

**Rufus Pech's Curriculum Vitae,
Including Occasional Literary Contributions,
November 2011**

Prolegomena

I was born at home on 21.06.1926, the youngest of 11, and baptized on July 11, by veteran Pastor Adolf Ortenburger, in the nearby Holy Trinity Ev. Luth. Church, Appila, SA. I grew up in the heart of this northernmost outpost of regular 'Luther German' worship services in that State. Oh, to be a pastor and chant that liturgy! A well-attended Saturday School in the old manse kept our German up to speed.

1932-38: Since 1917 the original 'Friedensberg' chapel had been the Pine Creek Primary school. In 1938 it reverted to being a Lutheran Day School, in charge of brand-new teacher, Miss Dulcie Gehling (Held). Her gentle inspiration helped me gain a 'Q.C' scholarship. A sign from God that, despite all indications, I was not to carry on the home farm, but enjoy the 'higher education my dad had wished for himself.

1939-1942: There were bushfires in the Adelaide Hills during a vicious heatwave the day I landed at Immanuel College & Seminary. Senior male students still initiated innocent arrivals into the 'muscular Christianity' of Thomas Arnold's far-off Rugby. So socialisation was a difficult process for a 12-year old loner. But, with the advent of the Pacific War on Australia's doorstep, 1942 saw the College forcibly transplanted to the Hawker estate in Walkerville. Cramped, but surrounded by beauty, it was an uplifting learning environment. Inspirational for absorbing poetry, even for classical Greek!

Four of us faced the prospect of Seminary after matriculation - the first enrolment for five years. For two of us, study in German held no terrors, but the interstate brothers Roennfeldt would have struggled, as had several before them. Surely it was time to change that! An afternoon 'council of war' produced a memorandum, or was it a manifesto? I was the scribe, the senior brother was the messenger who carried this missive to UELCA's 'GHQ' at 39 Hill Street. It concluded with two conditions for our enrolment: Instruction to be in English! And, with 'Doc' Hebart as Principal. The messenger was summonsed for a spray; but President J J Stolz was diplomat enough to engineer the asked for changes, in due course. (Question: Did my first 'Literary Contribution' make it into the LCA archives - or go up in smoke?)

1943-1946: Thanks to my German-speaking home environment and excellent teachers for history and geography, the Leaving exams netted me a Matriculation scholarship. Being wartime, I began Adelaide Uni studies, at sixteen - ready or not, without a preliminary Honours year. The 3-year Arts degree required 10 one-year units; 2x3 'majors' - mine were English and History; a science unit - Zoology was on offer; leaving three free choices, one for each year. I passed the four units in my first year, and took another four in the second. But then, a snap decision, a no-brainer! Between boredom and hubris, I didn't front up for the English 2 major's exam, which I could have passed. Result: I was called up for the Citizen Military Forces (CMF) in January 1945.

That was actually good for my socialisation. During the 3 months of basic training under canvas at Cowra, I learnt how young working class non-Christian Aussie males saw life. I endured the route marches on wet country roads, but did not learn how to shoot straight! So off to Clerk School on Sydney's beautiful Middle Head! That was freedom indeed! Most Sundays I visited Sydney's few Lutheran churches. But we lived in an information cocoon, oblivious to the Pacific war's progress. I'd almost mastered typing, when I was told: 'Proceed to Adelaide for discharge!' Then came a letter from dad: 'The war is almost over. The Army doesn't need you. But the Lord needs you in His army.'

How had he managed that? I never asked him. But I knew he was right.

The Seminary: Seedbed for Mission

So, in mid '45, after just six months, I was back with my Uni student mates, in Clifton House (the former IC Girls Hostel), which we shared with the Seminarians. Back, but with a difference! I was to begin some Seminary studies while completing my Arts degree. First doing penance by repeating English 2 with its 'Age of Reason' dryness and interminable rhyming couplets, and quickstepping through an enlightening German I with Adelaide Teachers College principal J.A Schulz. That left just my two third year majors for '46.

