

*The*

# OPEN DOOR

*Missionary Organ  
of the Methodist Church  
of New Zealand*



*September 1968*

"A wide door for effective work has opened."  
1 Cor. 16.9 (R.S.V.)

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### OUR COVER

This Moro woman of the Southern Philippines is one of our neighbours in the near north.

# OUR NEAR NORTH

The Vice-President, Mr. W. E. Donnelly, M.B.E., out of his wide experience of the Church in New Zealand and the South Pacific speaks to us of our neighbours.

*New Zealand Methodists are accustomed to look to the North-West but stop short at the Solomon Islands and New Guinea and think about and work for the Church there.*

*Further to the N.W. lies East Asia, where, in the arc which swings round from West Pakistan through Singapore and Indonesia and North to Korea and Japan, there live eighteen hundred million people, or sixty per cent of the world's population. In less than 24 hours a plane can take one to Hong Kong or Singapore, to the heart of these masses of people. There the Christian Church is at work with difficulties we find it difficult to envisage.*

*Let us look at just one problem. The only hope of supporting a burgeoning population is industrialisation, to produce articles not only for the home market but also to export to purchase food. Industrialisation means the building of factories and the growth of cities. People, particularly the young ones, crowd into these cities looking for work. There are in Asia, over forty cities with a population exceeding one million.*

*These people have to be housed and in these crowded countries the multi-storeyed apartment house is the only answer. Nowhere do these loom more largely than in Hong Kong but they are in every city—Taipei, Seoul, Tokyo, Osaka, and even in beautiful Hiroshima. These vertical towns, for some in Kowloon have as many as four thousand people living in their 25 storeys, cut right at the heart of family life, which is Asia.*



W. E. Donnelly

Asian society, with its associations with ancestors, gave to the family a broad social ethos. The family was the unit responsible for the promotion of the physical, educational and religious upbringing of each individual. It provided for recreational and cultural growth as well as for the transmission of technical skills. It ensured its own self-perpetuation through the selection of marriage partners and procreation. It also provided its own social security for the aged and cared for the burial customs. Urban immigration has narrowed the base of the family pattern to the extent that only procreation and habitation remain, while the rest of the nurturing process is largely in the hands of outside agencies. Young, single people leaving home find only habitation in the city. While we may regard ancestor worship as totally inadequate, it was part of this family system which gave security to young and old alike.

The greatest revolution in Asia today is this social revolution in which the old foundations are being swept away. It is destructive of the older forms of society and in many places political emphases are hastening the process. Small wonder then that the young are bewildered, the middle group insecure and the old, fearful.

Add to this the problems of refugees, overwhelming poverty of masses of people, widespread corruption, restrictions imposed by some governments and intense political tensions and you have a picture of the conditions in which the Christian Church seeks to proclaim the Gospel of redemption through the spoken and written word, through its educational and medical institutions as well as through its social service work. The Methodist Church is a church of great influence in the midst of this maelstrom. In Hong Kong, with seven thousand members in a population of nearly four-and-a-half million, it has its evangelistic work, its schools, medical work, counsellors and four villages for refugees. In Korea, in spite of, or because of, its great sufferings, with 70,000 members and 250 to 300,000 on the pastoral roll it has large and very influential educational institutions and a mighty work among the grindingly poor. The new growing Church in Taiwan works among refugees. In the Philippines with another set of difficulties, 140,000 Methodists witness to the truth and play their part in leavening the lump.

These churches have thrown up some mighty leaders who have much to show us. Let us be informed about these churches and pray for them.

Coming away from Korea where suffering has been so great and where the Church is so vital, one cannot help thinking that the well-fed state is perhaps the hardest place to propagate the faith. God help them for one reason and God help us for another. God help us all for one over-riding reason.

*"His sovereign grace to all extends."*

# NEW ZEALANDERS SERVING WITH THE UNITED CHURCH

In the March number we published a list of New Zealand Methodists serving the United Church. This month we list those who are on the permanent staff of the United Church and who have gone from New Zealand Presbyterian and Congregational Churches.

## **Presbyterian:**

### **Ministers:**

Rev. A. L. Scarlet, Saroa, Kwikila, Papua New Guinea.

Rev. P. N. Wedde, Gavuone Private Mail Bag, Boroko,, Papua, New Guinea.

Rev. A. G. Dunn, Kapuna Private Mail Bag, Boroko, Papua, New Guinea.

### **Deaconesses**

Sister F. R. Vickers, Daru, W.D., Papua, New Guinea.

Sister I. E. Woods, Saroa, Kwikila, Papua, New Guinea.

