

The

OPEN DOOR



DECEMBER, 1969

1% AID ?

In these days when there is a great deal of talk about 1 per cent aid and "total development", we sometimes forget that the Church has been involved for a long time in this way before such things became popular. When we talk about "overseas missions" we are really talking about the share we have in the total development of certain emerging nations, a share which is not limited to 1%, but represents more like 27% of our national income. Our money supports skilled people — teachers, nurses, doctors, engineers, business managers, plantation workers and builders. Even our ministers and deaconesses are involved in many aspects of the total development of the people among whom they work. About one fifth of the Department's income goes in direct grants to the general work of the United Church in Papua New Guinea and the Solomon Islands, one ninth is used at the home base for administrative work and communications with the home church, and the rest is spent on staff — the skilled people we send overseas.

Spiritual development is as assential as social, economic and political development. The church has a unique contribution to make because it carries into all these other fields a spiritual dimension.

For at least a few years more we need to maintain our commitment in staff and direct gifts to the United Church at about its present level, until they are firmly on their feet, but to do that we need a growing amount of money because the spending power of money is decreasing everywhere.

—G. G. Carter

"A wide door for effective work has opened."

1 Cor. 16.9 (R.S.V.).

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TAKING STOCK

From its inception six years ago the Methodist Women's Fellowship has been examining and re-examining its policy and purpose with the express intention of keeping the movement relevant to the changing times and the changing needs of those they seek to serve.

In October this year, in accord with the resolution of the 1968 Convention, the M.W.F. held its first National Council Meeting in Lower Hutt, with the theme 'Towards the 70's' and endeavoured to assess the role of women in the Church and the Community and the part they would be called upon to play in the overall programme and witness of the Church, possibly a United Church.

According to the Constitution, the M.W.F. was instituted 'To promote by worship, study and service, the spiritual and social life of its members note the order of priority here; firstly the spiritual and secondly the social. I sometimes wonder if we are sufficiently aware of the spiritual needs of our members; do we minimise them? Is there a tendency to play down the spiritual needs catered for in worship, in favour of the second priority, study, and then avoid our responsibility to equip our members for their final task of service?

There must be few if any women in the Church today who depend solely on a church women's organization for entertainment and social activities. We cannot, nor do we intend to compete with outside societies in the entertainment field, any more than we intend to compete with the Department of Christian Education in their specialised field. The inten-



Mrs N. C. Williams,
President, N.Z. M.W.F

tion of the M.W.F. is rather to extend the thinking of its members so that they may take their full share in the overall activities and witness of the Church while making their own particular contribution in specialized areas and in the community.

This is an age of participation. The day when women's only task in the Church was the preparation of elaborate teas and suppers is fortunately over; but the day when women were told that because of the inauguration of a stewardship programme they would no longer be required to work with their hands, stitching aprons and oven cloths, and baking hundreds of edible delicacies for sale on street stalls was short-lived. Is not this a cause for rejoicing rather than lamentation? I can see no fellowship in the writing out of a cheque; I can find fellowship in a group of people working together for some worthy object.

The great achievements of any organisation are usually reached when small groups of people work together on a worth-while project. We see today in our women's groups the tendency to use the time previously spent in routine meetings as an opportunity to assist the elderly, maimed and less fortunate people in other lands. No fellowship should feel it is failing in its duty because it is not holding large meetings where women spend their time concerned with the mechanics of an organisation or listening to a speaker whose subject may or may not be of interest or importance. The emphasis today should be on using a speaker, rather as a resource person to introduce a topic to be studied in depth, for this is the type of meeting that our younger members are demanding. Our fellowship programmes must be geared, not to the tempo of a vanishing age, but to the ever increasing tempo of the fast approaching '70's'.

To those who are critical of their local women's groups, may I suggest that the with-holding of your talents will improve neither the quality of the meetings nor the service performed. It must be admitted frankly that many women are called upon to render service in the church today for which they feel ill equipped very often, because their better equipped sisters are unwilling to give of their time and talents to the church.

Is a women's movement somewhat redundant in the present church set up? Some would say, yes! but may I suggest that this affirmative answer is often given in ignorance of the tremendous service that our women are rendering to the church through M.W.F. True, there are many who are disappointed that more rapid progress has not been made in the field of co-operation of men and women within the framework of the Church.

In some cases this a fair comment, but in many areas there is evidence of increased activity, especially where projects of missionary interest have been presented.

Women's Fellowship today has a tremendous task if it is fulfil the purpose for which it is inaugurated and it offers opportunity to all age groups to participate in its programmes and activities.

The Aims and Objects of the M.W.F. are broad enough and sufficiently elastic to permit every Methodist woman to make some contribution; we need the professional woman, the social worker, the church cleaner, the floral artist, the intellectual and the tea convener if we are to carry out effectively our task.

