th March. This was about the time when our Missionaries lost their lives. After almost three years of separation the Walter family was united again. God's good foresight had spared them so that they could continue missionary work on Manus once the war was over.

AMONG the men who went through St Paul's Catechist School, Taliligap, none surpassed Peter To Rot in his devotion to the Church and her people, until, at the age of 29, he died as a Witness for the Faith that was in him, in a Japanese prison camp on the Gazelle Peninsula.

To Rot was born at Rakunai, on the Gazelle Peninsula in the year 1916. His early education was received at the village school there. He was later chosen by his Parish Priest to attend St Paul's Taliligap to train for the work of catechist. The preparation was exacting, because everyone knows that an irresponsible catechist could be a hindrance to God's work.

On the completion of his studies, which included a course in teaching, oratory, music and especially singing – an art for which most Tolais have a special aptitude – To Rot and his fellow students took part in the graduation ceremony which was presided over by the Bishop Vesters himself. In the year 1934 he returned to his own village of Rakunai as catechist and teacher. For eight years he carried out his work under the care of his parish priest.

In 1942 the Japanese came to New Britain. The missionaries were all sent to Vunapope. To Rot took charge in Rakunai and he kept the Catholic people

united. He took the children for school and taught them the Catechism as he had always done. But now he assembled all the people, men, women and children for lessons in Catechism. He led the people and children for lessons in Catechism. He led the people at prayers on Sundays. He baptised the babies, witnessed marriages, and visited the sick. He kept a register of all these things just as the missionaries had done.

Often he secretly visited the missionaries in the camp at Vunapope. Later Vunapope was destroyed, and the missionaries were sent to Ramale camp. To Rot collected blankets, clothing and food. He got a Japanese driver to take these to Ramale, but they never reached the missionaries.

About Christmas, 1944, To Rot and the chief Tata, were called to Rabaul. The Japanese Police asked To Rot many questions about his work in the village. He answered them well. The officer then told him that the Catholic religion was not yet forbidden, so he and his people could still pray. They allowed Tata and To Rot to return to their village. To Rot and his family, about this time went to live at Palnalama.

Some time later the Japanese police in Navunaram called the chiefs of the district together. They told

the chiefs that all religious ceremonies must stop. There must be no more prayers, no meeting together, no baptisms, no marriages. To Rot replied to the police: "You have taken away our priest, but you cannot forbid us to be Catholic and to live as Catholics."

These words did not please the police, and they made trouble for To Rot. He was imprisoned at Navunaram, a village not far from Rakunai. He was tried and found guilty of breaking the law by assembling the people for Lotu. At the make-shift prison the luluai was allowed to speak to the prisoner.

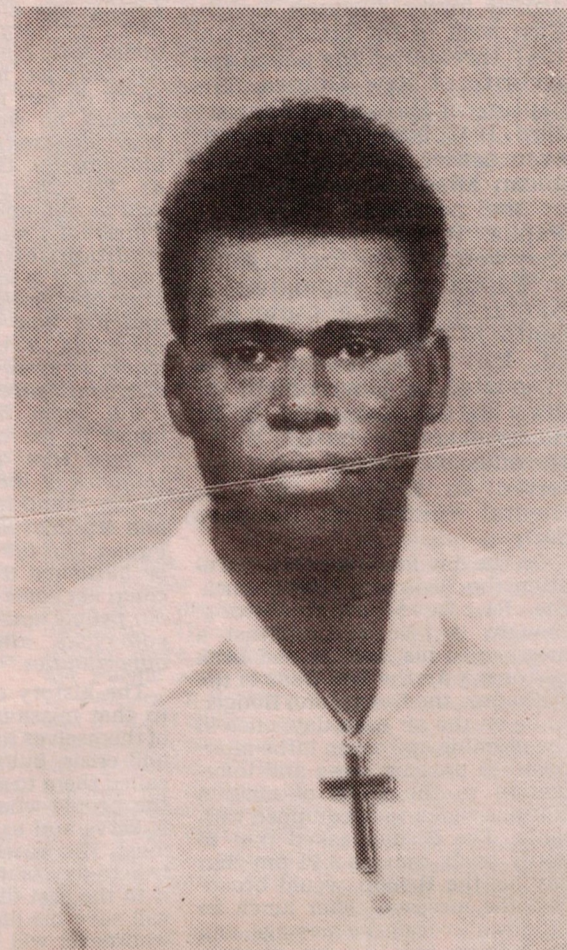
To Rot told him it was an account of his activities in assembling the people for prayer that he was condemned. The chief suggested that they try to buy his freedom by giving presents to the officer, but To Rot told him it would be useless to try. Said he "I am happy to die for my faith, but you must look after the people." In the afternoon, To Rot's mother brought along some food, clean clothes, mission cross and rosary. He had sent a message asking

for these. Now he told her that a doctor was coming to give him medicine that evening. Said he, "What's he coming for? I'm not sick."

There were two other men in the prison with To Rot so he shared the food his mother brought to him. After his, they said, To Rot washed, put on his clean clothes, folded his blanket carefully, then went outside the house and praying for what he knew would be his last hour.

Towards evening two Japanese doctors arrived and while they dined, the Japanese guards ordered the police boys to take the two prisoners and anyone around to an appointed place. To Rot alone was to remain. When the police brought the prisoners back next morning, they found To Rot lying dead. The Japanese then sent one of the police to bring To Rot's uncle. He was informed, "This mission boy was sick and has died. Tell your chief, Tata and the people to come and take him away."

Tata, on hearing the sorrowful news sounded the *tavur* to assembly the people.



Catholic Catechist Peter To Rot

They came to look on the face of their dead catechist. Tata ordered them not to talk. Said he: "Peter To Rot has died for the Faith." Some of the men made a coffin and

the dead catechist was buried at the foot of a cross which stood in the centre of the village.

The people stood there in sorrow and respectful silence.



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50th ANNIVERSARY

of the

PNG MARTYRS

MAY THE LORD GIVE REST
AND PEACE TO THOSE WHO
CONFESSED THE NAME OF
THE LORD TILL DEATH.