Sister S. Pyper, All Saints College, 5 Rogers Ave., Haberfield, NSW 2045.

### **Lay Women**

Miss B. J. Matheson, P.O. Box 83, Port Moresby, Papua, New Guinea.

Miss L. M. Usmar, Hula Private Mail Bag, Boroko, Papua, New Guinea.

### **Lay Men**

Dr N. P. Thomson, M.B., Ch.B., Dip. Obs., Iruna Hospital, Mailu Private Mail Bag, Boroko, Papua, New Guinea.

Mr R. D. Fraser: In N.Z. Returning to Papua 1969.

## **Congregational:**

Dr P. F. Calvert, M.B., Ch.B., (N.Z.), D.T.M. and H. (Sydney). Kapuna Hospital, Kapuna Private Mail Bag, Boroko, Papua, New Guinea.

Mrs L. Calvert, M.B., Ch.B. (N.Z.), D.T.M. and H. (Sydney). Kapuna Hospital, Kapuna Private Mail Bag, Boroko, Papua, New Guinea.

Rev. N. Knipe, Orokolo, via Ihu, Papua, New Guinea.

**N.B.** Before each address put 'United Church.'

# Melanesian Leadership



*Robert Budiara*

This is the Bishop Elect, Robert Budiara, of the Papuan Islands Region of the United Church (formerly the Papua Methodist District). Mr Budiara's parents, Lebi and Edi Budiara, were co-workers with the Rev. A. H. Scrivin at Dobu when Robert was born in 1925. After primary schooling the lad went to work at the Mission printing press at Salomo. The war interrupted this training and through those tempestuous years, he served with Australian New Guinea Administrative Unit (ANGAU), first as an auxiliary with the Allied forces and then later in aiding the restoration of law and order in his own country. The war over, like many a returned soldier in New Zealand, young Budiara wanted to extend his education, so he returned to school. Training as a pastor-teacher was followed by fine service

to several village communities. When the chance came to qualify for the newly instituted Government Teacher's Certificate, Mr Budiara returned to the Training College for a year. Conscious of God's increasing purpose for his life, he rejoiced in the new opportunities for service that were his, but was not satisfied. He offered as a candidate for the ministry in 1961 and was accepted for Rarongo Theological College. He was ordained in 1966.

His father's faith has become his own faith. Experience and training have given him maturity and judgment, and shown his ability to lead men. This year he is travelling overseas to widen his experience, and then he will return to his own region for training in the special responsibilities that will be his after the first Assembly has met in December.

## Some of Our Friends

The Order of St. Stephen has contributed largely to our work overseas as well as in New Zealand. At present there are five candidates for the Order with the church in the Solomons and New Guinea.



*Esther Powell*

**Esther Powell** comes from Picton and is a school teacher. She is on the staff of Goldie College.

**Christine Lowe** had been teaching in Hamilton before she left for the remote Lai Valley in the Highlands region. Her home town is Havelock North.

**Beverley Baker** of Thames, has for a long time been attracted to missionary service. After a long period of thorough preparation in her chosen profession she is now nursing at Nipa, Highlands Region.

**Colin Oates** began his missionary service by getting involved in the election for the Papua New Guinea House of Assembly, but his main task is with the engines of the vehicles and sawmills of the United Church Highlands Region. He is at Mendi.

**Mr and Mrs Masters** (Val and Keith) have just returned to Hamilton after a year under the Order in Bougainville. They did many jobs at Roreinang station, Kieta. Val was in charge of the school and Keith of the plantation, and the organisation of the station life generally.



*Keith Elliot*

**Keith Elliot** is a carpenter who comes from Alexandra, Central Otago. He is at Munda, British Solomon Islands, and he has taken large responsibilities, including the supervision of the joinery factory.

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### NEW STAFF

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**Mr and Mrs Don Pentelow** of New Plymouth, with their two children, left for the Solomons in May. Don is a builder and has charge of the big Goldie College job. They are living at Banga Island. When that job is finished they will probably move house again to the site of the next task.

**Miss Joan Amesbury** of Auckland, has been appointed as Secretary to

the Chairman of the Highlands Region. She is at present in All Saints College, Sydney, receiving her missionary training.

**Mr and Mrs Denis Moor** of Darfield, Canterbury, have been accepted for service as Regional Engineer for the Solomons. They will be coming to Auckland with their two-year-old daughter, for three months of preparation before travelling. Mr Moor is an experienced motor mechanic in both petrol and diesel plant. While in Auckland he is to gain experience in small boat maintenance and marine engines.