If the M.W.F. had at its disposal just a portion of the talents of the entire female membership of the Church, then the umbrella which is already so widely spread could cover more efficiently and effectively the work of the church 'At Home and Abroad'.



Mrs. L. Boseto, President, S.I. M.W.F.

An Encouraging Picture

WOMEN'S FELLOWSHIP AT TEOP

Sister Esther Watson is ending six years of fine service to the Teop people this month. She has been much more than a nurse . . . and in this report on the Womens' Fellowship in the Teop Circuit this is made clear.

Teop Circuit itself has had a series of problems, and in the last ten years has suffered greatly from staff shortages and from the fact that three successive New Zealand ministers have had to leave for health reasons.

The writer is Sister Lesley Bowen, The Women's Fellowship Organiser, who herself served as a nurse in the Teop Circuit in 1963 and helped to lay the foundation on which Sister Esther built.

"I had a trip at the beginning of July up into the Taunita, going from Iaun to Vasupos. No-one thought to

tell me that going that way now that there is no school there was the longest route. It took eight hours and the last two up to the village from the river were grim. It rained for the last half mile and my sleeping bag got wet so I had to sleep on a mat. Oh was it cold! However in spite of all that I enjoyed it and felt that Eunice (the Deaconess) and I were able to do quite a bit with health, lotu, baby care, games and sewing.

They took me a "short way" down to the coast again which meant we didn't have to cross the river so many times though we had two steep hills to climb. The new road goes very close to a high waterfall and as this was early in the day and I was still fresh, we climbed the first spur to get photos. Climbing up the rock face by the side of the falls was very exciting but all this took several hours longer than if I had followed the old route by the river!



Sister Esther at work in her hospital.



Sister Lesley Bowen.

The work of the Women's Fellowship in Teop presents a most encouraging picture. They are doing more on a Circuit level than anywhere else.

Did you know they had a bazaar and raised most of the money for the Medical Moŝor bike Esther uses? Busiana has now given a second one. They have done a great deal with raising money for the new Nahiana hospital block which is an extension of the Don Alley Memorial Hospital. Mattresses made, beds paid for for the Maternity ward — the amazing part of all this is the actual groups are only five years old. When I was here there were four groups under the leadership of the teacher's wife at each Central School, the second year Esther was here she got them to form Women's Fellowship Groups. Now the women are adopting the Rotokas Area (at the far end of the Circuit) by putting into a travelling fund so that Eunice can go up there regularly by M.A.F. plane. My report of the work here looks rather glowing compared with other places but I have stated what

I have seen and heard. I feel the Teop people have learnt to stand on their own feet with all the changes they have had in ministers. Esther said she felt they would come through. It was a case of sinking or swimming and they are doing the latter. With the exception of one village all the villages have new churches even those further away from the station and it is a real joy to see.

A Tribute to the late Misses J. M. and N. Buttle

On September 24th, over 150 women gathered to pay tribute to the late Misses Jessie, Madge and Nora Buttle, daughters of the late Mr and Mrs G. A. Buttle. There is no descendant to carry on their personal name. As far as this family is concerned it is the end of an era. Their name will be remembered in connection with Trinity College to which they gave their old home in Beckham Place (now used as the School for Christian Workers) and with Pitt Street where they placed a window as a memorial to the parents.

This gathering, organised by the Pitt Street Women's Fellowship under the President Mrs W. J. Elliott, gave opportunity to share in honouring the memory of three gracious ladies, by making a contribution to the Overseas Mission Scholarship Fund.

Mrs K. J. Rosser and Mrs R. F. Clement shared some of their memories of these ladies who were so much part of the fellowship of the Church.

As a result of this meeting over \$240 will be handed to the Overseas Missions Scholarship Fund as a Buttle Memorial.

Sister Norma Graves reports . . .

RARONGO COLLEGE



Sister Norma Graves works with both men and women at Rarongo Theological College. She tells us that the College continues to grow with 59 students, 41 of whom are married. Four of these students live out which leaves us with 37 wives and 90 children in residence. The students come from the seven regions of the United Church, plus three from the United Church of the Caroline Islands and there is a wide variation in their educational backgrounds.

"My work with the men is in English and Music with History of Israel in the first year and Pastor groups.

The women must be divided into two groups, so that one group can care for the smaller children while the other is in school. Because of their differing educational backgrounds, I have divided each group into two for the teaching of English. We have some women who have had no schooling at all, and others who have done High school work. Included among them are three trained teachers and one of the College typistes.

For Bible Study and Christian Conduct lectures, I work one group in English and the other in Neo-Melanesian (or Pidgin), a very necessary lingua franca for our women. On Tuesday afternoons the women do sewing, handcrafts and cooking with three wives of lecturers.