1945-49: Though Director J P Loehe had retired in 1944 after 25 years in office, the family still lived downstairs in Clifton House, and my very first Seminary course was with him, on the Lutheran Confessions (Text: Neve). He asked us to write an essay on **The Augustana as an Irenic Confession**. His choice of words then mystified but still impresses me. Another paper I presented in the classroom, which I still consider significant for us in LCA, was about **The Moravian Brethren in South**

Australia. I had been given a copy of their remarkable 'Q and A' Catechism, in which all the questions are answered by Bible quotations, without comment. Finally, there's my apologetics essay, a part of the final exam, which was **A study of Catholic Action** (typed). This leads me to wonder whether Immanuel Seminary and its successors have archived their graduates' final exam papers, essays and sermons!

The other 'literary contribution' from my final year, was the compilation and editing of the first Immanuel Seminary campus magazine, dubbed **The Link**. This covered faculty, seminarians, teacher graduates and university boarders. Though amateurish by today's standards, this was the parent of *The Bond* and of today's *Tangara*.

Three other occasions connected with the final Seminary years need to be mentioned here. The *first* is a term holiday visit by a group of us to the Hermannsburg Mission in 1949. My sister Dora (Latz) then lived at Hermannsburg, while married brother Herman was the pioneer pastor at Haast Bluff. Just after leaving on a cross-country camel trip to Areyonga, we two received news of our dad's unexpected death.

Our Pech family's Hermannsburg connection goes all the way back to my Saxon-Sorb great-grandparent immigrants in 1850. Their pastors at Bethany were Dresden missionary Meyer and his successor G A Heidenreich, the Hermannsburg Mission's 'provost' for Australia and New Zealand. Much later, our home became the arrival and departure point for the missionary Albrecht family in connecting with the 'Ghan' at Quorn. 'Blest be the ties that bind' across successive generations!

The *second* was the visit of the Lutheran Mission New Guinea's president, Dr. John Kuder, to Adelaide, with an urgent appeal to the UELCA to free up some of its pastor graduates for service with the LMNG, to join the many Australian lay missionaries and to provide a third theological input to complement those from the USA and Germany. Of the eight members of Immanuel's graduating class, four volunteered and were called/sent in 1950: New Guinean born Alf Koschade, Ron Fiegert, Bernie Hartwig and myself. Our interim calls came from the American Lutheran Church, signed by Buehring and Fricke! Only when Pr. Ron Gerhardy became the UELCA's missions Executive Secretary were our calls regularised!

The *third* was the coming of the Summer Institute of Linguistics-Wycliffe Bible Translators to Australia. Invitations to send a student to their first Australian Summer School of Linguistics at Berwick, Vic., also reached the Lutherans in Adelaide. In response, the ELCA sent Owen Altus and the UELCA sent me. There we rubbed shoulders with Evangelical missionaries and missionaries to be, of every stripe, and there I met my wife-to-be Margaret Howman. It was intensive: phonetics, phonemics, syntax, descriptive grammar writing, reviewing anthropological articles etc., and finally, interviewing an informant of an unknown language, to elicit the information needed to establish a phonemic alphabet, and build up a rudimentary dictionary and grammar. Both Margaret (Fly River area) and Owen (Menyamya) went on to do all this in tribal 'first contact' situations in PNG. For me the benefits were more diffuse, but still profound, as some later Occasional Literary Contributions may suggest.

When I got back to Adelaide at the end of March, my classmates had all flown; their orals completed, ordinations done and pastoral assignments being taken up. I had to face the presidential jury alone; not all rejoiced to see me 'wasted' on New Guineans. But I went with attitude, arriving there on my 24th birthday. Eventually I retired from there, 41 years later, with somewhat less attitude.

So, from here on: less 'stories', just a quick run through of my missionary roles, followed by a listing of my actual occasional literary contributions.

My Main Missionary Service Roles

Missionary apprentice.

Based at Amron, for on-the-job language learning: of Bel /Graged, teaching at Amron and Baitabag schools; of Tok Pisin, at 'Sunday School' for several senior Chinese in Madang. Modes of transport: Bushwalk to Baitabag; cycle to and from weekly English Services 16 km. to Madang. (1950-51)

Sustainable organic gardener.