PNG Martyrs...

The Anglican missionaries

The advance of the Japanese armed forces through South-East Asia in the latter part of 1941, threatened the peace and security of New Guinea. The capture of Rabaul on January 23rd, 1942, brought the danger ever nearer and, as the Anglican Missions were working in the north-east regions of Papua, it was realised that they would be the first to suffer in Papua. The population of Samarai, the commercial centre of Papua, 250 miles east of Port Moresby, was evacuated by Government order a few days later and, as the diocesan office based there, the office was closed and transferred to Dogura, the Cathedral centre, on January 30th.

On the day following this evacuation the Bishop of New Guinea, the Rt. Revd. Philip Strong, thought it wise to broadcast a message to his staff. It had been customary for the Sub-Dean of the Cathedral, the Revd. John Bodger, to be on the air each day, once in the morning and again in the afternoon, to pass on news and information to the staffs of mission stations which were equipped with radio. The Bishop asked him to notify staffs that at 3.30 pm that day he, the Bishop, would broadcast the message. After lunch he sat down to draft the message, and he records that he felt divinely inspired to give more than just a report. As he took up his pen, the words of the now historic message came forth in full flood. At 3.30 pm he went on the air.

After reporting that the diocesan office and base had been transferred from Samarai to Dogura,

Bishop Strong went on: "As far as I know, you are all at your posts, and I am very glad and thankful about this. I have, from the first, felt that we must endeavour to carry on our work in all circumstances, no matter what the cost may ultimately be to any of us individually. God expects this of us. The Church at home, which sent us out, expects this of us. The Universal Church expects it, the tradition history of missions requires it of us. Missionaries who have been faithful to the uttermost and are now at rest are surely expecting it of us. The people whom we serve expect it of us. Our own consciences expect it of us. We could never hold up our faces again if, for our own safety, we all forsook Him and fled when the shadows of the Passion began to gather round Him in His Spiritual and Mystical Body, the Church in Papua. Our life in the future would be burdened with shame and we could not come back here and face our people again; and we would be conscious always of rejected opportunities."

The history of the Church tells us that missionaries do not think of themselves in the hour of danger and crisis, but of the Master Who called them to give their all, and of the people whom He trusts them to serve and to loved to the uttermost. His watchword is none less true to-day as it was when He gave it to the first disciples, Whosoever will save his life shall lose it, and whosoever will lose his life for My sake and the Gospel's shall find it. No one requires us to leave. No one has required us to leave. Our people need us now more than ever before in the history of the Mission.

No, my brothers and sisters, fellow workers in Christ, whatever others may do, we cannot leave.

We shall not leave. We shall stay by our trust. We shall stand by our vocation. We do not know what it mean to us. Many already think us fools and mad. What does that matter? If we are fools, 'we are fools for Christ's sake.'

I cannot foretell the future. I cannot guarantee that all will be well - that we shall all come through unscathed. One thing only I can guarantee is that, if we do not forsake Christ here in Papua in His Body, the Church, He will not forsake us. He will uphold us; He will sustain us; He will strengthen us, and He will guide and keep us through the days that lie ahead. Let us trust and not be afraid."

The Bishop's message was then duplicated, sent by land messengers to stations which might not have been able to hear it by radio, so that all the Missionaries would be able to receive it.

Early in March, by which time Samarai had its first air-raid, the Bishop set off in the mission vessel, *The Maclaren-king*, to visit all mission stations, probably for the last time before invasion came. He had a narrow escape from death on March 10th, when *The Maclaren-king* was fired upon by a Japanese seaplane. On the beach at Buna he also had a narrow escape from Japanese bullets. In the northern regions he travelled by night to escape detection by enemy planes. But all stations were visited and the staffs encouraged.

Livingstone, and his people made them welcome. They built for them a bush cottage in the jungle not far from the village, and cared for them. It was hoped they would be able to stay here till the trouble was over.

But disturbing news of Japanese activities continued to reach them and, on August 8th, Fr. Benson decided they would have to move on and avoid possible trouble for the village if the people were discovered hiding white people. That night they were joined by a party of five Australian, five American and five Papuan soldiers. It was decided to keep all together. The soldiers wanted to get back to Port Moresby, and urged the group to make towards Popondetta and then cross over the saddle of Mt. Lamington to reach Port Moresby. It would be very heavy going. Fr. Benson preferred to go the other way, to the Ioma region to join up with Archdeacon Romney Gill, where they would be safe until fighting ceased. But he allowed himself to be persuaded, and at dawn next morning they set off. They had many experiences evading Japanese patrols, and they worked out a plan as to what they would do if they were surprised.

Not far from Popondetta they ran into a Japanese ambush. Firing started, and all scattered according to the pre-arranged plan. Fr. Benson lost the women and the rest of the party, and never saw them again. They wandered in one direction and he in another, all lost in the jungle. Late in August the women were found by pagan Papuans, and were betrayed to the Japanese. They were locked up in a wire-built coffee store, quite close to Popondetta. They were offered food from time to time, but, as they put out their hands to take it, it was withdrawn. Next day they were taken on at the coffee plantation to a place where graves had been dug. Here they were bayoneted and their bodies thrown into the graves.

Fr. Benson wandered about for

several days, weary and famished and completely lost. Eventually he came to a Japanese camp near Buna, where he tried to surrender, but no one seemed to be interested in him. Eventually he was arrested. He had a few face slapping, but otherwise was well treated. He accompanied the Japanese troops from place to place for a while, and then it was decided to sent him by ship to Rabaul. He was taken off by a cruiser and spent some time in the military prison at Rabaul, where conditions were appalling. Later, suffering from beri-beri, he was sent to join the Roman Catholic Fathers on a nearby Roman Mission at Kokopo which had been turned into a prisoners camp. Here his life was saved and he was nursed back to health. He survived the war, and was later able to return to New Guinea.

August, 1942, had been a tragic month for the Diocese of New Guinea. In addition to the loss of so many faithful servants of God, two other blows were suffered. The military authorities took over the mission vessel, *The Maclaren-king*, during the month, and a further Japanese force landed at Milne Bay in the south-east to start.