The Women's Fellowship meets each Wednesday afternoon, with many varied activities. The W.F. officers are changed several times a year to give as many students' wives as possible experience in the various positions. The lecturers' wives and I are simply members of the Fellowship taking our turns at leading an activity when programmed to do so. The women themselves lead activities too.

The young men students and their wives will be future leaders in the church and prayer is needed that their training and experience gained here in the College will adequately equip them for their important task.

Greetings FROM SYNODS

On behalf of the Synod of our United Church of the Solomon Islands Region, I am sending this letter of greeting to the Mission Board of New Zealand.

All the members of the Synod are happy because we are well aware of the help and the guidance of God and of His Holy Spirit, which has led us to a clear understanding of what we should do as his servant, to serve him in his church.

We are so happy at this time to send our greetings to the Mission Board. We still need the helps and the supports of the Mission Board, needs in money, people like ministers, Sisters and some other needs as you all know. Above all, we need all your prayers, so that God's spirit will lead and guide us to go forward, taking up the yoke which we have carried in our shoulder. Starts from our Bishop and also us all, as servant of Christ. We send our greetings to the Mission Board and to all of you who helped us a lot and also of your prayer.

Yours in Christ,
Lazarus Pania.

"I would like to send you greetings on behalf of the Synod of the Bougainville Sub Region held at Kihili over the past two weeks.

It has been a very interesting and stimulating Synod with a great deal of thoughtful and sensible participation by our Melanesian brothers. Some like Mosusu, Busiana and Kaskas had wise words to guide us. Some like Pauru, Vavitos and Kevon had stirring words to make us think and spur us on. Some didn't say very much but they seemed to be thinking about it all. The Rev. John Taufu spoke a number of times with wise penetration touched with his special much appreciated humour. Of course the New Zealanders spoke too!!! . . . but we didn't do all the directing by any means. I wish you could have been with us to see how the church is growing. Each session began with a rousing hymn in English or pidgin and prayer that wasn't just a perfunctory petition for help but a real heart-cry for guidance. May God bless you all in your work for him,

Yours sincerely
Pamela Beaumont

Our Synod has again resolved to send greetings to you and your Board, and to particularly stress that this should not be any mere formal, routine greeting, but a sincere expression of our love and appreciation for what you are doing. It would appear to us from this distance, that there has been a deepening interest in the work of the Mission over the last couple of years, and we would like to thank you for your part in the stimulation of this interest, and the promotion of the work of mission, in New Zealand.

Originally New Zealand agreed to provide one third of the staff in the Highlands. It's interesting to note that, at the moment, of the twenty Europeans here either on the staff or as volunteers, nine are New Zealanders, eleven are Australians. And if you include Ron Reeson with the New Zealanders, seeing he's supported from there, it means half and half. This is indeed a marvellous achievement by the N.Z. Church.

I send you and your Board greetings from the Highlands, in the name of our Lord, Jesus Christ.

—A. G. Smith, Bishop.

A Highlands Gathering

It was a great Highlands gathering — but there were no bagpipes, kilts or tartans! However there was a Chieftain — Bishop A. G. Smith. And there were the clans — different circuits from the Highlands Region.

As Bishop Smith opened the second Annual Synod of the Highlands Region of the United Church, he explained that the word "synod" meant "a gathering together on the way." We had gathered in Mendi for our annual review and planning of the work in the Highlands. Thus it truly was a Highlands gathering.

Ability to speak Scottish was no help at this gathering because three languages were used — English, Mendi and Huli. Two good interpreters helped explain the subtle intricacies of the various reports, motions and amendments. This did tend to make proceedings rather slow at times, but was absolutely necessary if Synod was to be meaningful to everyone.

The gathering had its unusual moments. The following were observed —

- a Highlander drinking his tea out of the saucer.
- a 5ft man making his debut in

European clothes which had been given him by his 6ft New Britain pastor.

- two pairs of shorts being worn together.
- the same shirt and pants being worn for the nine consecutive days of Synod.

However, despite the fact that some of the Highlanders are unskilled in the ways of the European, in other ways they are very skilled, particularly in their ability to speak their mind and make decisions in the life of the church. In fact the balance of power at Synod was in the hands of the local Highlanders. They comprised over half the representatives and many of them made strong and helpful contributions in discussions. When the question of ordained women ministers was considered the Highlanders showed their disapproval by outvoting the rest of Synod!

The three main areas which dominated our concern were the pastoral, educational and medical.

Reports from circuits on the **pastoral** work indicated an increase of 700 in our membership since last Synod. Coupled with this we were glad to notice that our number of



Highlands Christians.

ministers had increased from 7 to 11. However with a total membership of over 12,000 this is hardly scratching the surface when compared to Australian or New Zealand standards.

Our locally trained pastors from St. Paul's College, Mendi, are on the whole doing an excellent work. But their background and training are limited. We are asking for at least three new ministers next year.

