

Melanesian Wisdom Unveiled

PART 1: GIL MCARTHUR'S LEGACY



Gilbert McArthur

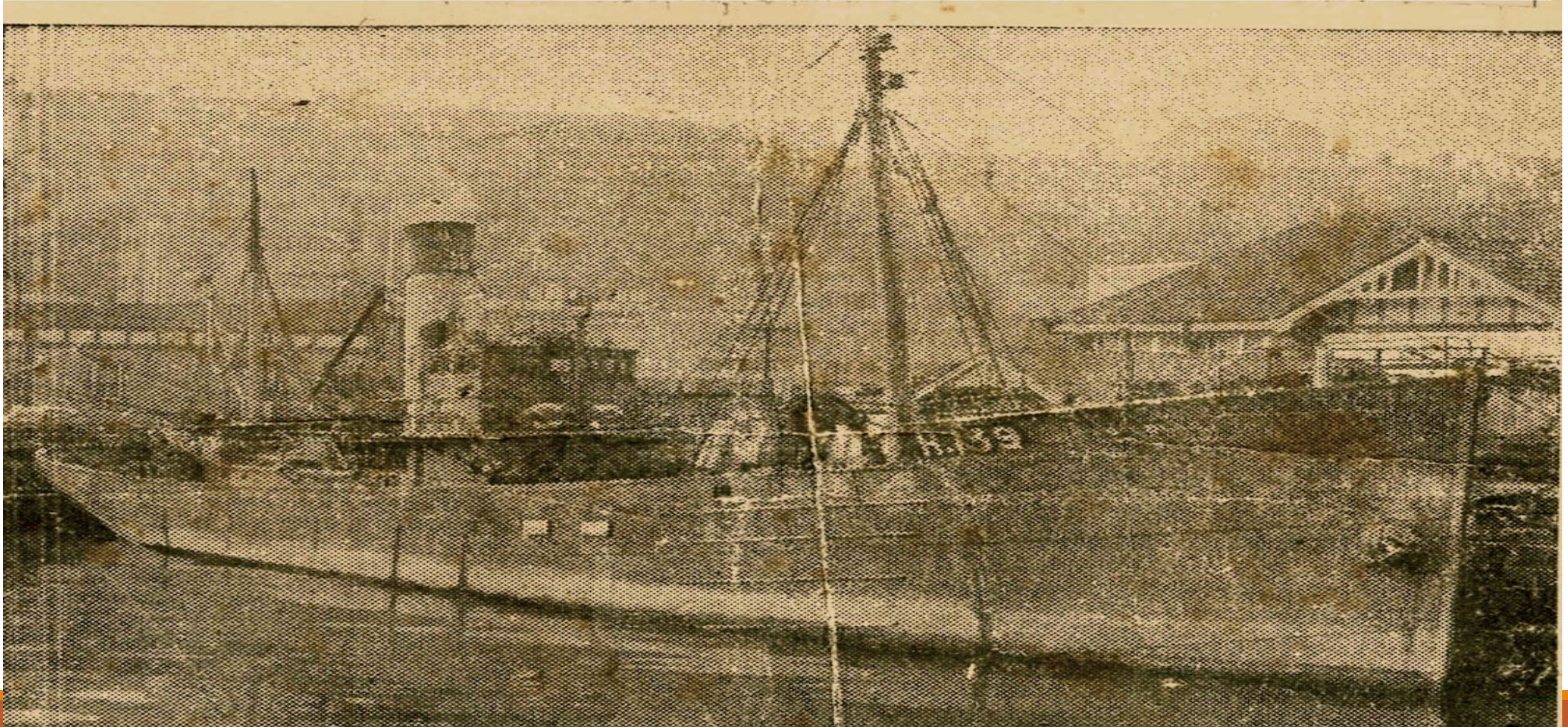
His Story





***Gil worked as
a deck hand on
the Trawler as
a 15-year-old***

***The Fishing Trawler St Lowlan on which
Gil worked his passage back to Australia***





**Picture from
Newspaper of Gil
with his
Grandfather on his
return to Sydney**

New Beginnings

And we know that in all things God works for the good of those who love him, who have been called according to his purpose (Romans 8:28)



