

# THE OPEN DOOR



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"A wide door for effective work has opened."

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

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### *Denver, Colo. (UMI)*

New officers of the World Federation of Methodist Women are (left to right): Mrs. Ann Marie Collin, Vastervas, Sweden, a teacher, treasurer; Mrs. Alvin B. Pfeiffer, Aurora, Ill., president; Dr. Faith Rolston, principal of Lal Bagh Intermediate College, Lucknow, India, vice-president; and Miss Jean Skuse, Sydney, Australia, a staff member of the Australian Council of Churches, secretary.

The President of the New Zealand Methodist Women's Fellowship, MRS. VERA DOWIE, reports on her attendance at the gathering of the World Federation of Methodist Women:

# World Assembly of Methodist Women

The opportunity to spend five days in close fellowship with women from all parts of the world, does not come the way of many of us. It is an experience to be cherished.

I set off from Auckland with a vague feeling the back of my mind that in going to a world event such as this, I would perhaps receive a terrific spiritual uplift. Friends said to me before I left, "You will never be the same when you return." And so I looked for some 'measure of grace' to fall upon my shoulders on each of the seventeen days I spent in the last frontier of the west, the lovely city of Denver, Colorado.

Well, it was rather a foolish thought, such expressions of understanding don't happen in this way. The grace I received came in the sharing of meals, the give and take of conversation; in fun, those happy incidents which bubble up; in serious discussions when women spoke of concerns and problems of home and family, church or country.

The World Federation of Methodist Women is really quite something to be affiliated to. The membership of over seven million women is drawn from sixty nations, fifty-two being represented at the assembly. Many of the units were United Church Societies, and we learned

that quite a number of the countries present were at this time, in conversation with other Protestant causes planning for union.

We were kept very busy during the time we were in session, the programme of Bible Study, "The relevance of the Bible in today's World", and in the commissions on "Christian women in a Changing World" which was taken in four areas of study,

"Implications of the Social Gospel",  
"Evangelism",

"Christian Unity",

"Women as Persons",

business sessions for reports and the election of officers filled our time.



Mrs. V. Dowie

Dr. Ocampo (Phillipines) immediate past president, was an able chairwoman, she was assisted by Mrs. Cooper from Liberia, past vice-president. The keynote speakers were all professionals in their chosen subjects. Dr. Hockin from Canada introduced the Bibel study. Mrs. Ocera (Phillipines) gave the lead in the thinking on "Evangelism". Miss Brigalia Bam (South Africa) and Miss Pauline Webb (G.B.) spoke on women as persons. Miss Bam pleaded for the women of the third world and the need for opportunity and community affairs. Miss Webb stressed the need for co-operation with men, in the work of both Church and Society.

The Assembly discussed problems of poverty, racial prejudice and discrimination around the world, and had to admit that such attitudes were linked with possible outbreaks of war. Strong protests were voiced against war and the brutalization of life, and early in the Assembly a cabled greeting was sent to Mrs. Indira Gandhi supporting and commending her for her courageous stand against war.

Every speaker presented a challenge to the Assembly. We were urged to attack all forms of poverty and deprivation, and we learned the causes and reasons of much of the world's unhappiness. We agreed it is necessary to go beyond a definition of the problems, to analyse and attack root causes, including the inequitable distribution and control of wealth.

Sound family planning programmes in which women would have a major role, were endorsed, member units being urged to insist that the voices of women be heard when Government policy is being formed in this area. One of our young Methodist

women, Mrs. Ang Kim Kiat, is spearheading a family planning programme in Singapore.

We found ourselves divided on the topic of Youth Culture. All spoke of concerns about crime, the use of drugs, restlessness and the rejection of available employment. We admitted youth's criticism of adults is often justified, and felt the need to open up channels of communication with youth, in areas in which we women could identify.

Throughout studies, discussions and plenary sessions, women spoke out strongly on matters of discrimination. In all life discrimination is experienced, legally, in church policy and practice, even against ourselves and each other. We believe until all women are free we will not find the new humanity which we seek.

These are some of the areas discussed at the Assembly. During the next five years the Federation will ask units to work through some of the recommendations which came from the four dimensions of the commissions.

i.e. — To seek new ways of combating the visible lack of interest in the church today — perhaps find new ways to revitalize our faith.

— To hold joint seminars of men and women to discuss matters affecting the status of women in terms of the family as a unit, the church, and the local, national and international community.

— To carry out some survey or research of working and living conditions of single, married, widowed, divorced and retired women, and learn how these conditions affect their total life.