The **educational** side of our work caused much rejoicing. Last Synod saw us faced with the possible closure of schools. However the arrival of sufficient and well trained teachers has seen a general improvement and growth in all our schools.

Nevertheless we were greatly concerned again to notice that only 20% of children in our area are able to attend school. We are asking for at least eight new teachers next year to maintain existing schools and open some new ones.

The **medical** work in all centres continues to expand. The newer centres reported greater willingness by the people to come earlier for treatment rather than waiting until the sickness was well advanced.

The retirement of two of our overseas nurses, including that of Sister Helen Young who has completed 12 years in the Highlands, places a great strain on our medical team. Coupled with this is the fact that there are still areas in our Region without adequate medical care, particularly in the sphere of maternal and child health. We are asking for at least three new nurses next year.

The **Conversation on the Work of God** led by the Rev. David Kitchingman was a thought provoking time. The word "more" characterised the emphasis he gave, a summary of which follows.



All dressed up!

- **more courage** was needed by the church to change and experiment, and even to admit mistakes in the past.
- **more communication** with the local people was needed. A discussion followed regarding the need to learn the language, be it the local one or Pidgin English. Synod later initiated a programme to help staff grapple more realistically with the big task of learning another language.
- **more control by Highlanders.** It is their church. They must learn to run it.
- **more thought about Government, community and world** — a much needed emphasis for Highlanders whose "world view" is so limited.
- **more challenge**, especially to those who have slipped back in the faith.
- **more of Christ**, in our message and lives.

The gathering of the clans at the Highlands Synod was marked by a remarkable **unity** of will and purpose. We had gathered to find and do the will of God. Many decisions were hard to make, but as we journeyed along the road, Christ met with us, even though at times we may not have recognised Him. It was a great Highlands gathering.

—Rev. Ron Reeson

WHO IS HE IN



*Mothers with their babes had gathered,
Helping to prepare
The scene of the Nativity
As Christmas time drew near
"What think you that He looked like?"
One woman asked the rest,
"The Christ — Child who we worship
nestled to Mary's breast."*

*"His eyes were dark and His skin was brown,"
Said an Asian mother as she looked down
to her baby sleeping, all sweet and sound.*

*"I believe that His skin was fair,
And soft and golden His silken hair,
And his eyes were blue as the summer sky"
Said the European with her baby by.*

*"I think that his eyes were almond shaped,
And His skin was olive, and that his hands
Were like the cherry blossom laced".
Said a mother from Japan.*

*"Would He not have a head of hair
Like the raven's wing in the sunlight clear,
And eyes of the blues and of the greens
Of the lakes of Ireland, and the creams
And pinks of sunsets in His skin?"
Said an Irish mother with her kin.*

*"I think that His skin was pale gold
And His eyes were deep and soft and bold,
And His hands could grasp and tightly hold
His father's hand, and that He told
Of riches better far than gold
In His mother's heart and a secret fold"
Said a mother of mixed race, as she lulled her little babe to sleep.*

YONDER STALL?

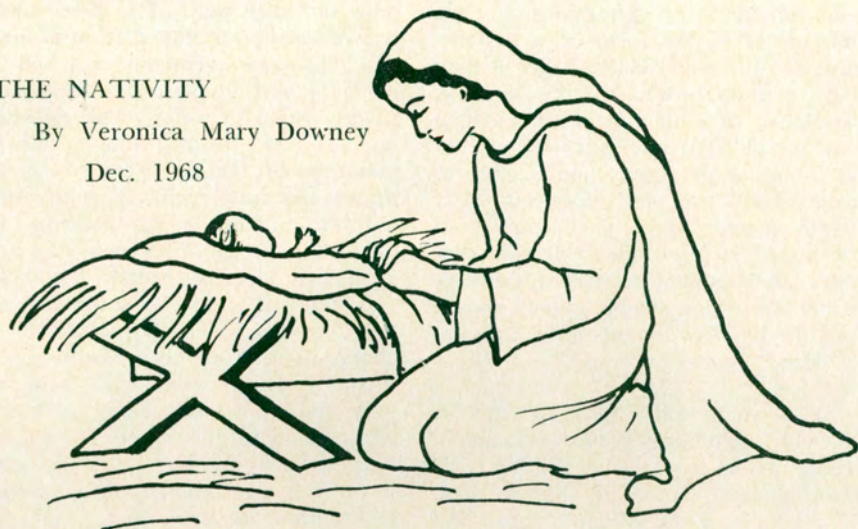
*And every mother laid down her task
To watch her comfort and to ask
If the baby who cried was quite serene
Before they resumed the Nativity scene.*

*Then at last, their work complete,
The mothers with their babies sweet,
Went on their varied ways to home,
And in the evening, each alone
They pondered all they said that day
And in each heart remembered they
Such words they hardly understood,
Yet each one knew that it was good.*

THE NATIVITY

By Veronica Mary Downey

Dec. 1968



WATER

WATER

WATER

How many times today have you turned on the tap, and a supply . . . a never ending supply . . . of clear, clean water has flowed forth? We do this so often we don't even stop to think about it, though we may complain at the inconvenience when the Water Board turns off the supply for a few hours.