Beginning at Amron, planting a new garden at 12 locations, after almost every move. Specialty: pineapples. Not at mission behest, but following Adam's example and Paul's advice. Eventually, I had some success in getting the sustainable tropical gardening message across. (1950-1991)

Supervisory circuit missionary:

Venue: The Karkar-Bagabag Islands Circuit. Priorities: Building relationships with village leaders; visiting village schools; re-evangelising lapsed Christian communities; establishing parish structures within the two language groups; training elders for pastoral functions; negotiating establishment of a rural 'tech school' at Anul; running a comprehensive 'circuit station' at Narer, with Margaret; becoming a dad. (1952 - 55) Back to Karkar for a one-year interim, as schools supervisor, from mid-1962- 63.

Upskilling through one-year study breaks:

(1) Gaining a 'B' course teaching certificate at Adelaide T C: as basic preparation for running Amron Teacher Training Centre (1956). (2) Gaining a Dip. Ed. at Adelaide University, to improve efficiency at Balob Teachers College (1967). (3) Studies for an STM from Trinity Seminary, Columbus–Ohio. Time shared between there and Ludwig Maximilian Universitaet, Muenchen, during my sabbatical year 1979 (degree awarded June 1980), to enhance my teaching capability at Martin Luther Seminary, Lae.

Principal, Amron Teacher Training Centre, Madang:

First goal: upgrading of the vernacular (Bel) teacher training course, with development of the curriculum (with daily lesson plans) for the four years of the Bel language Lutheran Village Schools. Second: struggling to comply with the edict that English be the only medium for any registered or recognised school. ELCONG's four Teacher Training Centres were simply not staffed to cope with such an overnight switch. (1957-1961)

Working member of PNG's All-Lutheran CTICR, (1963-72). (Here I must digress a little!)

The three Lutheran Missions and their corresponding Church groups – ELCONG, Gutnius Luteran Sios (GLC) and the Siassi-Menyamya congregations, agreed to appoint two members each to this CTICR, for the declared purpose: 'to draft a confessional statement of faith that will take into account the worldwide and local theological issues relevant to Lutheran churches in New Guinea.' This, because subscription to the Formula of Concord was meaningless to the indigenous churches, whose literate membership only had access to Luther's Small Catechism in several incomplete forms. At our first meeting in Wabag we entrusted Dr. Burce (NGLM) with the drafting of the major articles, with the adoption of my suggestion that E Schlink's 'Theology of the Lutheran Confessions' provide the major guideline for the outline and content of **The Statement of Faith**.

This undertaking initially aroused suspicion in Australia and elsewhere. But its successful conclusion brought almost all Australian Lutheran missionaries together, when Siassi and Menyamya became districts of the re-badged ELCPNG. The CTICR meetings also paved the way for Balob Teachers College (1965) and Martin Luther Seminary (1966) becoming jointly staffed and run by the ELCPNG and GLC. And for the second time in a half-century, the welfare of the growing daughter mission churches in New Guinea helped to encourage timely and significant Lutheran Church unions in Australia, viz. the UELCA and LCA respectively.

Minute Secretary of the LMNG Annual Field Conference and Executive Committee

First elected to this trusted office in 1958, I served in this capacity for 9 yearly terms, concluding with the 1969 Field Conference, when elected as President of LMNG. The annual conferences at Katherine Lehmann School, Wau, took up to fourteen days of committee and plenary sessions, mostly morning, noon and night. Each morning the draft minutes of the previous day's plenaries, including summaries of the main discussions were read. After Conference dispersed, the secretary stencilled, duplicated, assembled and mailed the complete document. The Minutes of Executive Committee meetings, most taking up several days, were handled in the same way.

Being first on the ground at Balob Teachers College.

Three and a half years elapsed between closing the Amron Teacher Training Centre, and our family's arrival in Lae, to occupy the first completed teacher's residence on the new Teacher Training College site in Lae. First tasks: joining the local planning committee team and receiving the first year enrolment applications; 99 students were enrolled. I served on the faculty team as Viceprincipal, chaplain, lecturer, and organiser of the student task force levelling the bulldozer mounds around the site. My nickname? Bulldozer! A few years later, the Lutheran staff and trainees were joined by Anglicans. (1964-6, 1968)

Serving on the Native Marketing and Supply (NAMASU) Board and the Lutheran Economic Service (LES), now the Lutheran Development Service.

I took part in the planning of both organisations, even before transferring to Lae and remained with them until ca. 1976. The former was a shipping and trading business, the latter administers overseas funds and some personnel, in assisting Lutheran communities with communal building and rural development projects.