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The Assembly also afforded us the time to gather into area caucuses and

receive reports. All units of our Australasian Area were represented. We had Mrs. Pederick, Mrs. Nash and Mrs. Latham from Australia. Mrs. Leti and Mrs. Apelu from Samoa, Mrs. Drew from Fiji, Mrs. Fonua from Tonga, Mrs. Dudley, Mrs. Baber, Mrs. Laws (observer), and myself from New Zealand. Wouldn't it have been exciting to have had a delegate from Te Roopu Wahine, and maybe an observer from the U.C.P.N.G.S.I.?

Mrs. Nash from Brisbane is our Area President, and we will be hearing from her soon I am sure, regarding plans for an Australasian Federation Seminar.

Nominations for world officers come from areas, but the Executive makes the final choice. Mrs. Pfeiffer, President for this quinquennium, is from North America, and has been active in the Federation for more than a decade. Dr. Faith Ralston, vice-president, is Principal of a girls' college in Lucknow, India; secretary, Miss Jean Skuse, is from Sydney,

and the treasurer, Mrs. Ann Collin, from Sweden.

And so it was, from the colourful opening service featuring national dress and handsome banners made by the units of all continents to the solemn installation service which closed the assembly, that these womens' thoughts were upon the world, and their relationships to the world as Christians. Such deep sharing in thought of women from so many cultures and countries was the highlight of the entire Assembly that we came home strong in the conviction that as Methodists we have no reason to be separated from other Christians, and we pray that the Federation will become a channel to deepen our ecumenical commitment, not a stumbling block to Christian unity . . . .

Perhaps I have changed -- I have grown more sure than ever that Christian women can become the means for change, a change so necessary if mankind is to be saved through, and for Christ!!



# Christian Education in the U.C.P.N.G.S.I.

(Extracts from the Annual Report)

## Christian Education In Schools

The programme for the Agreed Syllabus for Christian Education in Primary Schools has been worked out so that 1973 will see its completion.

This Department is closely linked with this work. The Malmaluan Office continues to work hard on the production of lessons in their duplicated form and is the main office for correspondence and materials related to the Syllabus. Miss Adele Preston of the Malmaluan staff is employed by the Education Department as Assistant Editor to reduce the materials to Card form.

It is planned that all lessons for Standards 1 to 6 will be in this form by the end of August. All lessons (except some Standard 3) are written,

and most are edited. The plan is to use all these lessons in twenty selected pilot schools in 1972, then they will be revised and printed by mid 1973. A co-ordinator will be appointed to carry on this work in 1972 as the Editors cease their function.

## Girls' Brigade

During 1971, the Girls' Brigade organisation in Papua New Guinea and Solomon Islands, continued to grow in strength and interest, having benefited from the leadership of Mrs. J. E. Mavor, the Pacific Fellowship Representative. Mrs. Mavor left at the end of 1970 and Miss Susana Karava of Malmaluan Training Centre Staff became the new Pacific Fellowship Representative. There are more and more new Companies being formed by Churches as well as by



A Village Girls' Brigade Company near Rabaul.

the United Church. This report covers the United Church Companies.

At the end of 1971, there will be thirty Brigade Instructors active in Regions, training leaders in Girls' Brigade. Christian Education workers trained at Malmaluan Training Centre as Brigade Instructors. We believe that the advantages are apparent already.

There are now twenty Companies in the New Guinea Islands Region. A regular Officers' Training Course is functioning at Kabakada under the supervision of Miss Val Brown, the Brigadier Organiser for New Guinea Islands Region, who has also had a very successful week of Girls' Brigade Leaders Course at New Ireland.

In the Urban Region, there are six Companies progressing. Five of these are in Port Moresby and they include a new Company formed at Boroko United Church. A very active new Company has been formed at Lae United Church, and eighty girls are enrolled. There were two Girls' Brigade Camps and an Officers' Course held in Port Moresby by two Training Officers from Australia and Miss Susana Karava. One of them was Mrs. D. Carrick, the Pacific Girls' Brigade Secretary from Sydney. Mrs. Carrick and Miss Karava later visited Companies in Port Moresby, Goroka, Lae and Rabaul.

In the Papuan Islands Region, there are now at least five Companies established by the Brigade Instructors.

In the Solomon Islands Region, Mrs. Kent, a Volunteer, continues to help as an Organiser. There are also some very active Brigade Instructors.

The Bougainville Region has a need for a Brigade Organiser. The Companies are progressing well.

*The Open Door*



### **Boys' Brigade**

With previous Boys' Brigade experience in New Zealand, Mr. Leadley has embarked this year upon an Officers' Training Course aimed at preparing the Christian Education Workers to initiate planning for and operation of Boys' Brigade Companies when they move out into the Regions. At Malmaluan there is a course in theory and practical for all men.