We who live in this land of luxury, where we can afford to grumble about the rain, have to stretch our imagination to understand what life is like in places like the Dharapuram area of India. Water for these people is not laid on in their homes . . . it has to be carried from the well. There is no scientific purification . . . the well is open, which means contamination, germs . . . and no water in the dry season.

There is a modern miracle which can change this situation . . . the miracle takes the form of a remarkable self-propelled Halco Tiger drilling rig, manufactured by the Halifax Tool Co. of England. This machine can travel from one place to another at 20 miles per hour, and is able to drill a hole of 4½" diameter to a depth of over 200ft. If the right kind of pump is fitted the well will produce an adequate supply of drinking water for village people, which should not go dry nor be open to contamination.

You may well ask, 'If this is possible, why hasn't every village in India made use of the drilling rig?' The answer? Some-one has to pay. The people in the villages cannot find



£100 for a 100ft well. Brian Smith reports from Dharapuram that when they were offered the use of one of these rigs they jumped at the chance and planned 60 wells during 1968 if funds were forthcoming from relief agencies in Europe . . . but the target had to be reduced to 20 wells.

He goes on 'The Methodist Relief Fund was the first body to offer help at the rate of £100 per well. The fourth day of January saw the beginning of drilling in a village where a small community of Christians had been denied access to the village's only drinking well. The first water was reached after only 27ft. of drilling and the well eventually reached a depth of 84ft, giving a fine supply of slightly brackish water. The rig went on to two Hindu villages where hundreds of families were trying to draw water from deep wells with nothing but puddles in the bottom. In fact, one of them, 72ft deep, had not a single drop in the bottom. In these two cases the spot to drill was selected by the American missionary in charge of the rig who is also a water diviner. These two wells went to 90ft and 103ft and have produced a good flow of fine water. The fourth hole, drilled close by a dried-up well in a Roman Catholic village settlement, does not seem to be quite so



Thirsty People.

prolific but will probably prove adequate to the people's needs. The fifth bore went to 205ft in a Christian village but didn't throw up anything more promising than a few balls of damp clay. Our water diviner is still convinced that there is water — down there somewhere!

'Eight wells are now to be dug in the Karur area . . . if the money is forthcoming.

'If the reader is convinced that the first £600 is being wisely spent, I ask him to consider helping with the next £800. I am doing this work in consultation not only with our C.S.I. village pastors, but also with the local Roman Catholic priests and the village development officials.'

Water is a world-wide problem.

There is either too much or too little in most places. India is the main area of water-shortage, but in a country like Haiti, too, it is a major problem. In many areas, water borne diseases such as cholera, typhoid and dysentery are leading causes of illness and death. There is a close relationship between the availability of water and the community's economic growth: no lasting developments are possible without safe and adequate water supplies. The Church is helping to tackle this problem . . . so much more could be done . . . the machines are there . . . the need is there . . . and the money? That depends on you.



He needs water to fill his bowls.

Churches' Role Changing Rapidly In Bougainville

With the increase in industry, tourism and growing townships in Bougainville, the church leaders are becoming more aware of the need to analyse their own faith and that of their people. At this year's synod (which was held at Kihili) there was much discussion on social questions. These included mine workers whose duties required Sunday work, ships arriving for cargo at Lotu time and the developing habit of people going to gardens on a Sunday for food. Young people returning to the quiet village life after attending city schools or employment have upset older people by their attitudes, and have caused social friction between parents and children.

Discussions and studies based on Professor Tippett's book, "Solomon Islands Christianity", stimulated leaders to think over the whole problem of social and religious attitudes. This is evident in the opinions passed and the questions asked by indigenous members of the synod. They will be taking their thoughts back to village level for discussion.

In their reports on the spiritual state of their circuits all expressed concern that in the homes and villages there was an apathetic attitude to the Christian faith, and that very few people really understood what it means to be a Christian. One man stated that his people mixed heathen practices with Christian worship. He said that the people still believed in spirits existing in water and stones. These people also believe that their sicknesses are due to them breaking the commandments of the spirits. In this particular area there is a high incidence of yaws and a high maternal and infant death rate.