**Rev. and Mrs Fred Baker** of Mosgiel have offered for service in the Highlands Region and the Board has accepted their offer. Mr Baker will be the replacement for the Rev. C. J. Keightley. Mr and Mrs Baker will, subject to Conference, leave New Zealand early in 1969.

Because there was no New Zealand appointment available when Mr Keightley was due to leave the Highlands our Board is supporting also the

**Rev. and Mrs Ron Reeson** of New South Wales. Mr and Mrs Reeson have gone to replace the Kitchingmans at Nipa.

Mr Reeson, who has the Licentiate in Theology and the Diploma in Religious Education from the Melbourne College of Divinity, has been in the active work since 1964. Mrs Reeson, nee Margaret Higman, is no stranger to the Highlands. She is a qualified teacher who went out to Mendi and served for almost five years both as school teacher and Christian education worker, with great acceptance.

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### FRATERNAL WORKERS

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Several Methodists are serving as N.C.C. appointed fraternal workers in India. They are:

**MISS BERNICE BIRCH.** Bernice is a pharmacist who served in the Solomons, first for a year under the Order of St Stephen, and then for nearly two years as a regular member of the staff. Not only did she act as pharmacist for the Helena Goldie



*The Rev. Ron and Mrs Margaret Reeson.*



Hospital, but she trained local staff for the job and did many other tasks with enthusiasm and ability. Since returning to New Zealand she has been on the staff of the Christchurch hospital. She now goes to teach pharmacists at the Francis Newton Hospital, Ferozepore, Punjab, India.

**MR and MRS JOHN HAYMAN AND FAMILY.** John and Margaret are in their second term in India. After their first spell at the Madras Christian College, they had leave in Canterbury and are now on the staff of A.F.P.R.O. near New Delhi. John is a graduate in agriculture who is teaching people better methods of farming. (See Open Door, September 1967).

**SISTER NATALIE ALLEN** got involved almost by accident. She was travelling with a party of five other folk to Britain for a working holiday. In passing through India she visited Jagadhri Christian Hospital and saw the desperate need. She stayed and let the rest of the party go on without her. After a time as an unpaid volunteer and a further period on a local salary, she was accepted as a missionary for the rest of her service. After more than two years, Natalie went on to her delayed "working holiday" in Britain. But the call of India came again and now she has gone back to serve at the Philadelphia Hospital, Ambala City, Haryana, India.

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### NEWS FROM FIJI

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The opening of the recent Methodist Conference in Fiji was overshadowed by the death of the President, the Rev. George Nakaora. The Rev. J. H. Robson was elected to fill the post for the duration of the conference and the Rev. Peter Davis was elected as the new President. It is notable that



*Miss Joan Amesbury*

the Fiji Conference during its short life has now elected a Melanesian, (The Rev. S. A. Tuilovoni), a Polynesian (The Rev. George Nakaora of Rotuma), and a Caucasian (The Rev. P. Davis of Australia), to its highest office.

When the Rev. J. H. Robson retires at the end of the year from the post of Connexional Secretary, which he has held since the Conference came into being, he will be succeeded by the Rev. S. G. Andrews.

Mr. Andrews went to Fiji first in 1938 as a teacher. He entered the ministry at the beginning of 1943 and was briefly appointed to the Lomaviti Circuit. After four years he was again in an educational post at Lelean Memorial School. In 1951 he was acting Chairman of the Fiji District. He became New Zealand General Secretary (of Overseas Missions) in 1952, which post he held until 1965, when he returned to Fiji as Principal of the Ratu Sir Lala Sukuna Memorial School. He will vacate this at the end of the academic year. We offer our congratulations to Mr Andrews. He will serve the Fijian church well.

# ANNUAL REPORT

*There was a time long ago when the Overseas Missions Department used to issue a substantial Annual Report in the form of a booklet. This included the annual report to Conference and the names of subscribers to the overseas missions cause. Rising costs and the changing pattern of support caused the Department to discontinue these booklets in 1953. At that time it was decided to incorporate, in the OPEN DOOR, selections from the reports of some of the workers on the field once each year, by way of report to the church. But it has become increasingly difficult to contain even a reasonable sampling of the material within one issue of our magazine. Therefore this year the present issue carries reports from the British Solomon Islands and the December issue will carry news from the other areas where our workers are engaged including the Highlands and Bougainville.*

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## HELENA GOLDIE HOSPITAL AND MEDICAL WORK IN THE B.S.I.P.