On July 22nd, Japanese armed forces landed at Gona, where there is an Anglican Mission, school and hospital. By August 3rd they had captured Kokoda, and were making their way along the Kokoda Trail over the Owen Stanley Range towards Port Moresby. By September 10th the enemy was only 40 miles from Port Moresby and through the gap in the Owen Stanley Range, and by September 18th were as close as 28 miles. But that was their limit.

Continued Page 43.

May the example of those who
died for their faith in PNG,
1942_1945,
be an inspiration for all who now
reap the benefits of living in a
free and independent nation.

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*of those missionary personnel
who lost their lives during the
Pacific War*

May they Rest In Peace





THE UNITED CHURCH

IN PAPUA NEW GUINEA AND THE SOLOMON ISLANDS

SYMPATHY

This is a very special but important time for the people and Christians right across the United Church of Papua New Guinea and the Solomon Islands including Span Enterprises to remember with sadness and respect those Missionaries and Church workers, from Papua New Guinea and Overseas, who sacrificed their lives alongside the soldiers during the second world war.

These Missionaries were martyred out of their ultimate dedication and commitment to and for the extension and expansion of the Kingdom of God on our beloved native lands of PNG and Solomon Islands.

Thus on behalf of the people and Christians within United Church of PNG & Solomon Islands we would like to express our heartfelt tribute and sympathy to those many Missionaries and Church workers for sacrificing their lives in the cause of extending and expanding the Kingdom of God during the Second World War.

May they rest in Peace in the bosom of God.

E. Liden

THE MODERATOR

UNITED CHURCH OF PNG & SOLOMON ISLANDS

UNITED CHURCH WORKERS (METHODIST) EXECUTED DURING THE WAR BY JAPANESE ARMY

LOCALS:

Ramulus Aria
Stanli Aving
Tim Leong
Aisak Ravin
Kilion Tamdip
William Taupa
Eron Temaren
Meli Tokukurana
Iosafat Toriga
Daniel Tovamilat
Esau Tovaira

OVERSEAS

Don Alley
Sydney C. Beazley
W. Rouel Huntley
W. Laurie Linggood
W. Daniel Oakes
E. Wilfred Pearce
Howard J. Pearson
John W. Poole
Hebert B. Shelton
Thomas N. Simpson
Jack W. Trevitt
Ronald N. Wayne
Laurie A. McArthur

NAMATANAI:

Roboam Kiaprisi
Elison Hamau

PINIKIDU:

Lemak Bulu
Isirel Bali
Salatiel Lamana
Isimel Lavilia
Moses Balavene
Paul Mango
Israel Pasmak
Sitona Kova
Natan Vali
Iunias Long

KAVIENG:

Emanuel Magilang
Eliuda Polongopai

BAINING:

Ilias Mene

There were other missionaries who served God faithfully all the way to death. The total was estimated up to ninety eight.

OTHERS:

1. Benjamin Talai was heheaded in prison.
2. Aminio Bale died after the war.
3. Student Missionaries who were on practical work also died during the war while working;

DUKE OF YORK:

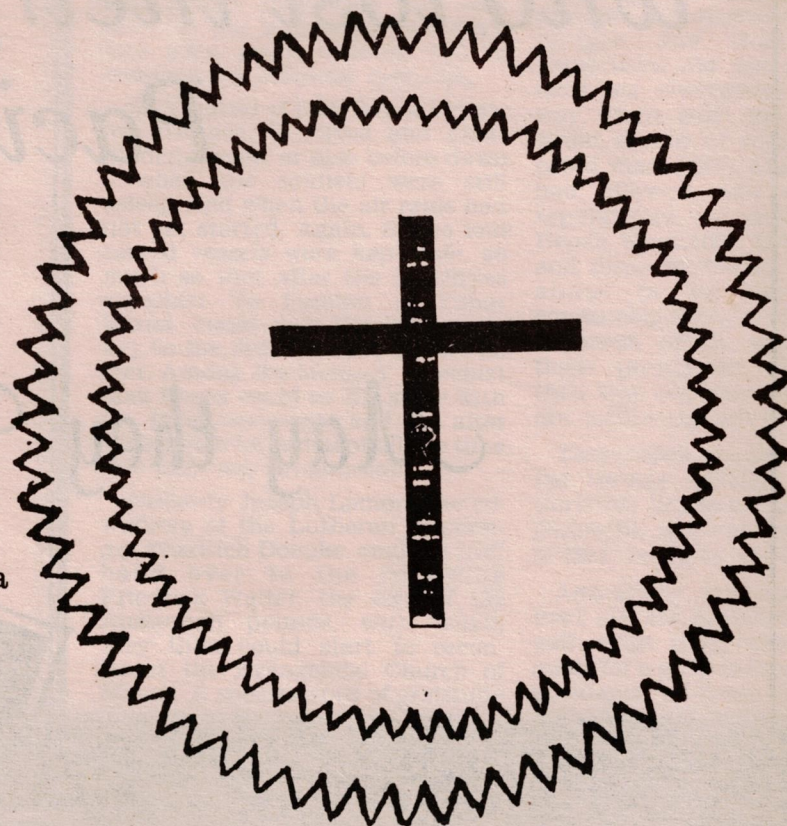
Levia Kiapmas:
Paulan To Kulumai
Elisa To Palipal
Tela Tilau

KABAKADA:

Isimel To Kavanamur
Lugat
Isimel Tavua

RALUANA:

Kulinias Tutuai
Iosep To Kudada
Stanli Titi
Eliakim To Taraitata
Apelis Tabin
Unais Naivia
Enri To Mingin
Ilias Tutuai
Alipret Mararun
Nelson To Namel
Elies Sama



PNG Martyrs...

Story of the Anglicans

From Page 40.

However, this rapid advance brought many Anglican missionaries into the battle area, and the months of August and September were a period of time of anxiety for the Church in Australia. Concern was felt not only for the missionaries who had been stationed at Gona, Sangara and Isivita, but also for Archdeacon Romney Gill, working in the Mamba region, closest to the Japanese bases of Salamaua and Lae.