Mr. Brian England, Boys' Brigade Organiser for Papua and New Guinea, travels throughout the Territory during the year and has been successful in training adequate leadership in the Sepik and Highlands areas. In these areas there has been an upsurge of interest in Boys' Brigade and the policy is to consolidate indigenous leadership before commencing company work. Many of the younger Evangelical Churches are now keenly involved in promoting the Boys' Brigade Movement.

The newly-revised badge regulations are being implemented through-

out the Territory and bear much more resemblance to local needs than previous systems. It should be remembered that uniforms, in the early stages of company life, may be very simple with minimal expenditure required.

In Rabaul, December 30th, 1971 to January 26th, 1972, there is to be held the Fourth Pan Australian Boys' Brigade Camp in conjunction with a Part Two Officers' Training Course at Malmaluan under the organisation of Mr. England. Boys and Officers from Australia and New Zealand, the Territory and British Solomon Islands, South East Asia and England will attend for an excellent and varied programme.

### Camping

The camping programme continues to be an effective way of reaching out to people of all ages. It is pleasing to note that in several Regions, Directors and Christian Education Workers are providing camping

opportunities for children, young people and adults. As the Department continues to provide study booklets and other resources for camps it is hoped that increasing numbers of our people will be able to experience the fellowship and sense of personal growth which is the aim of the camping programme.

At Malmaluan, camps continue to be a source of practical experience in leadership for Christian Education Workers in training, as well as of great enjoyment and faith renewal for the campers. Children attended the May and August camps, youth leaders the training weekends, and adults the Pentecost and Week of Training camps.

### M.C.Y.M. and Torchbearers

The "Programme Booklet" will be finished by the end of the year. Orders for the Handbook used in M.C.Y.M. and Torchbearers have been received from all of the Regions. As was done last year, there is a





training week in M.C.Y.M. strategy run by Malmaluan students for interested teacher trainees at Gaulim.

### **Women's Fellowship**

This Department continues to give help to Women's Fellowships by supplying some material and through Courses. Programmes are printed in *The Helper* and some extra material in English and Pidgin are available from Malmaluan Training Centre.

The Mainland and Urban Regions held their combined Biennial Conference this year in Port Moresby.

### **Christian Education Workers**

The aim of the Christian Education Worker course at Malmaluan is to train young men and women to take increasing responsibility for the many avenues of child, youth and adult Christian Education work. They are concerned not only with planning, organising and executing programmes, but also training leaders, initiating new groups, developing new ideas and evaluating the effectiveness of his work and his role. He works

closely with pastor, minister and Regional Christian Education Director.

To achieve this aim the two year course covers the following subjects: Christian Education Theory, Biblical and Theological Background, Religious Instruction in Schools, Sunday School, M.C.Y.M., Boys' and Girls' Brigades, Adult work (including Women's Fellowship), Camping, Recreation, National Development, Programming, English, Human Relationships, Christianity and Culture, Communication, Music and Pastoral work.

Other College activities include competitive sport, informative excursions, ecumenical contact, a wide variety of worship experiences, week-ends of witness and other practical work in nearby villages, debating, crafts, creative writing, art and drama and other electives.

The Centre is of course concerned as much with the personal development of the students as with academic achievement.



# TEACHING ON V.S.A.

I went to the British Solomons already a teacher of a few years' experience with the idea that it would be a little different perhaps (but really just another teaching job) and with very little understanding of another culture other than my own. I taught in two different schools during my assignment. My first year was spent in a Std. 6 class in a 7-teacher school in a village situation — one of three Europeans there, and then the next two years were spent at a co-ed boarding school on an island — in a lagoon. No villages, no villagers, just the students, staff and plantation workers. Not long after I started the first great myth — that children in the Pacific are so eager to learn there are no discipline problems — was blown sky high.

Education is important to them, certainly, but it also has to be meaningful, and they soon let you know if they found the lesson boring or badly prepared.

A little understanding of the local culture, however, was a great help, for through this I was able to understand why the children did the things they did. I am convinced that they thought quite differently to the way I did and worked things out differently. I wonder now just how they visualised the stories I told — or interpreted the pictures they looked at and the movies they saw.

## **Relationships**

At the boarding school I had not only the satisfaction of work in the classroom but the added warmth of seeing the students out of hours — sharing with them the other part of

their life — pleasures and pastimes — seeing their arguments, friendships, eating, playing, working and so building up a worthwhile relationship on a number of levels. A situation like this is not always possible in New Zealand but can help so much in people understanding each other.

Because of some inherent apprehensions on their part it took a while to build this relationship to the point where they would ask questions and really begin to think about and understand what I said. There was a language barrier to a certain extent of course but it didn't hurt much to narrow down my vocabulary to a few hundred words. There were, however, other and more difficult barriers to break down.