Although Mr. Tippett's book criticises the paternalistic outlook of missionaries of the past, the general opinion of the people is that it would be worthwhile if Mr. Tippett paid another visit. He would see that many changes have taken place between the writing and release of his book. Solomon Islanders are now working efficiently in positions once held only by Europeans. The bishop's position is held by Rev. Leslie Boseto of Choiseul, who is loved and respected by all, including overseas workers. New overseas ministers are now working under Solomon Island circuit superintendants. All agreed that as yet there was no indigenous person capable of taking over accountancy or business management at regional level, but there are young men acquiring this knowledge too. Volunteers from overseas are also working alongside, and under Melanesians.

—by G. F. Larkin



Theirs is the future.



Translation of the Bible into the language of the people gives them a weapon to fight evil.

★ *Do you depend on* ★
“The Stars” ★ *to predict*
★ *your future?* ★

Missionary Work is not always a story of success and conversions and any church whether here in New Zealand or in a new area must face up to the fact that the power of evil is ever present. Sister Pamela in her report from Nagovisi area of Bougainville

Magic and Sorcery:

There is much of this practised here and someone told me yesterday, “Many very strong demons are walking about at present.” There have been many deaths from this ‘flu but the people don’t count it all as the result of the flu. The people have very strong beliefs about all kinds of spirits living hereabouts. We have entered Satan’s territory and it will not be easy to help the people to be free from these crippling fears, but it is possible through Jesus Christ.

Aaron Orowa, catechist and councillor, has cleaned the bush from round a stone near his village where a spirit is said to live. He cleaned off all the moss and has had lotu there, even sleeping close by to prove that Christ is stronger than the spirit . . . but the people cover their faces as they go past, now that it is so exposed. Many were angry about it. Things like this can not be done lightly. We need to walk closely beside Jesus and to be strong in His strength through prayer for these exploits. We must do it though. Christ can’t share the Nagovisi people’s hearts and ground with demons. Help with this can best be given by their own folk like Orowa but all of us need to help such as him with fervent prayer.

—P. V. Beaumont

INDUCTION AT PANGUNA

It is a far cry from Elizabeth in South Australia to the remote Panguna Valley 2,000ft up in the mountains of Bougainville where on Sunday morning 14th September, I was inducted as resident minister of the United Church.

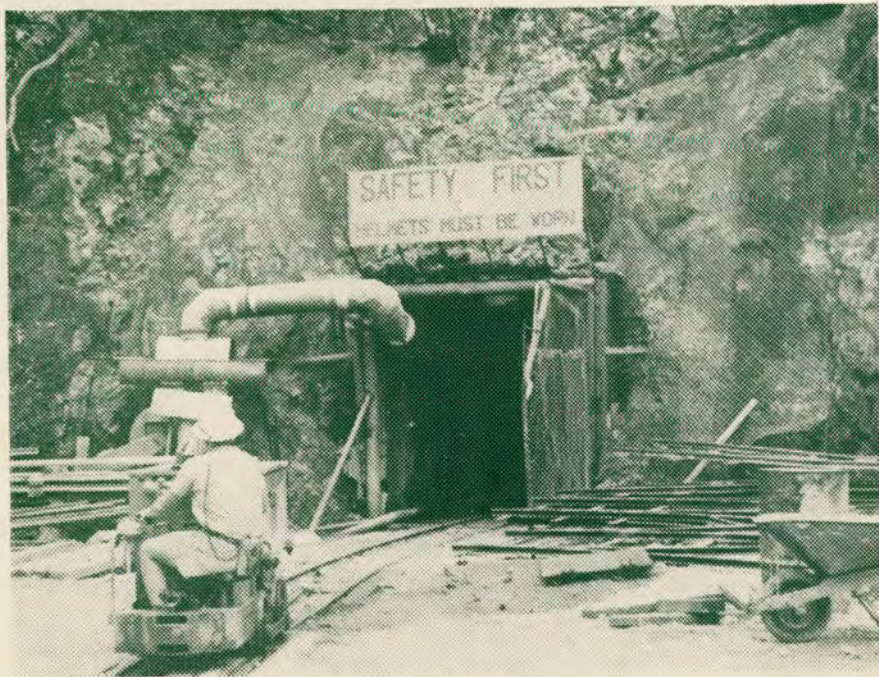
The service, simple, yet dignified and impressive was conducted by assistant Bishop Brian Sides (who also gave the charge to the minister) in a large open-sided recreational hall to the accompaniment of several giant active earth removal machines and other subsidiary noises. It was fascinating to sit there sharing in an act of worship while immediately around people were engaged in all the feverish activity that one would expect in a mining town. It was thrilling to realise that the church

was really involved in the hopes, ambitions and fears of all those who are caught up in this great project.

I was pleased that the Rev. N. Cocks, Secretary in Australia of the Congregational Council for World Mission, was able to be present and also Father Weimas of a near-by Roman Catholic Mission, who expressed good wishes and affirmed a willingness to co-operate with the United Church in meeting the needs of the people.