**MILITARY SERVICE
WORLD WAR II 1941-
1945**

***April 1941 Gil enlists in
Allied Military Forces
(19 years old)***

EAST WEST AIRLINES 1946-1950



East-West Airlines - The Hudson Era

BAPTIST (MORLING) THEOLOGICAL COLLEGE 1951-1954

***'This application expresses the desire of
my wife and myself
to serve our Master in New Guinea
wherever and in whatever capacity
He would cause the Foreign Mission Committee to use us'***

DUTCH NEW GUINEA 1955-1956

*The
McArthur
family
November
1955*



Gil McArthur the Man

- **Total commitment to Christ as Lord**
- **Visionary capacity**
- **Great breadth of life experience and work**
- **Gifted ability to communicate and inspire others**
- **Resilience**

The Legacy – Gilbert McArthur

Dr McArthur was God's hand-picked man to establish the CLTC of PNG and the South Pacific.

A firm and clear-sighted visionary, full of faith and love to see PNG become a loving nation (Joshua Daimoi)

An amazing capacity to impact people with a vision. (Garth Morgan)

A vision to stir the Australian churches and the church of the Pacific to be aware of the Great Commission (Don Doull)

Telefolmin strategy (1952): areas could be evangelized if airstrips could be built in the surrounding valleys. This was **visionary thinking**

What is vision?

Vision has to do with what we can “see”. It is more than just physical vision. It is seeing what others do not yet see.

Vision is not about the maintenance in ministry, it is the inspiration of moving forwards a future that is different from the present. It involves:

- A clear understanding of the present – otherwise the vision is not linked to reality but is in fantasy land
- Sensitivity to the guidance and direction of the Holy Spirit in discerning the vision and pathway to its implementation
- Understanding both the modern, post-modern, and cross-cultural contexts, and how those cultural systems work through the dynamics of change

God longs to be glorified through our business activities. It was this basic 'holistic' theology that meant Gil had no hesitation engaging in the business world in his strategy in the establishment and development of CLTC.

Gill believed that the College community embedded in a Melanesian context should demonstrate an integrated holistic worldview as a model for the students that had been lost by many of the churches and professional leader.

The CLTC and ATA business and support programs provided financial resource, but also examples of Christians engaging in the commercial world taking opportunity for training witnesses for Kingdom impact upon the social fabric of the nations.

Legacy in Missional Business Entrepreneurs

One of the more common trends in mission today is the development of strategies integrating business and mission.

Kingdom businesses can be set up in places where there is no 'missionary visa' available, providing for Christian professionals and entrepreneurs to be on the cutting edge of mission

Gil held strongly to an integrated biblical worldview that understood that God established the institution and practice of businesses as a means of fulfilling His creation mandate to steward and care for all of creation.

Legacy in church and community leaders

Pastoral health affects church health;

Church health affects societal health.

This statement can be upheld as biblically true and theologically valid.

Gill's ministry became a multidimensional legacy that impacted all those around him

Kirine Yandit: Ownership & Support of Theological Education



Implications of Kirine's research statements

Kirine was looking at ownership from a Melanesian (Yonggom) perspective

Foregrounding local knowledge and local attitudes to ownership

Do we have the courage to validate this local perspective, the lens of Melanesian culture and values?

How much of the PNG church and Christian community has had direct influences from CLTC graduates or through its associations with EA, alumni and others?

Has CLTC influence transformed the core belief/worldview of its students through what it teaches?

Conclusion

As I read and learned about the story of CLTC, it made me look at an alternative worldview

I am concerned with validating my own indigenous knowledge system.

Most Melanesians are not keen to validate our indigenous worldview and epistemology; we look to the West

Questions for discussion

1. What are the differences between Gil McArthur and Kirine's objectives and views?
2. How does this divergence reflected in the current identity of CLTC?
3. Can we think in terms of a Melanesian perspective?
4. What kind of space for the Kirine/Melanesian perspective, for local knowledge systems, has been opened up in the study and thought life of CLTC?