At first I was surprised and pleased to find that no matter what I said or how I explained they would nod knowingly and settle down and try it for themselves without question. The realisation that everything was not well hit me one day after we had been doing some new Maths together on the board. I was satisfied and apparently so were they. They continued to try some more out for themselves and I wandered around the desks checking — then suddenly I had the ghastly feeling that I'd forgotten to turn a fraction upside down. I knew I had to stop them — "I'm terribly sorry, everyone put your pens down. I've done it wrong — did anyone see it?" "Yes", they all nodded knowingly. "Why didn't you tell me, sometimes I make mistakes too you know. Someone show



us." They did, relief! But after relief, a very different feeling. They had all done their Maths wrong, and most **knowing** that they were wrong. If I hadn't pointed out my mistake to them, they would never have pointed it out to me. Perhaps they wanted to please me, or perhaps there was some other more complex idea at the back of their minds about the rightness of questioning a teacher. I didn't know.

### **Hard Work**

Lessons were comparatively formal at first. The only sort of classes they'd had in the past had been formal, mainly the 3 R's, and to them anything creative, vocal, athletic or pleasurable could not possibly be learning. After we got to know each other, however, I was able to rearrange the classroom — no more girls on the left of the room and boys on the right, and lessons became more informal and ultimately more enjoyable for us both. But it was hard work. Here in New Zealand teachers are competing with so many other interests, T.V., radio, films, magazines and so on, and for their classes, school becomes just one among a number of interests. Out there there's maybe a radio, a few records and books, and a teacher, and so the demands made on her are much greater.

In such a situation you can have very few preconceived European ideas about what is suitable for boys — or girls to do, what is childish or not. For instance we had many enjoyable hours — thirty 15-16 year-old boys and girls — making paper flowers. We also did sewing, making bands out of leaves, curios, and all the other usual handcraft things. In the same way all those little games we used to play at primary school, came in useful for oral Maths and English — things other children in New Zealand would feel a little superior about — but which in the Pacific gave delight and helped give practice in new skills for the class.

### **Summing Up**

To sum up, I feel that in New Zealand, teachers are bound by necessity to closely worked out curricula and schedules (and occasionally the whims of the Headmaster) but in the Solomons I felt that with little more than an occasional guiding hand from the headmaster, my fellow teachers and the Education Officer, and with a syllabus, I was allowed to use my initiative to create the best learning situation I could with only a few teaching aids. Where there were no syllabi, or inadequate ones, I was able to conjure up my own topics

(Continued on Page 15)

# FOR YOUR

## *The Hungry Ones*

When I listen to the news  
I hear about those hungry ones  
I see pictures of them  
Sitting so lonely,  
Longing for things to eat.  
I sometimes say to myself,  
Did God make good and bad,  
Sad times and happy times?  
He made me and placed me  
In this lovely part of His world.  
But God, what about my friends  
In other parts of your world  
Who are suffering in pain,  
Lying in hunger, fighting,  
Looking for places to lay their heads?  
Lord, I just can't stretch my legs that far,  
The God who created everything  
Knows every person by name.  
He even knows every creature.  
Lord, bless these friends of mine,  
In their need.

—Eunice Marua, Bougainville.

# QUIET TIMES

## *Looking Back Upon My Life*

One night I was standing outside our house.  
The night sky was very beautiful.  
I looked into the sky for a long time  
I said, "The heavens are beautiful,  
The one who made this beauty is greater than all idols I worship.  
How can I know Him?"  
I tried to find peace and happiness as I worshipped idols.  
Yes, I bowed in front of many gods,  
I found no joy in this and it did not bring peace into my heart.  
My life seemed to be empty.  
I asked myself, "What do I need to satisfy my heart?"  
I searched for the God not seen by human eyes.  
I thought that He was God but I did not understand about Him.  
I thought that my search would never end.  
Three years went by.  
One day I began reading about the life  
of the Lord Jesus Christ.  
The life of Jesus stands alone,  
Among all the men who have ever lived.  
My heart had been empty, unsatisfied.  
A deep peace came to me.  
I began to obey the words of the Lord Jesus.  
I began talking with God in prayer.  
Questions that had worried me for a long time were answered.  
Every day I am glad in a new way.

—Goi Nava, Papuan Mainland Region, U.C.

## THE JOY OF SERVING

The end of my time as a member and worker with the United Church is rapidly coming. I should like you to know that I feel glad and humbled to have had the opportunity to learn so much from so many fine people. I'm not so sure about the value of my contribution here but I believe one of the greatest contributions I can make towards the work here or anywhere on a "mission field" is to convey to young people the amount of joy, deeper understanding and plain success and pleasure in living, one can find in this sort of work.

I have been thrilled by the signs (big and small) of growth and progress evident in our own circuit, the Region and the whole United Church. Although the break of 1½ years after only 7 months here, for me was not much help to the Church, it gave me a chance to really see the rapidity of progress.