At the end of August word was received of the first fatality. The death, on August 7th, was reported of the Revd. Henry Matthews, former Rector of Port Moresby and later Garrison Chaplain. He was a Victorian, well over 60 years of age, born in Ararat, and had given 33 years of his life to missionary service, first at the Mitchell River Aboriginal Station in Carpentaria, and then in New Guinea. He was

killed, either shot or drowned, when a boat in which he was taking a group of half-castes to safety at Daru was attacked and shot up by a Japanese submarine. He had finished as an Army Chaplain in Port Moresby and was going to Daru to continue his ministry there to the people of mixed race who had no ministration since the war began.

Also killed with him was his faithful and devoted Papuan helper, Leslie Gariadi, of Boianai.

On July 25th, Japanese soldiers first appeared at Sangara Mission, near the foot of Mr Lamington. The white missionaries there were not far away, in the jungle hide-out. The Japanese apparently announced their intention of returning the next day to destroy the mission station. All this was duly reported to the Mission Priest, the Revd. Vivian Redlich. He had not long been back in the region. He had been landed a short while before at Oro Bay, during a Japanese air-raid on nearby Buna. He was

quite ill at the time, but insisted on returning to Sangara. On his way he found Japanese patrols all over the place, but managed to steer clear of them.

On Sunday, July 26th, he was vesting for a celebration of the Holy Communion, when an excited Papuan Christian rushed up to tell him that the Japanese were at the Mission, and they had found out where he was. He was urged to flee at once. But he replied that it was the Lord's Day, and he would celebrate the Lord's Service. This he did then he collected a few belongings, and set off deeper into the jungle. Two days later, somewhere in the jungle, he wrote what was to be his last letter to his father in England. As it shows the spirit in which the Martyrs were facing the situation, we quote part of it: "No news of May (Sister Hayman, of Gona, to whom he was engaged), and I'm cut off from contacting her ... I'm trying to stick, whatever happens. If I don't come out of it, just rest content that I've tried to do my job faithfully."

Most of the missionaries in the battle area had retreated into the jungle as the Japanese advanced, and were looked after by faithful Papuan Christians. But, as the advance increased, it became necessary to retreat deeper, and here danger lay, for they were in areas where the natives had not been brought

within the Christian Church. This tragedy befell the staffs of the Sangara and the nearby Isivita Missions. Their whereabouts was known to members of a heathen tribe, who, in order to ingratiate themselves with the invader, captured them as they were crossing a river, moving from one place to another seeking safety, and handed

them over to the Japanese. There were five missionaries here - the Revd. Vivian Redlich, Sister Margery Brenchley, Miss Lilla Lashmar from Sangara, and the Revd. Henry Holland and Mr. John Duffill from Isivita. Lucian Tapiedi, the Papuan teacher-evangelist at Sangara, who had accompanied the missionaries in their

travels, protested to the Papuan captors that they were good people who were in the country to help them. But it was in vain and, for his trouble, he was struck down by a heathen Papuan with an axe and killed. On August 6th the others were taken to the beach at Buna, beheaded, and their bodies thrown into the sea.

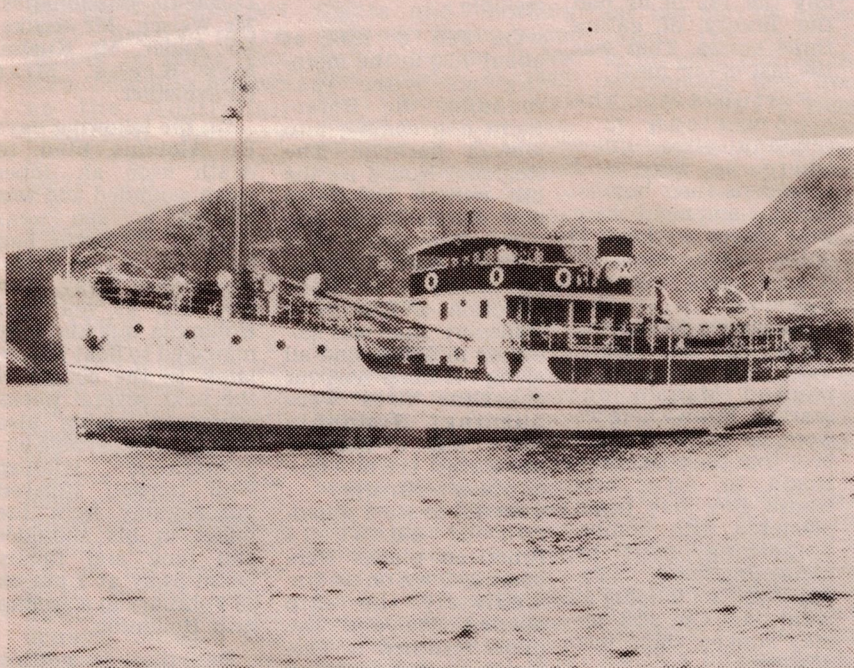


The Salvation Army

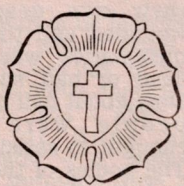
Papua New Guinea

Honours the
50th Anniversary
commemoration of
P.N.G. Martyrs
who died during the war.

"May they rest in glory"



The Mamutu which was sunk by a Japanese submarine.



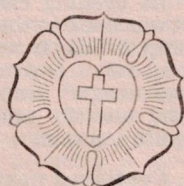
THE EVANGELICAL LUTHERAN CHURCH OF PAPUA NEW GUINEA



Remembers its war victims from this country and from overseas, who stood firm in their faith, and will always teach us how to stand, with Jesus, who said:

"In the world you will find suffering, but, never loose heart, I have conquered the world"

(John 16: 33.)



PNG Martyrs...

The massacre on the Dorish Maru

Eye-witness accounts of Fr. Bill Hagan and Br. Geroch Eder.