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Helena Goldie Hospital has been fortunate, since its creation in the late 1920's, in the quality of its medical staff. Dr Ron Pattinson keeps up the high standard of his predecessors both in terms of professional competence and also in Christian devotion. He is ably supported by his staff, Dr John Wesley Kere (the first qualified Solomon Islands practitioner to serve with us), Sister Beryl Gray of New Zealand and Sister Iliseva Levula of Fiji and a number of very capable Solomon Is. nurses. Among these are Sister Vivien Mamupio (at Vonunu, Bilua), Staff nurse Florrie Aleve (at Sege Hospital), staff nurse Eunice Qilivai (at Sasamungga). Sister Lucy Money has always been a strength to the work at Choiseul, and in mid-1968 Sister Muriel McCormack was to go to Sasamungga.

But there have been disappointments. The chief of these was that Dr Patrack Paia who was appointed to Choiseul with such high hopes, had to resign because of the tragic death

of his wife and the resulting problem of caring for his large family.

New buildings have been opened during the last year — the Maternity ward and the Training block at Helena Goldie Hospital, both made possible by the gifts of the Lepers' Trust Board (N.Z.).

At the same time the amount of work is growing — a 40 percent increase in confinements in the last year; a growing number of surgical cases and an increasing flood of outpatients. This is in part due to the growth in population, but also to improving communications. Villages which were formerly beyond the reach of speedy medical aid, are now being brought closer by modern transport.

The ship "Ozama Twomey" (also the gift of the Lepers' Trust Board) is now only one of the means of bringing patients to the doctor and doctor to the patients. A fast speedboat is on order and air services are beginning to reach into outlying areas.

We welcome increasing Government concern for medical work, but for a long time to come a large share of medical services in the Western Solomons must be provided by the Church.



*The Church of the Lotu Readers the worship centre at Goldie College.*

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## GOLDIE COLLEGE

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When the Rev. and Mrs Jim Cropp went to Goldie College first in 1962, the pastor training course and the school there were both uncertain of their future and troubles in the life of the church had affected the morale of the students and staff alike. Mr and Mrs Cropp have now laid down this task and handed over the principalship of the College to Mr K. J. S. Munro who with his wife has recently come from New Zealand. It is now a thriving purposeful place with a clear sense of direction and an exciting awareness of itself and its responsibility in the community.

The Senior Primary School with its six classes of bright young boys and girls, taught by a team of Melanesian and Caucasian teachers under Sister Lyn Sadler, is the equal of any such school anywhere in the world. Last year 33 students sat the Government Senior Primary Certificate exam and all passed, 16 with credit. The Junior

High School is small, but its six candidates for the Junior Secondary Exam at the end of 1967 were successful; all gained credit in several subjects. The College has in three successive years put on a musical play in English. These plays, written by Sister Lyn, have attracted the attention and the applause of the whole community. The 1967 play 'Hansel and Gretel' was performed in six places, including Honiara, the capital city.

Sister Lyn, now in her second term of service, has been outstanding in the way she has inspired the children to learn, both in the classroom and out. A number of volunteers from Australia and New Zealand have each made their own special contribution, and the Solomon Islands staff have brought not only good teaching ability, but a Melanesian flair that makes this school one to be proud of.

The school has been outgrowing its buildings while it awaited promised Government assistance. Now this has come, Mr and Mrs Don Pentelow of New Plymouth, with their two

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# Around the Circuits

## British Solomon Islands Protectorate

Though but part of our former Solomon Islands Methodist District, (now the Solomon Islands Region of the United Church of Papua New Guinea and the Solomon Islands), lies within the British Solomons, this is, increasingly, a distinct section of our work, as the people grow away, culturally, socially, politically and economically from their fellow Solomon

Islanders across the political border in Bougainville.

Here in ten circuits are gathered people of many races and languages. There are 4,951 members of the United Church and 15,171 people under our pastoral care. 4,069 children are in the schools and 3,006 go to Sunday Schools. In the following brief account of each circuit we seek to give you some of the picture revealed to us by the annual reports through the Synod.



*'Centre of United Church' Worship in the capital of the Protectorate is this fine church opened in 1961.*

# HONIARA

No circuit presents a greater variety of people and problems than Honiara. At one end of the circuit Kolosulu village, perhaps the most primitive and least developed village we serve, at the other, the growing adolescent city of Honiara, with all the problems of urbanisation in a developing society. The care of the other outlying settlements of the central and Eastern Solomons constitutes another type of ministry; and the chaplaincy to the Protectorate's most advanced education institutions another. Under the leadership of the Rev. Paul A. Garside of New Zealand, the Rev. Samson Pataaku of Bougainville and Mr Edwin Daga, a home missionary, the work has been carried on with vigour and initiative in the past year. The formation of the Solomon Islands Christian Association (SICA) has linked the three major Christian groups in co-operative enterprise for a common purpose. The most important of their immediate tasks is the establishment of a Community Centre in Honiara itself for the multitude of young folk who lack healthy recreational facilities.