Our Lai Valley people are beginning to value and to co-operate in forwarding education and medical care now. We have some of our own working here now and others con-

tinuing schooling and training — some with the intention of returning here to work.

My school kiddies are asking and thinking about their future after Standard 6 (Standards 2 and 3 at present!) and I am trying not to make the mistake of offering high school and good training to all of them (much as I'd like to see it available for all!) but to direct their thoughts to "helping their own people" a seemingly, much humbler goal to aim for! But it is good to see an awareness of 'something more' and to foster the efforts which are being made to achieve 'something more'.

My great and immediate pleasure is that we have started this week on the new school buildings — still of local materials — and hope to have them finished — or 1 block of 3 classrooms, at least — by Christmas. To have a large, light, airy leakproof (?) classroom to work in will improve things all round, I know.

(Extract from a letter from Christine Lowe, Lai Valley, Mendi, Papua New Guinea).

## THE JOY OF FELLOWSHIP

The Annual Conference of the United Church Women's Fellowship in the Bougainville Region was held here at Tonu, from 2nd-6th August.

There were more than thirty women here, from all parts of the island. Most arrived by small Cessna

plane, i.e. M.A.F., on Monday morning, and the remainder walked or came by tractor from nearby villages. That evening the whole station, and the women gave thanks to God for the safe journeying of the representatives, in the Lotu. Sister Pamela Beaumont led the service.

Next morning the President welcomed the members. Marama Taufa from Kieta is President and Sister Emily Saeron from Buka is the Secretary. The first meeting then began. Reports from each circuit followed, and it was interesting for the women from our Buin Circuit area to hear what other stronger and more vigorous groups were doing. Throughout the meetings it was plain to see that the women consider the U.C.W.F. work a vital part of the work of the Church. The need for new and mature leaders to work in areas which are not strong was given attention, and ideas for leadership and Deaconess training were discussed.

Devotions were led by the Sisters and the Maramas present, and were thoughtful and relevant throughout. Members who came from difficult areas received strength and encouragement as we prayed for each other.

The Siwai U.C.W.F., which I work with, had the task of feeding the Representatives. Each village group came in once with food which they cooked and served. It was pleasing to see that this was a village effort; men, women and children helped, making each meal a feast. I have never before eaten tender chicken for breakfast, lunch and tea for five days in a row! During the evening meal we were entertained with choirs

and dancing groups from the villages, making mealtimes happy occasions for both hosts and partakers.

Afternoons were given to handwork where Mrs. Taufa and Sister Emily showed the women new patterns to weave in pandanus. The women loved this and we saw Siwai showing Teop, and Buka assisting Nagovisi with their local pattern.

Thursday was the day for the Siwai U.C.W.F. to lead the activities. We had a show in the Church with displays of sewing, handwork, fruit and vegetables. After the judging of these displays all was sold. In the afternoon followed basketball and softball games between the areas. Then as it grew dark we sat down for the final feast and speeches. The climax of the day was a choir competition in the true Bougainvillean tradition held in the Church at night. Six village choirs took part and very solemnly went through their paces. The Sisters had the unenviable task of judging.

Friday came and goodbyes were said as the plane came in time after time to take the women back to their homes. Everyone felt strengthened through the fellowship we had shared together, and ready to begin another year of work in the U.C.W.F.

(Letter from Jenny Field at Tonu, Papua New Guinea).

## TEACHING ON V.S.A.

(Continued from Page 11)

on a variety of subjects and use my own methods. We were bound by the Government exam at the end of the year to a certain extent; but the children all passed and I feel we had a happy time getting there. Certainly as a teacher I found it immensely rewarding to be allowed to teach creatively and imaginatively in

a situation where my best efforts were appreciated, and where, as a volunteer, I had at times to rely heavily on my own initiative. I feel honestly those years at that boarding school, on that island, even though there were only a few of us, were more full and interesting than I have ever spent before — a place where learning and living was going on in a very real way.

# BISHOP GAIUS REPORTS

## On the New Guinea Islands Region

Thanks be unto God, for His goodness endures forever. We have been blessed, guided and strengthened by our God throughout this year. We have worked under God, yet we are conscious of our own failures and weaknesses. We have gone through another year of learning to obey God in working in His Church.

### **The Church Leaders**

The role which we play as Church leaders is quite important, and we do have a contribution to make. Leaders have a unique position in the Church, and this needs a lot of prayer and constant fellowship with God and with our fellow man. We have noticed changes in the Church, and some leaders are not happy with some of these changes; others keep up with the changes. Some of these changes are, of course, due to the fact that we are now the United Church. Church union means some changes, some compromise, and a lot of learning together. We learn new ways. We learn ways of working together with new people. Because there have been some changes in the way we do our work, each one in a different field, we tend to feel separated — or sometimes we cannot see how one worker is related to another. This year I have seen this, and I am quite sure leaders have seen it too, but often we don't know what to do about this problem. Some experimentation has been going on in our Church.