World War II began in the Pacific with the bombing of Pearl Harbour in Hawaii and Manila in the Philippines on 8 December, 1941. Within a few weeks, on Christmas Day itself in 1941, the Japanese air force bombed Rabaul and we

knew that war had come to the South Pacific. On January 24, 1942 at about 11 o'clock in the morning a large squadron of planes came from the direction of Karkar. Some went on to Lae, Salamaua, and Wau. Sixteen of them bombed and strafed Madang. Alexishafen was left untouched this time.

With that Madang

was evacuated. All Europeans took off for the mountains. Sek acquired much of the store goods left behind and was later able to help supply Australia soldiers patrolling the area. On Feb. 20 the Australian army commandeered all marine transport. They agreed that the *Stella Maris* could remain in our hands as a hospital

ship. At this time Madang was bombed frequently but Sek was still always spared. No one knew why.

On July 23, 1942, Bishop Loerks of Wewak and Br. Ansgar were in Sek for the last time in their lives. We never saw them after that. They had come for repairs to their boat *Gabriel* and wanted to hurry back because it was rumoured that the Japanese would come to Madang soon. Aussie soldiers and scouts were in and out of the area and there were all sorts of rumours in the air. Some said the Japanese in Rabaul were very tough on their prisoners and had even killed some.

On Dec. 13, 1942, and Australia bomber flew low over Sek and dropped us a bag full of vegetable seeds which were most appreciated. In it was a message of encouragement from our former D.C. of Madang, Mr. Eric Feldt of coastwatcher fame. Five days later hordes of planes flew to and fro and we felt something was on the way. It was. Seven Japanese Troop ships dropped anchor in Madang that evening at about seven. The sky that night was red from fires in Madang and at four in the morning of Dec. 23, we got our Christmas present: 400 Japanese soldiers in Sek. As a very poor translator informed us haughtily, we were now all under house arrest. As is the wont of invading armies the world over, they helped themselves to anything they wanted. From this time on, the Australian bombers began to plaster Sek regularly.

When some missionaries protested to the Japanese that they were Germans and therefore allies of their, the officers replied as they did in other parts of PNG: "If you were good Germans, The Australians would have taken you prisoners. Because you are friends of theirs and spies, they left you stay."

By this time all our local workmen had gone bush and the missionaries were the work force for the Imperial Japanese Army. At one stage they commanded that we had to produce 50 tonnes of vegetables a week for their table.

About 9:15 on the morning of Feb. 18 1943, Sek was strafed for the first time by Allied planes. All the small ships were sunk, the church and houses were riddled with bullets. Your can still see evidence of this in the former Brothers' house in Sek. The *Stella Maris* was also hit but it limped into a back bay near Kap and was later scuttled. But now the missionaries wanted to get out of danger's way and go bush. It took until March 3 to get that permission. Meanwhile bombing were stepped up and on April 9, fire bombs razed the Sisters' convent. Only then did we get per-

mission to gradually hide in the bush near Guyaba, out beyond Sek where the catechist school used to be. Gradually we built a little camp there of bush materials. The first trek in that direction started on May 3. There it was still all virgin forest. We were always hungry, we had malaria, we had to slave for the Army. But we had to start clearing land and growing our own food or else... This was to be our home for the next five months. On September 1, 1943, more than 50 bombers demolished Alexishafen.

Our gardens were just beginning to produce for us, when on 24 October we received marching orders. We picked up what few belongings we could carry and got aboard a small wooden ship which landed us on Manam on Nov. 1. The local people brought us food, but in time we began again to hack down the bush and start our own gardens. We knew from much experience what it meant to enjoy the hospitality of the Emperor's army. One day the 132 of us had the luxury of eating three horses. That was the last of our meat.

Fortunately the American reconnaissance knew where we were and spared us their bombs. But day and night there were planes overhead. If ships were sunk at night, the guards blamed the missionaries for having signalled the pilots. Very few ships ever reached Manam unscathed. From where we were, we could see and hear that the coast from Bogia to Awar and Hansa Bay was begin plastered with bombs. Something must be happening there... (Today if you are landing at Awar, you can still see may sunken ships just offshore.)

On January 24, 1944, we got orders to leave Manam because it had become too open to Allied bombing. We were told we were to be brought to Hollandia for our own safety, and that en route the Japanese air force would escort us. Nothing remotely reminiscent of that happened at all. We departed Manam on Feb. 3 and some were so weak that they had to be carried to the wooden schooner. We headed right in the direction of the flashing bombs along the coastline where Nubia plantation is today. We chugged along so slowly that we only arrived at Hansa Bay at 9 pm. The next day. We then spent the entire night and day on the beach. The old, the sick, the children were all exposed to the tropical elements. Bombs dropped around us, we scattered as best we could... bedraggled, wet, hungry, cold, lying on the wet beach sand.

At 5 pm on Feb 5, 1944, the missionaries were ordered to make ready to board the ship

which would take them to safer lands. The group consisted of 106 Catholic missionaries, about a dozen Lutheran missionaries from Madang, and 17 half-caste people. The ship was not a military craft as its name *Dorish Maru* indicates. It was a small 500 tonne cutter armed with three machine guns and one anti-aircraft gun. There were also 50 armed soldiers aboard.

The ship sailed out of Hansa Bay about 7 pm that evening with not a single Japanese escort plane in sight though 35 had been promised. On board we received strict orders to hide anything white. If there were an raid warning, we were to lie flat on the decks. Anyone seen signalling the American pilots would be shot on the spot. At 11:30 that night an American bomber appeared. The ship's guns began to fire at the plane. It dropped several bombs which landed very near the ship. One soldier was wounded. We huddled together on the deck like frightened chickens, every star in the heavens made us tremble.

On Feb. 6, 1944, at about 7:30 in the morning we were just rounding the Boram Point and coming into Wewak harbour. The Regional House on the hill (where Boystown now stands) came into view. But there were ominous signs, for straight ahead of us in the direction of Kairuru a transport ship was going up in flames and all along the inner harbour coastline fires were burning. Suddenly there was a diabolic scream from the captain's bridge... from out to sea a squadron of about 14 American planes were bearing down on us. Immediately the ship opened fire and the pilots returned it. One Sister wanted to stand up and wave her large white collar to signal the planes that missionaries were aboard. She was not allowed to. The first two planes buzzed the ship without shooting or bombing. The next two had all their machine guns firing as they dived to mast-top. The other planes followed suit, some coming back for a re-run, and then went on their way... The last two planes came over but did not strafe or bomb, though their bomb bays were open and bombs plainly visible. They must have noticed the Sisters and children aboard. Just before the first strafing run, Bishop Wolf stood up and gave general absolution to all. Then he received a machine gun bullet in his left shoulder and fell to the deck.