This circuit contains several "frontiers of mission" in this year of grace, and the church is alive to its opportunities and responsibilities, even though its resources are limited.

People under pastoral care:	876
Church members:	176
Children in Sunday Schools:	155



*Rev. Paul A. Garside who returns to New Zealand permanently this month.*

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## Annual Report

*Continued from Page Eleven*

children, have arrived to translate the plans into concrete and steel.

To teach the present pupils there is the following staff: Mr Ken Munro (Principal, N.Z.), Sister Lyn Sadler (First Assistant, N.Z.), Miss Effie

Kevisi (Solomons), Miss Esther Powell (Order of St. Stephen, N.Z.), Miss Diana Sales (V.S.A., New Zealand), Mr Ezekiel Pandakana and Mr Binet Gandapeta (Solomons), and Mr Bruce Choate (A.V.A., Australia).

# MAROVO

**MAROVO.** Just as familiar a problem, in developing countries, as that of the burgeoning cities, is the problem of depressed country areas which are denuded of their most skilled and most lively younger folk. Their departure for the towns leaves in its wake a disappointed and handicapped people. No area of the Solomons suffers more from this than the beautiful Marovo lagoon, the largest lagoon of its kind in the world. But the need of the church is matched by the man God has sent. The Rev. Aisake N. Vula of Fiji is a very experienced missionary with a great burden on his heart for the young — the young in years and the children in the Gospel. His annual report begins with the challenging quotation — “We thank God in every way.” It goes on to tell how he with the aid of his wife, the Rev. Timothy Piani, two catechists and ten pastors, is constantly renewing his response to the challenge of the need of the people, seeking by his life and teaching to show what it means to be a Christian in this modern day. Mr Vula has opened during the year a “Youth Training School,” a further step in his development of youth work within the M.C.Y.M. (Melanesian Christian Youth Movement) which he was instrumental in founding. This lay academy ministers to those who want to be better Christians where they are.

Next year it is hoped to develop a “Student Farmer Scheme” in connection with this Training School, and aid is being sought to procure sets of simple tools which the trainees can use during their training and then take back to the village to use for the betterment of the community. Day



*Rev. Aisake Vula who has a special concern for youth.*

school problems are considerable, and even the advent of better trained teachers does not overcome the problems of lack of equipment and buildings. Nor does it do much to combat the apathy which is beginning to settle over the area. But Mr Vula and his staff know the right medicine for this disease and he sums up his own response in the following words:

“It is a joy to pastor our people in the church — the preaching of the Word, the Sacraments, the building up of devotion and worship, the Bible Classes, and the fellowship of both young and old.”

People under pastoral care:	1,115
Church members:	429
Sunday School scholars:	353

# SIMBO

**SIMBO:** The Eddystone Islands, or "the land of the four villages," as the local people know it, were visited by Dr George Brown in 1902 just after he had placed the pioneer missionary party at Roviana. He was seeking to find a suitable site for the head station. But though these beautiful volcanic islands with their hot springs are very attractive, the turbulent waters which cut them off from neighbouring islands deterred even that hardy sailor. The present Minister is the Rev. Burley Mesepitu, who as a pastor teacher served for four outstanding years in the New Guinea Highlands. Since then he has been trained for the ministry at Rarongo Theological College and is now on probation. Mr Mesepitu faces a different kind of challenge to that of the Highlands. Instead of heathens to be won for Christ, he now has many nominal Christians who want others to live their spiritual life for them. Like Marovo, Simbo has suffered from the drift to the towns. The situation is typified by the fact that few people own their own Bibles, though scriptures are readily available. They are content to let others read the Word of God to them. Against this passivity, Mr Mesepitu and his staff are seeking to fight. They have begun by conducting thorough courses for local preachers, who are the key men and women in the circuit. Under the previous minister, a considerable advance in buildings and property matters was achieved, but the people need to be reminded of their continuing financial responsibilities to the work of the church.

As in so many circuits, one of the brightest spots is the Women's Fellow-

*The Open Door*

ship. With 150 members drawn from the four villages, and under the guidance of Mrs Muriel Mesepitu, the fellowship follows a planned course of Bible Study, visiting the sick, the infirm and those in need, and regular prayer. As in churches all over the world, they do much to aid the finance of the church. Mr Mesepitu's comment on this report would be echoed by his brethren in many places.

"I thank the women for their work and we pray God will continue to bless them and give them more knowledge to continue doing good work."