### **Special Leaders' Meetings**

This year I have conducted several of these special meetings in the Gazelle, New Ireland and West New Britain. In these meetings we have informal discussion of the work

which different Church leaders are doing in the villages. People talked about their problems in carrying on their special duties in the Church. They talked about how the people respond to their work; they talked about how the people respond to their work; they talked about their call, their intentions and their plans. We normally close the meetings with a service where I give the sermon based on Paul's words, "For we are partners working together for God." (1 Cor. 3:9).

These meetings have proved to be very helpful. We have to see the part we play in the total work of the Church. It is not a matter of competing, but it is a co-operating effort to bring people to the one Lord Jesus Christ. I believe that the more we attend such meetings, the more we feel part of the whole work. I am planning to continue with this kind of meeting to get the workers together. I noticed in one circuit they are doing this themselves. The minister calls a meeting, and the leaders meet and discuss the prob-





lems they are facing, the way of contacting people, and the meaning of our work.

### **The People**

The big question we are facing these days is: Do our people understand the meaning of the Church? Do our people start at the foot of the cross, or are they involved in Church activities but yet do not know Christ as their personal Saviour?

Our people do come to Church and take part in all that we do for our Church. That is pleasing indeed. But we have to bring them a lot further than that. They have to be confronted with the Saviour of the world. Because of some of the changes, people are getting confused and discontented. When workers see this, they become confused too; they become critical, and so leave the work. We just can't force them. We have to wait for them, or we have to come right down to their level of understanding.

We know that more and more educated young people are coming up. Do not forget that more than half of our young people today are without higher education and also, we have the older people. These are our people and it must be the people who are our main concern.

### **The Problem**

There is no doubt that we have more problems today than we did, say, five years ago. It seems as if we are a long way yet from the time when we will find the solutions. This year I feel as if we are faced with more problems, but yet there is no solution. The divisions in the Gazelle are affecting the Church here in some ways. Sometimes we feel that the Church is working normally, but other times we see the effect of

the political divisions coming up in the Church. The people of the United Church must ask themselves whether they are part of the problem, or part of the solution. We have to examine ourselves, and, at the same time, we have to examine the situation we are in.

Money is a big problem. More and more young people now learn to drink. The effects of this are very bad indeed. Lately, people are thinking of strengthening the work of S.E.V.A. I feel sure the Church leaders have some ideas about this. It will be helpful if the Church leaders discuss this and clear away some of the uncertainties which a number of people have. We are sorry that many of our people are now slaves to drink.

Marriage is a big question. Do our young people have a better understanding about marriage and of getting ready to be married? Broken homes are a problem in some places. The Church has a contribution to make in this regard. The only trouble is, are the people willing to listen or to come together and study the subject?

Another problem is the feeling of wanting more, and dissatisfaction with what one already possesses. Because of this feeling, there is anger, and division in families, accusations and no consideration for others. Some of these things are in the minds of our Church people. What will the Church do about this?

We are sorry when we work, yet we do not see the results immediately. Let not our hearts be troubled, for we are doing God's work. God knows our failures, and our struggles. Let us place ourselves in His hands, that He may use us still in the coming year. Remember, "His grace is sufficient for all our needs."

# CHURCH RENEWAL

Extracts from a Paper  
by Rev. B. Lenturut

## The Church in the Time Before

When the Church first came here in 1875 the people sat quietly and they thought a lot about the lotu. A few things were important in their thinking — gardening, fishing, and going to Church. They were taught about the Bible, prayers, and hymns for Church. They went to worship early in the morning, midday, and in the afternoon. These three times of worship were very important to them.

After the Second World War, in the year 1946, some things began to change, but the Church was important in the thinking of the people. They were very familiar with the hymns of the lotu. They followed completely the rules of the Church. However, from that time many things have entered the world and have changed it. The old things are no longer important in the thinking of the people.

## The Church Today

If you are going on a bicycle down a hill and the brakes are no good, the bicycle will continue to go and you will not be able to stop it. In this time, many people feel that the world is travelling like that. This is a time of knowledge and people are no longer wanting the old things.

I have seen in many villages the prayer meeting is no longer important. In some places, two or three attend the prayer meeting. Afternoon service is no longer like it was before; only a few attend worship. In some towns they don't have prayer meetings or an afternoon service because the people there want to play on Sunday.