Within a few minutes the deck of the *Dorish Maru* was the sight of indescribable slaughter - priests, brothers, sisters, screaming, crying, groaning, terrified, decapitated, limbs shot off, gaping wounds, blood streaming over

the deck. And when it was all over, no way to help them, no medicine, not even a first aid kit. Fifty-eight priests, brothers, sisters, and half castes were lying around in pools of blood, dead. Some 35 others were wounded.

The following had been mercifully killed outright: Fathers Hoersch, Luttmann, Baumert, Schebesta, Felzmann, Tranel, and Konnen. Brothers Mathias I and II, Lucidius, Marcolinus, Symphorian, Fabian, Cleophas, Cornelius, Jacobus, Jason, Metellus, and Baldomar. Sisters Imelada, Milita, Constantine, Barnaba, Ferinadada, Matrizia, Annetta, Rotrudis, Dyonora, Bernareda, Deotilla, Hermengardis, Basiella, Annakrescens, Emiliana, Melasia, Festina, Isbalda, Gudulana, Alquirina, Theresidis, Valetina, Doyolina, Thophane, Egilberta, Cunera, Alberista.

Mixed-race children: Jacol Mathis, Carl Mathis, Doris Mathis, Wilhelm Tehuleong, Else Kramer, Josepha Smith, Johanna Sasak. Lutheran missionaries: Mr Welsch, Mr Radke, Mr Ander, Mr Kuehn, Mrs Krebs, Miss Klotzbichler.

On the following days Br Aloisius bled to death from an upper thigh wound and was buried at sea near Vanimo. Br Syrus had much of his lower abdomen blown away, died and was at sea near Hollandia but his body managed to float ashore later. In the course of the next several weeks seventeen others also died in unbelievable circumstances. Bishop Wolf himself suffered unspeakably from the bullet in his shoulder and lung and finally passed away at 1 am on 23 February in a swamp near Hollandia.

But that is getting ahead of the story. About forty minutes after the strafing, the *Dorish Maru* landed at Wewak. Two Japanese motor launches came alongside, removed their own dead and wounded and then the missionaries who were dead or had survived. Only about half a dozen people were able enough to assist them. The bodies of the dead and wounded were practically dropped over the side of the ship. BY 11 am all were ashore. The dead were heaped up in a pile; the wounded, stretched out in rows on the beach under a blazing sun. They were dying of thirst too, but all they could find or get was water from a gutter. Whether the dead were buried or burned we never found out. No one has ever found their graves to this day.

As evening came on, it was back to the death ship for us. It was still bloody from the morning's slaughter, and also fly and mosquito infest now.

Continued next page.

PNG Martyrs

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the 50th
Anniversary of the
333 missionary
workers



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PNG Martyrs...

Yod of Nobonob: a man of prayer

YOD was born at Guntabag village near Madang about 1900.

When he was still very young, the first Lutheran missionary, Rev. F. Schuetz, came to his village of Nobonob. Everyone had heard about missionaries who had started mission stations in other places. Now they were happy to find that a missionary had come to start a station among them at Nobonob. Children would often go to the station to see what was happening there. The missionary would always ask them questions about their local language. It was not easy for him to learn the language. The adults and children came to know the missionary and his family. The missionary had some children and the local children would often play with them. Yod also came daily to the mission station and would join in the games. But he was growing fast. He was bigger than the other children and knew more than they did. The missionary asked Yod to look after the other children. Yod saw many things which the missionary did. He heard many stories about someone called Jesus.

Some Nobonob people had not yet become Christians but were interested in this new teaching. Later some of them went to hear the word of God. They learned all about God and Jesus. Yod's parents were among these people. They brought Yod with them for lessons. Yod liked to hear the word of God and he would listen closely. He learned the lessons quickly. He learned how to pray to God and learned all the new laws about how to live. Later he was baptised with his parents.

The missionaries finally learned the local language and opened a

school. Yod was old enough to go to school. He worked hard and learned how to read and write. He learned how to work with numbers and how to do other things. While at school he learned more about the word of God. He stayed in school for a few years until he finished his studies. He liked schoolwork so the missionaries asked him to help the teacher. He did this and taught the other children. Later he himself became a teacher.

At first Yod worked as a teacher at Nobonob itself. But later the congregation and missionaries thought they would like to start missionary work at a village called Silopi. The people of Silopi were still unbelievers and needed to hear the Good News. Yod said: "I can go to do this work. Jesus has shown me the way. I've prayed to him and heard his call to me. I can do missionary work in Silopi."

So Yod left Nobonob and went to Silopi to begin missionary work. He wanted to work both as a teacher and as an evangelist. He built a house for himself as well as a school. He tried to get some young children to come to school but they would not come. The people also would not listen to him. Only a few showed some kindness to him. He felt that the problem was that he had not yet learned the local language. He thought to himself: "I'm not communicating well with the people. It would be better if I would first learn the Silopi language. Then I could speak better and clearly explain things to the people."

Yod worked hard to learn the Silopi language. The people saw this and felt that Yod really wanted to be their friend. At school too Yod spoke clearly with the children and the school quickly grew. Yod taught the chil-

dren the word of God as well as reading, writing and arithmetic. He also taught them the Nobonob language so that they could read anything written in Nobonob which they wanted to read. Later the people also began to come to hear the word of God.

It was at this time that Yod got married. The Nobonob missionaries and congregation asked Yod to return and work at the Nobonob school again. But Yod replied: "The people of Silopi have heard that the word of God is with them. When they are baptised I can go back to Nobonob. But you will have to find a replacement for me here." Yod worked a little longer at Silopi until the adults and children were ready to receive baptism. Then he went back to work at Nobonob.