Another growing point in the circuit is the youth work. The present organiser is Mr Lebbeaus Tutikera, who is the Boys' Brigade Captain also.

Mr Mesepitu is conscious that the foundation of renewal of the spiritual life of the people and a new sense of responsibility will be built only on the Word of God and he is pressing ahead with Bible Study groups and with expository preaching.

People under pastoral care:	677
Church members:	108
Sunday School scholars:	221



*The Church Vella Lavella.*

## RANONGGA and GIZO

**RANONGGA.** The Rev. John Pratt is superintendent of this new circuit, Ranongga. He owes his name and something of his drive and ability to a Frenchman who lived in the days before yesterday on the land where the Helena Goldie Hospital now stands at Munda. But Mr Pratt does not rest on the reputation of his forbears. He himself was a promising pastor teacher who became a tutor at Goldie College under the Rev. A. H. Hall, and was for many years Mr Hall's translation helper. Another recent Rarongo graduate, Mr Pratt has begun a promising ministry on this rugged island which has more than the usual share of problems. Together with the Rev. Igan Lokekale of Choiseul (who also came to the ministry after fine service as a pastor teacher), he is tackling the problem of distance, bad communications, small groups of people, and considerable apathy, with zeal and conviction. He reports the following highlights: 23 young people training as local preachers; permanent church buildings being erected in many villages, accompanied by renewed interest in the faith, and the dying out of old magico-religious practices which have persisted in some places.

People under pastoral care:	1,339
Members:	498
Sunday School scholars:	210

**GIZO.** Like Honiara, Gizo circuit is one of contrasts. In addition to the growing multilingual town, there are three village communities, widely scattered, speaking three distinct languages, each of which belongs to a separate family of languages. Into this polyglot situation has come in 1968, the Rev. and Mrs Lorima Uliqaravau of Fiji. They replace the Rev. and Mrs

Leslie Boseto who have moved to Munda. Mr Uliqaravau's report needs little comment:

"1. Buildings: New Church is still being built by the Gizo people. Every Sunday the present building is crowded with people. Many are beginning to feel that it is their responsibility to do the work of their circuit.

Most of them dedicated their married life to God in order to bring up their children in the Christian way of life from good Christian homes, and many are obedient to our Quarterly Meeting decisions. The spiritual life of the people is gradually growing. Parents bring their children to be baptised. I admire their great generosity.

"2. Various Organisations but are part of His Church:

(a) **Sunday School:** We have five Sunday Schools and eleven teachers in our Circuit. We are using the PICEC\* books.

(b) **M.W.F.** In Gizo circuit there are six groups of M.W.F. consisting of about 200 members. They used to do sewing and cooking — they have got an M.W.F. circuit account.

(c) **Melanesian Youth Movement:** There are three groups consisting of about 80 members. We are concerned for the young people today and give them the Christian teachings so that they will become good citizens in the future."

People under pastoral care:	1257
Members:	350
Sunday School scholars:	300

(\* Pacific Islands Christian Education Curriculum. —Ed.)





*Rev. A. A. Bensley and Mr. Govasa at work on the Bilua New Testament.*

## VELLA LAVELLA

**VELLA LAVELLA.** The year has been dominated in one sense by the cyclone which swept the Western Solomons in October 1967. Nowhere was more havoc created than on Vella Lavella. But if this calamity wrecked many buildings, destroyed plantings and ruined gardens, and thereby set back the finances of the church as well as the community, this is not the whole story of the year.

Under the Rev. Daniel Palavi (of Tonga) and the Rev. Nathan Sipunda (of Choiseul) an international team leads the church. Sister Myra Fraser (New Zealand), Sister Vivien Mamupio (Roviana), Mr and Mrs Kelepi Nabainivalu (Fiji) are other principal members. But at all levels Solomon Islands leadership is beginning to come to the fore. There is a growing maturity and confidence which is quite startling to one who has known these people over the years, and much evidence that foundations have been laid for a fruitful advance in the growth of the church.

Successive Solomon Island deaconesses (Sister Lisa, 1967 and Sister Peggy 1968) have helped to strengthen the work among the women folk. This has also been given a great lift by the fact that Sister Lesley Bowen, the

newly appointed Women's Fellowship Organiser, has made her headquarters on the station at Bilua and has given the whole Island her first thorough coverage. The already strong women's work should now go ahead with new insight and strengthened leadership.

The Vonunu School which has suffered some setbacks in recent years is gaining in strength and adaptability with the increase in the number of qualified staff. As staff becomes available it should go on improving under Sister Myra's wise leadership.