Serving as a part time PNG Defence Force chaplain

When the Igam Barracks opened outside Lae, Lutherans made up the largest Protestant contingent, so I was seconded for duty there, primarily for the bilingual (English and Pisin) Sunday services. With Chaplain Eric Riedel we negotiated the establishment of the position of Senior Chaplain, Lutheran, since

the Lutherans make up the second largest Christian group in PNG. This chaplaincy ministry began soon after Balob Teachers College opened, continuing during my time as President.

Serving missionary personnel and devolving missionary assets as last fulltime President of LMNG, then serving as Overseas Personnel Secretary under Bishop Zurewe Zurenuo.

In both phases of this administrative service my roles were clearly defined: The steady devolution of key functions of LMNG and its missionary departments to the ELCPNG and its administrative divisions, while caring for all our overseas personnel, whether from the supporting churches or from non-church organisations such as Dienst in Uebersee. My working knowledge of German came in handy there! With the phasing out of the Missionary Conference and its Executive, the load of correspondence with the overseas Mission Boards decreased and my role became increasingly pastoral (e.g. in counselling and mediation). After 7 years in the offices (1969-75) I was due for a sea-change, going back at last into a fulltime 'pastor' ministry.

Escape into theology, as lecturer and interim Principal of Martin Luther Seminary

This was not the refreshing breeze I had hoped for. My theology was rusty, yet all too soon the interim Principalship was thrust upon me. A lenient admissions policy had swelled student numbers all too quickly. Also I did not fit the expected role of 'papa' to the Highlands contingent. Soon my accepted nickname was 'Uncle', befitting the traditional Melanesian uncle's role as warden of his initiate nephews. By 1978, my third year, I felt ready for return to Australia where our children were gathering in Canberra. But this move was discouraged on all sides. The negotiated alternative was a year of theological study overseas. My sabbatical went into the mix; the LCA paid my round-the-world fare, and the German and US partner churches each paid for a semester of study. It was a win-win solution.

So I could return the MLS for another relatively happy and blessed eight years, 1980-87.

Ecumenical Experience as Secretary-treasurer of the Melanesian Association of Theological Schools

MATS covered all the major theological schools in PNG, from Catholics to Evangelicals, also in the Solomon Islands and Vanuatu. MATS' primary purpose was to vet and bolster the accreditation criteria of its members through mutual visitation and counselling (Real Christian 'edification'.) It also was associated with the South Pacific sister organisation, so my 'office' included a visit to its HQ in Suva, Fiji. (1980-87)

Diving in at the Deep End as a German 'Guest Lecturer' on South Pacific Mission History

We arrived at Neuendettelsau in snowy Advent and left 13 months later in snowbound Epiphany. Attached to the 'Missionskolleg' in the former Mission Seminary building, throughout 1988 I prepared weekly presentations (in German, with help), for tutorials of mostly first-year theological students, for a semester in Erlangen and one at Neuendettelsau's Augustana. I also contributed to in house seminars and several challenging ones further afield, and was sent to ecumenical gatherings in Netherlands' Leyden and in the Vatican. Worshipping in German was a real buzz; but preaching was a real challenge.

Back to the beginning in Madang, for my missionary swansong, as an editor at Kristen Pres (KPI)

For almost 3 years, 1989-91, we lived at Baitabag. I tended my last, terraced pineapple garden, while commuting to Nagada, to edit locally produced Christian teaching booklets prior to on site publication. And, on the side, preparing for publication in the 'Lutheran Missionary Classics Series', translations of German pioneer missionary Kunze's writings, and more recent unpublished missionary manuscripts in English. All this to help young New Guinean Lutherans, to keep in touch with and better understand their first and second generation Christian forebears.

My Occasional Literary Contributions

- 1955 *'Giving you a Nodding Acquaintance with the Karkar Circuit.'*
C F Radke, A Message from your Missionary, No.1
- 1972 *'Kristen Wantaim Lain bilong Em' (The Christian and Society)*
This is Article 13, pp. 274-82, in *'Tok Bilip Bilong Yumi'* (A Statement of Faith), prepared by the Committee on Theology and Inter-church Relations
- 1977 *'An Early Indigenous Theology Expressed in Worship'*
Based on 27 *Kanam Buk* hymns by Madang Lutherans, with translations and notes, pp. 87-121 in *'Christ in Melanesia – Exploring Theological Issues'* POINT 77, James Knight ed., The Melanesian Institute for Pastoral and Socio-Economic Service, (MI), Goroka-PNG.