Mr C. Bishop, area manager at Panguna, in a thoughtful and helpful speech, indicated that the Company would do all that was possible to help that Church take its place in the life of the community.

The charge to the congregation was delivered by Rev. Misake Tarurava,



A mine entrance, Panguna.

superintendent minister of the Kieta Circuit, and choirs from Kieta and Panguna contributed musical items. The attendance was good and included some Europeans, one of whom was Mr D. Vernon, Assistant General manager of Bougainville Copper Pty Limited, who was visiting from Melbourne.

A few days before the Induction service two consultations were held — the first was intended to be a Joint Church one, with Roman Catholic, Anglican, Lutheran and United Church representatives present to talk about the possibility of a team of ministers working together in the developing areas. Unfortunately, owing to other engagements the Anglicans and Lutherans were not able to be present, but there was some compensation in the fact that the Roman Catholic and United Church representatives reached a fair measure of understanding and agreement about such things as Industrial Chaplaincy work, team ministries and an ecumenical building for Church services. It was decided to form an Inter-Church Council where there would be opportunities at regular intervals to consider the work of the Church in the whole Kieta area.

The second consultation was between C.R.A. management and Roman Catholic and United Church representatives and was concerned with defining of aims and objectives. The Company favoured a team ministry approach with one building in the new mining town of Panguna to be used for all Church services. It was mentioned that the Company was in the process of building two rooms which could soon be used by the Churches for counselling purposes.

As an Industrial Chaplain I was given the privilege of free access by the Company to all the various parts of the plant, on the understanding

of course that I have due regard to the importance of maintaining production schedules. This was a generous gesture and much appreciated for I feel it will help me tremendously in the days that are ahead. This consultation was extremely valuable and helped considerably to clarify certain issues affecting both the Company and the Churches.

It is early days for me to be making comments about Panguna but I would like to conclude by quoting some words of Peter Robinson which appeared in the Australian Financial Review in July this year.

“The very size of the project means that within the economic context of Papua-New Guinea it will wrench almost every aspect of the Territory's present way of life into new patterns.”

Rev. Norman Battersby
Panguna, September, 1969



Simeon Jina, a scholarship holder, training in engineering in Christchurch. The Men's Fellowship is raising money for a workshop and tools to aid him in his work in Bougainville.

Some of Our Friends . . .

Sister Lyn Sadler arrived in New Zealand on Nov. 6th for a short furlough. Sister Lyn is doing a fine job at Goldie College, Munda.

Gregory Pattinson who has been to Australia with his mother for treatment has now recovered and the family is reunited.

Mr. and Mrs. Chris Nagel from Otorohanga leave this month for the United Church where Chris will be doing plantation work after some training with one of the other plantation managers.



Mr. & Mrs. Chris Nagel.



Mr. & Mrs. G. T. Dey

Miss Christine Lowe who had to return to N.Z. because of her mother's illness when she had only served part of her year under the Order of St. Stephen, is to return to the Highlands early next year for a further period. Christine did good work while she was over there and the Bishop writes that they are very pleased to have her back.

Rev. Fred and Mrs. Baker have been in Mendi for almost a year now, where Fred is stationed at the south end of the circuit (which has about 46 preaching places!). They are finding life very interesting and rewarding. Also in the Highlands for almost a year are the **Bennetts, Don and Gwenda** with their family of four where Don is a teacher at Tari. Gwenda also teaches, so they are fully occupied and finding rich rewards in service.

Leaving Kekesu at the end of this year after doing a year under the Order of St. Stephen, is **Diane Bellamy**. Diane is a nurse but has been doing a grand job as head teacher for the circuit. They will be sorry to lose her.



Sister Lyn Sadler.



Rev. Fred Baker.

From India **Bernice Birch** writes that she is settling in well, beginning to get used to the place, and is well and very happy there.

The Reverend J. Norman Battersby was born and educated in Cheshire, England. From serving in all departments of the Reddish Congregational Church he felt the call to full time ministry. Instead of entering College he worked under an "able and highly respected woman minister" who undertook the major task of guiding him in his theological studies in a church set in the heart of a cosmopolitan area adjacent to a large sea port. Here he met many social problems and racial strife as well as trouble between militant pro-catholic and pro-protestant groups in the large Irish population. When his theological studies were complete and he was ordained, Mr. Battersby became minister in an industrial setting with two independent congregations a mile or so apart with a duplication of meetings and committees — two lots of everything. This was a busy life, but satisfying because of the great opportunities for the exercise of pastoral care among the people.

In 1957 he heard of the need for ministers in Australia and offered for service through the Commonwealth Missionary Society, and later accepted a call to a Congregational Church in Tasmania. Here he took an active interest in Union affairs and twice served as chairman of the Union. In 1962 Mr. Battersby was given leave of absence for 12 months in order to serve the L.M.S. as a temporary district minister at Daru in the Western District of Papua. In 1964 he found himself working closely with Presbyterian and Methodist ministers in a new city of Elizabeth in South Australia where he was able to do some research work among migrants and their problems. Catholic and Protestant churches combined to provide a centre to help migrants and establish a lay-training centre, and recently this has been recognised by the Federal Government for the work it is doing.