Youth work has gained from the training of a leader at Malmaluan Centre in Rabaul, and Brigade work is growing. The Development of the plantation, which has been retarded by the hurricane, will be resumed under Mr Nabainivalu now he has returned from leave.

Mr Palavi and family are at present on leave in Tonga and when they return towards the end of the year, they will be going to another appointment. But the work that has been done will continue and new threads will be added to the growing pattern.

People under pastoral care:	2564
Members:	595
Sunday School scholars:	438

## ROVIANA

**ROVIANA.** The Rev. Solomon Alu, well-known to many New Zealanders, because of his 1956-7 visit to this country, is the superintendent of the Circuit. The circuit contains within its bounds the head station with its big overseas staff and numerous buildings and the settlement of Lambete which is growing up round the far end of the Munda airfield. Much of the activity of these two places is not really related to the life of the circuit as such, though they cannot be ignored.

The Kokeqolo School has had the services of two English ladies, wives of Government officials during recent years, and the headmaster is Mr Belshazzar Gina, well-known to so many New Zealanders. Mr Gina retired from Government service at the end of 1967 and in his retirement has taken on this job for the church. On the station, also, there is now an active youth club which caters for the young men and women who work in various enterprises round the lagoon. This very important ministry is at present in the hands of Mr and Mrs Harney.

There is great need for the Circuit to see itself as a unit of the church apart from the Head Station which has tended to overshadow it for too long. The development of Roviana Island as the minister's station and circuit centre will help this.

People under pastoral care:	1905
Members:	621
Sunday School Scholars:	314



*Sister Iula Qilanoba, ministerial supply at Mono.*

## MONO

**MONO.** This is the latest piece to be cut from the parent circuit of Roviana.

It consists of the village of Falomai on Mono and the village of Kariki on Fauro, some fifty air miles away, and many hours by boat or canoe, across turbulent seas. In the middle is the migrant community of Laumono where a number of Gilbertese settlers are living. It is a circuit with problems that are only slightly less acute than the problems they faced as a forgotten and far distant part of the Roviana Circuit. Isolation, poverty and the drift to the bright lights are all very real. The appointment of a minister to the circuit will help.

People under pastoral care:	545
Members:	200
Sunday School scholars:	130

## WAGINA

**WAGINA.** To the island of Wagina there came at the beginning of 1963 a work party of about 70 men from the Gilbert Islands. Later when bush had been cleared and temporary shelters erected, their people came in considerable numbers. This was the second move in the lifetime of the adults. In 1938 they had left their homes in the Southern Gilberts and moved to the Phoenix group, and now after more than four years without rain they were leaving those atolls for a different type of country. High islands to a people who have never seen a hill of any sort; thick bush in exchange for the open groves of coconut palms. Only the surrounding sea was the same. The Protestants among them were transferred from the care of the L.M.S. to the Methodist Church. They accepted this change with Christian charity and some degree of enthusiasm. Now they have moved

with their fellow Methodists into a United Church which gathers up other former L.M.S. people from Papua.

The cyclone of last year devastated their villages just as they were beginning to feel themselves properly established. A few months later their one trained teacher, a Solomon Islander seconded to them by the Church which had welcomed them, was found to be suffering from leprosy. Their need is great but their word is not only a call for help, but a cry of certainty that God is still with them.

"We thank God for the work of the Holy Spirit in the hearts of men and women. We expect to continue this work and we ask you to remember us in your prayer."

People under pastoral care:	460
Members:	140
Sunday School scholars:	70



*The Open Door*

## CHOISEUL

**CHOISEUL.** The largest of our circuits, Choiseul, with its distances, its communications problems and its rather conservative outlook, has in fact produced some of the most dynamic leadership in the Solomons today. It is not accident that the Bishop elect, the Rev. Leslie Boseto, and his wife come from that Island. But while the life of the church and community has continued to grow in recent years they have been very handicapped by the absence of an expatriate superintendent minister. Outstanding service has been given by Sister Lucy Money, Sister Beryl Grice and the Melanesian staff, including the Rev. Job Rotoava (Choiseul), Rev. Seru Beraki (Fiji), and the Rev. Luke Pitu (Marovo). But the gap left by the departure of the Rev. D. I. A. McDonald five years ago needs filling if the circuit is to progress at the rate that is desirable.

All the ministers have given fine service, and the appointment of the Rev. Ronald Kevisi (Roviana) as an additional member of the team in 1968 has been a great help. Mr Kevisi specialises in youth work and he has given lift to this important side of our witness. Though he may return to College in 1969 to continue his studies, Miss J. Rotoava and Mr T. Leketo will carry on. Each of them has had some training.