This ecumenical enterprise was established by the major church bodies in PNG, viz. Catholic, Lutheran, United, Anglican and Evangelical Alliance, with overseas funding.

- 1979 **'Myth, Dream and Drama: Shapers of a People's Quest for Salvation'**
Trinity Lutheran Seminary STM Thesis, Columbus, Ohio
- 1983 **'Liklik Katekism - Dokta Matin Luta i Raitim' (The Small Catechism)**
A revised and complete edition in Pisin, drafted by myself, to commemorate the 500th anniversary of the birth of Martin Luther on 10 November 1483, Kristen Pres, Madang, PNG.

The following four items relate to a month's leave of absence from MLS, for me to revisit 'areas of interest' in the Madang Province.

'The Significance of November 10, 1483'
pp. 301-306, in Catalyst, Vol. 13 No. 4, 1983 - Melanesian Institute, Goroka

'Lutheran Missionary Pioneers in Madang - The Rhenish Mission, 1887-1921'. (Ms only)
This was presented at a Symposium in Madang, with a promise of publication, -- together with an 18 page attachment on **'The 1904 Crisis in Madang'**. The latter is a translation of contemporary accounts by Rhenish missionaries and related secondary materials', compiled by missionary A Hoffmann in **'Lebenserinnerungen eines Rheinischen Missionars'**, pp.327-34 Publ. Wuppertal-Barmen, 1948.

- 1984 **'Sanguma in a Madang Mountain Community, 1983 Style'**
pp. 76-82 in Catalyst, Vol. 14, NO. 1, 1984 - Melanesian Institute, Goroka
"Sanguma" is a form of ritual killing common on Northern Madang Coast and the Eastern Highlands of PNG.

'Models towards a Melanesian Christianity'
pp. 144-157 in Catalyst, Vol. 14, No. 2, 1984 - Melanesian Institute, Goroka

- 1985 **'The Acts of the Apostles in Papua New Guinea and Solomon Islands - A Historical Sketch of Christian Mission and Ministry in Central Melanesia'**
pp. 17-71 of **'An Introduction to Ministry in Melanesia'**, POINT Series No. 7, Brian Schwarz, ed., - Melanesian Institute, Goroka

'Village Theology - Expressions of Living Faith in Melanesia: Hymns'
pp. 5-16 in **'Living Theology in Melanesia: A Reader'**, POINT Series No. 8, John D'Arcy May, ed., M.I., Goroka
These are 12 of the translated *Kanam*, hymns published in Point 1977, and revised with respect.

'The Name of God in Melanesia'
pp. 30-46 in **'The Melanesian Journal of Theology, Vol 1'** (I have no copy of this!)

- 1986 The Madang Lutheran *Kris Medaeng Totol* (Christian Congregations Messenger) published from 1924 to 1947 contains many significant letters and reports written by teachers and elders in the Bel (Graged) 'church language'. I had translated these and made them available to Rev. Gernot Fugmann, the editor of POINT Series, No. 10 **'The Birth of an Indigenous Church'**, for inclusion in that volume devoted to the ELCPNG. Some of those used are interspersed with those from other areas, while others are in sections specific to Madang, namely:
Ch. III.3. **'Mission in the Madang area'**, (pp. 143-157);
Ch V.3. **'The 'As Bilong Kago' Conferences'** (pp.203-218);
Ch. V.4. **Songs of 'The Kukuaiik Movement on Karkar and Bagabag Islands'** (pp. 219-22).

- 1987 **Bikpela Katekism - Dokta Matin Luta i raitim long yia 1529 na 1530. (Large Catechism)**
Kristen Pres, Madang, PNG. Topical illustrations are by senior local artists Yabaig Suari and Tak Panu. As for the Small Catechism, I prepared the draft translation direct from the German original. There was no committee, but Pr. Uyan Talil served as co-translator and Pisin expert.