Mr. Battersby also became interested in industrial chaplaincy work and trained to specialise in this work, which led him ultimately to his new, exciting appointment with the United Church in Papua New Guinea and the Solomon Islands in Bougainville. Mr. Battersby is married with two sons.

A Week-end In June

We left Mendi by landrover about 4.30 a.m. Saturday and arrived at the head-station in the Lai Valley, Kip, after 7 a.m. After unloading and breakfast with the Tongan family who began work at Kip this year we were off again taking Tava, the Tongan minister with us. The next three miles took us to the end of the road and took just over an hour! Here we left the landrover and started walking. Our destination was Imalhome, about 7,000ft above sea level in the remote north west of the lovely Lai Valley. The walk took us about 5 hours including a stop for lunch.

The walk was quite steep in places and the scenery so beautiful at each mountain top it was worth getting winded in the effort to get to the top. We had boys carrying our sleeping bags etc. and this was a great help.

We crossed the Lai river over a wonderfully constructed vine bridge and later another swift river over a very rickety vine bridge which had most of its supports rotted away. It didn't look as if it would support the weight of a kitten, let alone a person. Tava was even more scared than me I think, but then he was heavier too!

When we reached Yagari's house and Pastor Station at Imalhome about 3 p.m. he had not arrived home so we were quite content to lie on the grass by his house and revive, sucking sticks of sugar cane someone gave us. I enjoyed it for the first time!

Yagari who was one of the first graduates from St. Paul's (Pastor Training) College eventually arrived and we were given a room in his house. This house has woven bamboo walls and a grass roof and our room had neat pandanas mats on the woven bamboo floor. These houses are a great improvement on the local Highland house.

Yagari and his wife gave us a very welcome meal of cabbage, sweet potato, rice, tinned fish and a huge mug of tea with a canna-leaf flavour! Their baby girl had bronchitis and I was glad to be able to give them some advice and medicine. By 8 p.m. after a talk by the fire we went to bed and slept well despite the hard floor.

Sunday morning I woke with stiff muscles and Graham wasn't a great deal better as we hadn't had much exercise during our furlough. After breakfast we set off with a crowd of excited people to walk to Waep for a Baptism service for 48 people, while Tava left for a place called Mariste to open a new Church building. The walk to Waep seemed to go down very steeply, then up and up and up and I discovered muscles I didn't know I had in my legs were working overtime. David, bursting with energy was always about two chains in front of me, but I was feeling a bit the worse for wear by the time we reached the top of the ridge. The view from there was magnificent.

The pastor at Waep is Posu, a Mendi boy and also ex St. Paul's college in his first year as a pastor.

His wife provided hot water for us to wash and after several drinks of water we felt much better.

Graham and Posu led the Service which began at 11 a.m. in the open air because the Church building was far too small for this occasion. Graham wore his white Bishop's gown and purple stole. The weather was perfect, and the faces of those who were baptised later in the Service seemed expectant and serious. The words of the Service were obviously full of meaning for them. We all knelt together for Communion on the grassy slope, which concluded a very wonderful time of worship and witness.

A great feast of pigs, chooks and vegetables had been prepared native style in stone ovens under the ground. As Graham had to go on to Mariste for the Church opening and the feast was not quite ready, Posu took us into his home again and served us with pig liver stew and rice. A real treat I'm told! It certainly smelt good, but I couldn't seem to eat much. Graham left us then for a difficult 2½ hour walk


to Mariste and David and I said goodbye and made our way back to Imalhome. As there was no hurry this time I thoroughly enjoyed the walk and the beauty of the rain forest country.

The Church opening at Mariste was an impressive service. The pastor there is also ex St. Paul's College — Idiate — who obviously has the people "with him". Graham and Tava arrived back at Imalhome on Monday just before midday and after food, drinks and farewells we set off for home as quickly as we could. This time there was more downhill than up and the track was still fairly dry, nevertheless we were glad to see the old landrover again. Although the road was very bad we arrived safely home at Mendi at 8.30 p.m.

They had been three days packed full of meaning and new experiences and we were thankful that we were able to share with these people something of the growth of their Church.

Yvonne Smith,
MENDI.





*"The WORD became flesh and dwelt among us,
full of grace and truth."*

May Love,
Joy and Peace
be with you
This Christmas-tide

from:

The Rev. G. G. Carter (General Secretary)
and Mrs. Carter, Mr. G. S. Gapper (Treasurer),
and the staff at the office of the
Overseas Missions Department.