Yod was asked to return to Nobonob especially to help the missionaries translate and write some books in the Nobonob language. He continued to work as a teacher but now every day he would also work closely with the missionaries and help them translate and write books. Yod helped them prepare books for the liturgy, a catchism, some papers on the sacraments and some Bible stories in the Nobonob language. Many young people had learned to read and now there were books available to strengthen and renew them.

Yod continued to teach at Nobonob for many years while also helping the missionaries in translation work. He did good work among the people and taught the school children well. He gave special attention to the work of counselling and resolving tensions which would come up among members of the congregation. Most people listened to Yod's words with approval but a few

rejected his message. Sometimes a young man would try to make trouble with a married woman. Yod would always try to resolve the problem. He would insist: "If you fool around like that and try to destroy the Christian way of living together in marriage, then you cannot remain a Christian." Yod would speak out with courage. He wasn't afraid of another person's anger. Why? He did not want Christian life to grow weak while pagan ways grew strong again.

The Second World War was about to begin. Yod said: "A war will soon be fought in New Guinea. When the war comes, I will be lost. I'll no longer be able to stay with my people." Those who heard him say this thought that Yod was prophesying about his death. But Yod wasn't afraid. He continued to work as a teacher and translator. He would always pray and his faith few even stronger. He built up the faith of other in Jesus.

The war began and the Japanese invaded New Guinea. They settled at Madang and also at Nobonob. When the Japanese came everyone was afraid. All the men, women and children hid in the bush. The Japanese soldiers wanted to get along with the local inhabitants. They wanted to be friends with the people so that they could buy food from them. But the people of New Guinea were afraid and stayed in the bush. They thought that the Japanese wanted to kill them. The Japanese soldiers went around searching for the people who were hiding in the bush. They brought the people together and talked with them. The soldiers wanted to be on good terms with them.

When the Japanese had just come, a missionary named Hans Ander was living at Nobonob. He knew trouble was coming so he told Yod and the other leaders:

"You must keep praying. We're going to have a lot of trouble. You must pray that God will help me. And I must pray that God will help you." Ander thought about what this might mean and remembered Jesus's words: "The good shepherd is ready to give up his life to save his sheep" (John 10:11). So Ander got up and threw away his army uniform and rifle and hurried back to Nobonob. Yod, along with the other leaders, saw him and heard his story. They wanted Ander to hide in the bush but he didn't want to. The Japanese quickly found him and captured him. They tied his hands behind his back and dragged him off to prison. Missionary Ander died in July 1942 when the prisoners' ship, called *Montevideo Maru*, on which he was deported, sank off the coast of the Philippines.

Now the Japanese set up some stations. They picked out some New Guinea men to work as police. The police supervised the work of builders, gardeners and storekeepers. They made sure that everyone obeyed the Japanese laws and carried out the Japanese assignments.

A Japanese officer was stationed at Kauris. He saw that the people there were all Christians and he was afraid of this. He reached a decision and said to himself: "The people in this place cannot gather to worship. They cannot pray to God because the God to whom the missionaries pray is the God of the Americans and Australians. It would not be good for the people to pray to this God and ask him to help Japan's enemies."

As a result the congregation could no longer gather in church. They hid and prayed in the bush.

Continued Page 46.

Dorish Maru

From previous page.

Everywhere we heard the moans and cries of the wounded and dying; we had nothing with which to alleviate their suffering.

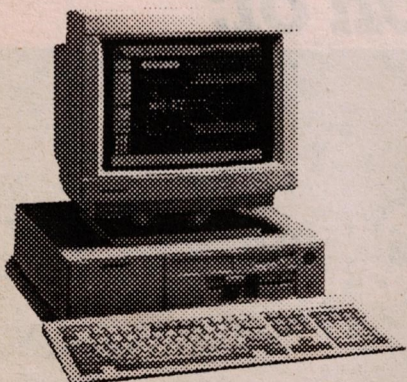
There were no bandages, no medicines, and so the maggots to invade their open sores. The nightmarish trip to Hollandia took another four days. What was left of the group eked out an

existence there in a swamp called Goya until on April 23 the Americans landed at Hollandia.

Three brothers and a priest established contact with them, and at 4pm on April 25 about 90 of them arrived at our camp. It was an indescribable experience for the missionaries to be rescued. The next morning those soldiers carried our sick and wounded for fully twelve hours over what would normally have been a relatively short distance. That is how impossible the terrain was. On April 27 the survivors were enroute to Brisbane, where they arrived on May 18, 1994.

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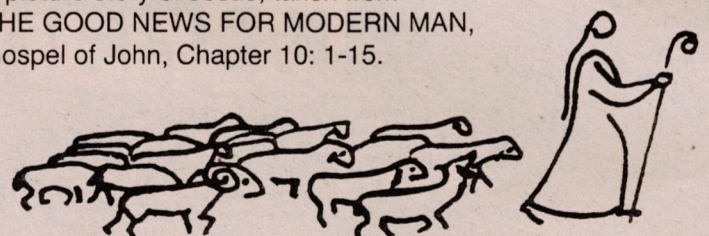
When the war came...

some missionaries of foreign nationality were taken into preventative captivity. Some others- especially women and children- were sent into safety by their religious leaders. But some others stayed back, with the people, and endured the hardships of war. They showed themselves their true friends. In doing so, many of them lost their lives. Doesn't this remind us of Jesus?

I am telling you the truth: The man who does not enter the sheep pen by the gate, but climbs in some other way, is a thief and a robber. The gatekeeper opens the gate for him; the sheep hear his voice as he calls his own sheep by name, and he leads them out. When he has brought out all his own, he goes on ahead of them, and his sheep follow him... I have come in order that you might have life - life in all its fullness...

I am the good shepherd, who is willing to die for the sheep. When the hired man, who is not the shepherd and does not own the sheep, sees a wolf coming, he leaves the sheep and runs away. So the wolf snatches the sheep and scatters them. The hired man runs away because he is only a hired man and does not care about the sheep. I am the good shepherd... I am willing to die for my sheep...