In Australia many Churches are empty on Sunday and some Churches

have been closed, because the people no longer worship there. I attended one meeting when they asked this question, "Why don't the people attend worship?" One young man from the lotu stood up and replied, "Because many things in the Church are old in the thinking of the people, and they are no longer applicable to this time. If the lotu doesn't develop some forms of worship which are suitable for this time, well the lotu will always follow, and the changes will go on in the world, and always be above us." It's like that for us here too. Attendances at worship are less than attendances at parties or journeys to town or the villages, and the attendances at functions are larger than attendances at worship on Sunday.

## What can the Church do in this time of change?

Let's not be afraid of Church renewal.

**Change can spoil the Church if we do not understand it.** Mr. Whatsit slept for a long time, and when he woke up he was very surprised that the world was quite different, and he didn't understand it.

**Change can harm the Church if we do not want it.** Many old people do not want new things. They are like little children who want to continually hear one story, which they know very well. Many Christians are like that. They don't want to change the lotu because they think that there is no change in the lotu and we should follow only one way of worship and one way of teaching. However, the Bible doesn't teach us that. The Bible teaches about the thinking of God. He doesn't want His people to sit nothing in one place. He called Abraham to go from Ur into a new

place, Canaan, and he called out His people from Egypt and so on. We believe that God who has made all things new, is the Lord of history. He is the reason why we don't need to be afraid of change in the Church at this time.

It's true that change can be a dangerous thing — you don't know where you stand. Let's not change like the wind which goes here and there and gathers together many kinds of thinking like the current. Let's respect the ways from before and put them together with the new ways and the Holy Spirit will help us to understand and see the needs of our people in his time which is changing. If God leads us we will not forget the old ways of the Church, the suffering, and the thinking.

God's plan is that we should be a moving people; that we should go

ahead together with the light of understanding, to meet the needs of the people at this time. Our leader, Jonn Wesley said, "Continually go to the people — to those who need you." The people at present time need the lotu to go to them at this time of renewal in the Church.



## ALL THEY NEED IS TRAINING

I left for Marovo on the 14th August then on 29th I returned to Munda to await the arrival of the lady who was to come with me visiting the various G.B. Companies



on the different Islands. We began at Munda, Mrs. Kent and I, proceeding then to Gizo, where there is no company, and on to Simbo where we gave help to the local leaders. We returned to Gizo to find a way to go to Choiseul. On 19th September we left for Sasamunga. While on Choiseul we visited the villages of Panarui, Sepa and Papara where they are eager to begin G.B. Companies. There is already one at Sasamunga. We hope to return here in November, 1971 to conduct a leaders' training course.

On the 24th September we travelled to Bilua where we visited the villages of Maravari, Sibilado and Vonunu. On Sunday, 28th September, we returned to Gizo to find a means of return to Munda and thence on to Sege and later to Honiara

to Mrs. Kent, though I stayed with my family at Marovo.

Well, actually I enjoyed meeting and helping the leaders in Girls' Brigade, the reason of touring to see how they are going on with their Company and encourage others to start new Companies and a few villages are interested to start theirs this was at Choiseul, it is a pity that we couldn't go around Choiseul because of transport, but then we came over to Bilua and did the same thing. All they need is training, so we are

looking forward to training some officers before Christmas.

Would you kindly give my best regards to the Girls' Brigade Officers, I mean Miss Gebbie and the rest of the workers in the office and also my sincere thanks to you all and I'm hoping to see you both when you come next year.

May God bless us all,

Yours in Christ,

Selina Tale

## FROM THE MAVORS IN FIJI

We settled down very easily here in Suva. We are fortunate to live in a peaceful suburb about five minutes by car from the inner city area, in a modern attractive home. The house is on the campus of the Pacific Theological College near several other staff houses. Tradespeople deliver goods, the schools are just across the road from us, the beach is very close too so it is comfortable. The children have friends amongst the staff and students' children, as they had at Malmaluan, and they have settled in quite well at school.

Moving into a new job is never easy. New relationships have to be formed and new work patterns developed. John had been used to the office at Malmaluan with six very hard-working girls and a staff of co-workers that numbered about ten. Here, one Secretary who also has responsibility for literature and one Associate is a much smaller team. Betty Whysall and the Rev. Galu Aseta are devoted and loyal people however, and are very willing to share with John in the great challenge which P.I.C.E.C. presents.

On arrival I was invited to join the Suva Women's Advisory Council. This is an inter-racial, inter-denominational, inter-religious organization for women. The aim is to promote friendship and understanding amongst all women. Our special contribution is to plan action necessary for the welfare of women or for the community generally. About thirty clubs in and around Suva are members. S.W.A.C. is affiliated with the Fiji National Council of Women of which as Chairman of S.W.A.C. I am a member. The previous Chairman of S.W.A.C. had to resign at my first meeting and reluctantly I accepted the position. It has not been easy trying to become re-orientated into a new situation with different ideas and of course so many new people to get to know. The women's work is fascinating though here in Suva. Two activities S.W.A.C. has planned for this year are to put \$480 worth of new books into the Suva Children's Library and to run a series of Citizenship Programmes on Alcohol Education for women.