- 1988 **'Laien bauen ihre Kirche - Die Lutherische Evangelistenmission in Papua Neuguinea'**
pp. 33-50 in **'Gemeindeaufbau im Welthorizont'**, Theologia Mundi 1988, Ev. Luth. Missionswerk-Bayern, Missionswerk, 'Missio'-Muenchen.

- 1989 *'Von Missionen zu Kirchen – Geschichtlicher Ueberblick'*
pp.111-143 in *'Papua-Neuguinea -Gesellschaft und Kirche–Ein oekumenisches Handbuch'*
H Wagner, G Fugmann, H Janssen eds., E L M Erlangen 1989
- 'The Genesis and Growth of Balob Teachers College'*
pp. 9-12 in *'Balob Teachers College – 25 Years Serving Lord and Nation, 1965-1990'*, Trinity Press, Lae.
- 1991 *'Manub and Kilibob: Melanesian Models for Brotherhood – Shaped by Myth, Dream and Drama'*
POINT Series No. 16, Melanesian Institute Goroka – Kristen Pres, Madang.
This is a reprint of the STM thesis of 1979, with some supplementary input from West New Britain.
- 1994 *'Tok Pisin Stret – Word List and Spell Check for Papua New Guinea Pidgin'*
Kristen Pres, Madang, 1994
- 'Mission Societies as Shapers of Australian Lutheran Theology'*
pp. 12-27 in *'The Family Tree – Exploring the 19th Century Theological Roots of Australian Lutheranism'*, L T J, Vol 28, No 1, May 1944
- 1997 *'In the Service of the Cross on Uncharted Ways'*
Lutheran Missionary Classics, Vol 1, Kristen Pres, Madang PNG
'Pictures of Village Life on a New Guinea Island'
Lutheran Missionary Classics, Vol. 2, Kristen Pres, Madang, PNG

Note: Both the volumes above are compiled from accounts by Georg Kunze, the pioneer missionary on Karkar Island, 1890-94. The German original was first published under four separate titles, then bound into one, in several editions, with some revisions. It was first translated ca. 40 years ago by a Mrs Scotney of Geelong, and was retranslated and reshaped with additional subheadings for the modern reader, by myself while at Kristen Pres, and later published as two volumes, of which the second is purely ethnographic. Vols. 3, 4, and 5 in this incomplete series were similarly edited by me and published earlier than 1 and 2, but I have no copies of these to hand.

- 1998 *'Tok Bilip Bilong Augsburg'- The Augsburg Confession.* Kristen Pres, Madang, PNG, 1998
Two incomplete 'popular' Pisin translations preceded this new translation, which is designed for serious theological students, for whom Pisin is their main study medium. It is equipped with copious footnotes, and for the main Articles of Faith, 1 to 21, the German and Latin have been translated separately and set down side by side. For the remaining articles the shorter German version is translated fully, with the extra Latin paragraphs slotted in. I prepared the translation in Canberra and blame for the result is mine alone. Equally the layout and printing was done entirely by Kristen Pres indigenes and the credit for the layout and production is theirs alone.
- 2001 *,'Deutsche Evangelische Missionen in Deutsch-Neuguinea 1886-1921'*
This is section II. 6, pp.384-416, in the encyclopaedic *Die Deutsche Suedsee 1884-1914 – Ein Handbuch'*, 880 pages! Hermann Joseph Hiery, Hrsg. F Schoeningh, Paderborn
- 2004 *'Norman Habel – A Significant Australian Contextual Theologian'*, pp. 299-308 in *'Glaube und Denken - Die Bedeutung der Theologie fuer die Gesellschaft'*, 2004, Peter Lang
Anna Madsen was the editor of this *Festschrift* for Prof. Dr. Hans Schwarz' 65th Birthday. Many contributions came from his doctorands, so this piebald volume also bears an English title: *'The Significance of Theology for Society.'* Since he was the mentor for my STM thesis I was also invited to contribute an essay. My sincere thanks go to Dr. Habel for his essential inputs. I trust that what I have written is accurate, but without any claim to completeness.

This is a good time to stop, with **Soli Deo Gloria**, for the privilege of completing 41 years of missionary service in Papua New Guinea, and enjoying two decades of retirement in Canberra, our 'Bush Capital'.

Rufus Pech, 5.12.2011
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