Thirty active M.W.F.'s make women's work one of the strongest features of the life of the church. Sister Lucy, whose outstanding service has been one of the inspirations of the deaconess order in the Solomons, is supported by Sisters Mavis Qopu and Mary Mindo. The extensive educational work comes under the care of Sister Beryl Grice and she

has had the assistance this year of Miss Janet Davidge of New Zealand (V.S.A.), and a fine band of Melanesian teachers. When the designated senior primary school at Goldie College is completed, Sasamungga station is likely to be the site of the next one.

For a generation Choiseul has been a united and happy circuit little touched by the modern world. Now the creasing rapidity and the disintegrative effects are apparent. There is no room for complacency about the state of the life of the circuit, and it is to be hoped that we will soon be able to appoint a minister with experience of the modern world to share in the ministry of the church on this island.

People under pastoral care:	4433
Members:	1834
Sunday School scholars:	815



*Mrs Hazel Boseto who with her husband comes from Choiseul.*



*Ordination in the Solomons*

## *One in Christ*

The Rev. E. C. Leadley reports on a moving moment at Synod 1968.

A Melanesian, a Gilbertese, a United Church congregation in an Anglican Cathedral, the Holy Communion in the Methodist tradition, served from the Anglican altar . . . these were components in an Ordination Service, held during Synod at Honiara, British Solomon Islands.

The Melanesian was a probationer minister, the Rev. Luke Pitu. The Gilbertese was probationer Rev. Tim Tarakabu. Our own Wesley Church was too small for the congregation, and we joyously accepted the offer of the Melanesian Mission friends to use their cathedral.

The congregation of 900 contained a good number of Gilbertese resident in Honiara. Anglican friends, curious about our Ordination procedure, stayed after their own early morning service to share in ours.

The charge was given by the Rev. B. Sides, Chairman of the Bougainville-Buka sub-Region. The candidates

spoke feelingly of their call to the ministry. For Tim it was a particularly strong affirmation of the upholding grace of God, since he lost his wife and a baby through sickness in this present year.

One of the lessons was read by a minister of the cathedral, and the other by the secretary of the Synod, the Rev. P. Garside. A choir of fellow ministers sang, as did a choir of Synod representatives, led by Mr B. Gina.

In the opening stages the service was led by the Rev. L. Boseto, Bishop elect of the Solomon Islands Region of the United Church. It was then taken by the retiring Chairman, the Rev. E. C. Leadley.

It was a unique and moving experience, as the two candidates from different backgrounds, race and culture, knelt together, a symbol of the true unity of the Church, and were ordained to the Ministry of the Word and Sacraments and the spiritual care of the people.

## **Aboriginal Charter Of Rights**

We want hope, not racialism,  
Brotherhood, not ostracism,  
Black advance, not white ascendance:  
Make us equals, not dependants.  
We need help, not exploitation,  
We want freedom, not frustration;  
Not control, but self-reliance,  
Independence, not compliance,  
Not rebuff, but education,  
Self-respect, not resignation.  
Free us from a mean subjection,  
From a bureaucrat Protection.  
Let's forget the old-time slavers:  
Give us fellowship, not favours;  
Encouragement, not prohibitions,  
Homes, not settlements and missions.  
We need love, not overlordship,  
Grip of hand, not whip-hand wardship;  
Opportunity that places  
White and black on equal basis.  
You dishearten, not defend us,  
Circumscribe, who should befriend us.  
Give us welcome, not aversion,  
Give us choice, not cold coercion,  
Status, not discrimination,  
Human rights, not segregation.  
You the law, like Roman Pontius,  
Make us proud, not colour-conscious;  
Give the deal you still deny us,  
Give goodwill, not bigot bias;



*Mrs Walker*

Give ambition, not prevention,  
Confidence, not condescension;  
Give incentive, not restriction,  
Give us Christ, not crucifixion.  
Though baptized and blessed and Bibles  
We are still tabooed and libelled.  
You devout Salvation-sellers,  
Make us neighbours, not fringe-dwellers;  
Make us mates, not poor relations,  
Citizens, not serfs on stations.  
Must we native Old Australians  
In our own land rank as aliens?  
Banish bans and conquer caste,  
Then we'll win our own at last.

This cry from the heart, written by Mrs Kath Walker, Australian Aboriginal poetess, is reprinted by courtesy of Mrs Walker and the Jacaranda Press, from her book "We are going." Its sentiments would be echoed by every developing people, by every racial minority and by every group whose skins are different from their neighbour.

Are not changed attitudes more important than unthinking good works?

EXCITING

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