John had a wonderful trip to North and South America in June and



July. He has written a very interesting and thought provoking report on it and a very, very full Journal in a less formal style. This is not yet completed. Two of the highlights were renewing old friendships and making new ones, scores of them.

One of our first impressions here in the Pacific Islands is the high calibre of the women in high places in the Government and Executive positions in organizations. We have seen little of the villagers of Fiji yet. Another first impression is the age of some of the buildings. In New Guinea of course most big buildings have been built post-World War II. It is our opinion that Fiji is managing very well in her new-found independence, developing very well

under an able and wise Prime Minister. We cannot but notice the high regard in which the Church is held here. The influence of the Church is reflected in ways large and small. It is seen in the way in which Sunday trading is avoided where possible and also in the attendance and reverence of the Church services when a Fijian Chief or his wife dies.

We were tremendously grateful for the support that our work at Mal-maluan received from our friends. Many of you are continuing to give this assistance and we know that William To Kilala and his team greatly appreciate that.

(From Rae and John Mavor in Suva)

# SOME OF OUR FRIENDS

From the Highlands recently have come the **Bennett family** and the **Baker family**. **Don Bennett** with his wife Gwen have been teaching at Tari and they will return there for further service, about the beginning of April.

**Rev. Fred Baker** has been in charge of the South Mendi Circuit and he and his family will also be returning in the new year.



**Sister Norma Graves**, a Deaconess who is Dean of Women of Rarongo Theological College is home in Dunedin for health reasons. We wish her a speedy return to full health.

**Sister Pat Jacobson** has been granted a years' study leave by the United Church and will be studying in Auckland in 1972.

**Mr. & Mrs. Eric Harney** hope to return to the United Church during 1972. It is expected that they will be coming to New Zealand before their return to the Islands.

Among the short term volunteers who have recently completed their services **Miss Rosalie Edmonds** of Nelson (Goldie College S.I.R.); **Miss Pat Battersby** who returns to England (Skotolan, Bougainville Region); **Miss Sue Corby** of Nelson (Kekesu); **Alastair Munroe** who has been engaged on building work at Baugainville has also returned to Christchurch.

**Mr. Neil Clement** was married on the 27th November in Sydney to Miss Francis Williams whom he met during his service in the Highlands. Neal is at present a Leprosy Patrol Officer in New Guinea.

**Denis and Maureen Moor** and their two children are completing their three years service in the Solomon Islands Region and are returning to Darfield, in Canterbury. Denis has been the Regional Engineer.



Also on leave is the **Rev. Jim Cropp** with his wife, Meriel and family. They are in the South Island for a

well earned rest. Jim has handed over his task as Superintendent of the Vella Lavella Circuit to the **Rev. John Pratt** of Roviana. When the Cropp's return it will be to King George VI Secondary School in Honiara. Jim has been appointed to the post of Chaplain by the Government. Jim is a graduate teacher with a long experience in educational work among Solomon Islanders. The appointment is for two years.

**Miss Lyn Sadler** is the senior teacher at Goldie College. It is only two years since she was last among us, but she is back for a brief (two months) holiday before returning to take up her job again.

**Sister Lesley Bowen** who has had distinguished service as a nurse in the Solomons (1957-63) and then as Women's Fellowship Organiser for the Solomon Islands and Bougainville Regions (1968-70), spent 1971 studying at Trinity College in training for the Deaconess Order. She was ordained at Conference in Wellington on 7th November and goes back to Bougainville where she will take charge of Tonu Hospital.



**Miss Justine Guest** of Christchurch has been accepted as a candidate for the Order of St. Stephen. She will serve her year of qualifying service at Gemo Island Hospital near Port Moresby. Gemo is one of the important hospitals of the United Church.



**Rev. Bill Griffiths** accompanied by his wife Val, and their three children have returned to the United Church. Bill did a fine job as lay manager of the Leper colony at Tari. Now, an ordained minister, Bill has been appointed to Daru in the Papua Mainland Region. Daru is across the Papua Gulf and on the far side of the Fly River delta. It is a small but important centre.





**Miss Christine Lowe**, teacher, returns from the Highlands to Havelock North.



**Sister Pat Moodie**, nurse, goes out to the Highlands from Waitoa.

**Rev. Robert Stringer** with his wife Helen, and their baby, left New Zealand in mid-November for Honiara, where they are well remembered from a previous three months stay as supply. They will take charge in Honiara until the **Rev. Geoff Tucker** and family return from leave. Then the Stringers will probably go to Choiseul.

The Tucker family are on holiday in the Auckland area at present.



**Rev. W. G. Tucker**

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