A picture story of Jesus, taken from THE GOOD NEWS FOR MODERN MAN, Gospel of John, Chapter 10: 1-15.



JNYamaha PC

PNG Martyrs...

Yod is betrayed by an enemy

From Page 45.

But one man gave Yod's name to the Japanese and the officer wrote it down. This man was an enemy of the Christian way of life of Yod. He wanted to hurt Yod through the Japanese.

One day some men came to give out work assignments under Japanese instructions. Yod was there and spoke with them. Some of the Japanese asked: "Is Yod here?" Yod stood up and replied: "I'm here."

They didn't say anything more. Two soldiers put handcuffs on Yod and took him to Kauris. After Yod arrived at Kauris one policeman who was from Yod's tribe asked the officer: "Why did the soldiers capture Yod? What wrong has he done?"

The officer answered: "Don't you know the crime Yod committed? You must not pay close attention to what your people are doing! Someone sent in a report about Yod. He keeps praying in the church. He keeps asking God to help America and Australia. If he prays like that we'll be lost."

They threw Yod into prison. He stayed there for a few days before the officer made his accusation. The officer said: "You keep praying to God at night in the church at Nobonob. And fire lights up the whole church!"

Yod replied: "I haven't been praying in the church at Nobonob. I've been hiding

in the bush." The Officer got angry and shouted: "No! You along with your white missionaries keep praying in the church and fire comes down on it every night."

Some of the soldiers struck Yod with their bayonets and hit him with sticks. At night some police along with some soldiers went over to Nobonob. They didn't carry along a light or torch, but just went and surrounded the church. They waited but heard nothing and saw no one and no fire. At daybreak they went back to Kauris and reported to the officer.

The officer accused Yod again: "Do you know anything about this fire at the church?"

Yod answered: "No."

Some soldiers now came with lit torches and burnt Yod's skin on different parts of his body. But Yod did not react. He prayed that God would strengthen his faith.

Yod stayed in the prison and the officer often accused him but Yod would not deny his faith. His faith remained strong. He recalled that Jesus too had done nothing wrong and yet endured much suffering.

Yod's body was now very weak. He had a large wound where the bayonets had cut him and other wounds where the torches had burnt him. He asked the police: "My brothers, please bring my wife and children to me. I'm going to die. I would like to see them again and strengthen their faith."

The police went to look for Yod's wife and children and brought them to Yod. When they saw Yod they cried and felt very sorry. Some of the soldiers who saw Yod's family grabbed one of this daughters and threw her into a well. The mother of this young girl cried. Finally a policeman pulled the girl out of the well.

Yod heard about this. He called his family together in the middle of the night and sent them back to their village. He himself stayed in the prison. He was suffering a lot and was very hungry. The soldiers told him: "If you stop praying and deny your faith in Jesus, you can go free."

But he replied: I must pray to Jesus. I follow only him. He died to help me. Why should I hesitate to follow him now?"

Toward the end of 1943, Australia and America began to push the Japanese back. The Japanese were about to retreat. Almost daily planes flew over dropping bombs. Everyone ran to hid in the bush and Yod could have runaway too. But he did not. He said: "I cannot run away. I cannot hide. My body is close to death. I will follow Jesus and carry his cross."

The Japanese took Yod to another place to kill him. The soldiers knew that some of the local police sympathized with Yod although the soldiers themselves wanted to kill him. Again

they asked Yod: "Are you ready to deny your faith in Jesus? If you aren't, then we'll kill you."

But Yod said: "Jesus, you can take me now. I'm ready to die." Some soldiers shot him with their rifles. Others cut his neck and threw him into a hole. And so Yod died. He was about 43 years old. He was a man of prayer. Jesus himself strengthened him. He helped Yod to follow his way and to carry his cross.

Addendum for the other martyrs:

In addition to Yod Begbeg, the Lutheran Church commemorates also two other Nobonob martyrs. One of them is the village elder and assistant of missionary F. Schuetz, Mateo Matebal of Guntabag. He was known for not joining the cargocult during the war time and therefore some adherents of this so-called "Letub Movement" denounced him. He was arrested at Mabonob village and because of alleged big headedness, executed by the Japanese some time in mid 1943.

Another Christian leader of Kauris was Sibun Nail. He too did not adhere to the cargo cult. Toward the end of the occupation he spoke up as village "tultul" to oppose the Japanese order to round up the village women. Instead he advised them to hide in the bush. He was therefore shot on the spot, probably in the second week of February 1944.

Indigenous martyrs

From Page 31.

She is usually counted among the New Guinea Martyrs, not however the two infants of Chinese extraction, and the little German-born Erich Gareis, who drowned at the same time.

Another disaster at sea occurred when the *Yorishime Maru* - in the usual European pronunciation rather known as the Dorish Maru - was strafed by American B 52 bombers.

The ship sailed from Hansa Bay to Weak, full of Catholic and Lutheran missionaries, from the region of Northeast New Guinea.

Besides the expatriates, there were on the ship also some 30 Catholic lay people.

Of the latter, 22 survived the attack, but eight of them died from bullet wounds.

They are Charlie, Allan and Dora Matthies, Jimi Johnson, Elsie Kraemer, one girl Paula, and two teenagers.

They were all people associated with the mission: men working in the

workshops, and women assisting the Sisters.

In a way, these friends of the mission often underwent more hardships than the expatriate mission staff, because they also suffered the loss of their relatives and other members of the family.

Similar is the end of the boy Nagi, the adopted son of the Lutheran Missionaries Jacob and Adele Welsch, who was abducted by the Japanese in 1944, and never seen again.

The same happened to a boy adopted in Hollandia by the Lutheran Dr and Mrs Brown. He was taken away by the Japanese soldiers, under suspicion that he was a spy, and was never seen alive again.

A case exists also among the Anglicans, where Mr Leslie Gariadi, a young Papuan teacher-evangelist from Boianai, drowned with Fr. Henry Mathews. This happened between Port Moresby and Daru, when the BP vessel *Mamutu*, on which they were travelling was torpedoed on August 7th, 1942.

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