

THE OPEN DOOR



THE UNITED CHURCH

*in Papua, New Guinea and the
Solomon Islands*

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"A wide door for effective work has been opened".

1 Cor. 16:9. R.S.V.

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THE FAMILY GROWS UP



Rev. R. F. Clement, M.A.
President of Conference.

Looking back, the years while the children were growing is seen to be the period of greatest family significance. They are costly years, but "never a dull moment!" It is the time of most acute financial strain upon the family purse. The cost of food and clothing for a secondary school teenager is often greater than for the parents. When the children grow to adult years the parents may expect that their financial responsibility for the family will grow less. But the twenty-first birthday and the "key of the door" do not absolve the parents from continuing responsibility, and often this continues to be costly, both in money and in parental concern.

The United Church of Papua, New Guinea and the Solomon Islands is an adult family which has grown to maturity but not to complete independence. It is an adult Church which must make its own decisions and live with the results of its decisions; but this does not absolve the "parent churches" for continuing responsibility for support and nurture. The needs of the adult Church are likely to be greater, not less.

The family links are precious. With justifiable pride, the Churches of New Zealand and Australia have seen their "overseas missions" family grow to maturity as a United Church. As members of the Churches which nurtured the United Church to maturity, we gladly accept our continuing responsibility for our adult child and for such financial support as is necessary. And we thank God for one another.

When Leslie Boseto and Sam Kuku were students at the New Zealand Bible Training Institute they were frequent and welcome guests in the Clement Home at Grafton Road. Now, an invitation initiated by Bishop Boseto to the President of the Methodist Church of New Zealand provides an opportunity for Mrs. Clement and me to visit some regions of the United Church during the month of June.

We shall carry the greetings of the people of one of the parent Churches to the grown-up member of our family. May we also assure them of our continuing affection, our support and our prayers?

What a joy it will be to see them exercising their maturity as an adult Church, as together we try to grow up into Christ!

R. F. CLEMENT,
President.

Changing Relationships

Christian people are called to be pilgrims. A pilgrim goes out on a journey not necessarily knowing where he is going and what his destination is, but go he must.

The Churches are on a journey moving away from the condition in which every Church functions individualistically and competitively with its neighbours to one in which co-operation and union are taking place. We Methodists have been on a journey previously and it was completed only when there grew up a generation which does not know or care whether they are descended from Wesleyans, Primitive Methodists or Bible Christians.

We are now on another journey. The Melanesian Churches are on that journey too but they, as really independent churches are on the journey in which we and they are moving into new relationships. The expatriates too have a place in that same journey as they find their place and make their contribution in a governing body which is almost wholly indigenous.

Independence means less dependence and we need not weep over that but independence also means the right to make their own decisions and the supporting churches must really support them even though new and uncertain ventures are entered on or else the church will not be truly indigenous. Their insights are different from ours and we have much to learn. Only as the independent churches in the Pacific move on into full self-hood will they be able to



**New Guinea Islands
Regional Synod**

make their contribution to the world-wide Church and to our fuller understanding of the Gospel of Him who came to fulfill the aspirations of all peoples.

—W.E.D.

The Open Door

Miss Yongoman Kusi who visited New Zealand last year is a Christian Education worker in the Highlands Region of the United Church in Papua-New Guinea and the Solomon Islands. In 1967 she was the first young woman from Tari to train at the Malmaluan Training Centre and since then she has given religious instruction classes in schools and worked with women's groups. During 1971 she was one of the United Church delegates at the Second Assembly of the Pacific Conference of Churches in Fiji. Later she made the following comments;

A New Unity

"We worship one God, we are baptised in the name of the Father, Son and Holy Spirit. Why not talk about the new unity of Christ? At the Assembly there were many people both men and women from all over the Pacific and from all the different churches that we can think of. We sang praises to God together, we read the Bible together, we prayed together. I could not tell who was from what church. I always wonder why, because God is one, everyone in the world is not sharing in His work and spreading His word in the same way instead of as Methodist, Baptist, Presbyterian, Congregational, United Church and so on. I really felt that we belonged to a bigger and wider family of God. During the Assembly in Fiji, I was so proud that the United Church in Papua New Guinea and the Solomon Islands was an example to our fellow men in the Pacific Islands. I thank God for leading people in the Pacific to have this Assembly. There we could learn to know each other and have better relationships with people from different churches.

"God has given the United Church a great gift in this church unity and so why keep it to ourselves? Let us use it. I do not know how to use it and I cannot explain it to you but let us continue to pray that He will strengthen our new United Church.

He will show us the next thing to do because He is the God who turned the hearts of many people to form the new church, called the United Church in Papua New Guinea and the Solomon Islands. Why sit and wait? Let us do our part, God will do His. We feel more strongly that we belong to the big Family of God when we are United.

"We agreed that baptism means that we are joined to Christ and are one with Him. Many of our island communities are already divided by different languages and cultures. Now the many churches in the Pacific have introduced religious divisions that have divided the people even more. How can we be known to these people when we are not reconciled to each other? Unity is needed before we can truly present the Gospel to the world in which we live. We thank God for the unity that has already been achieved. This is one of the important things that was talked about during the Assembly. Church Union is needed everywhere in the world. People in the Pacific are praying about Church Union and talking about it. So let us pray for them in our prayers so that one day we might all come together in union with Christ and with one another, with our brothers in the Pacific Islands."

. from the Annual Report of Rev. J. Sharp,
Moderator of the United Church in Papua New Guinea
and the Solomon Islands.

WHO? WHAT? WHERE? WHY?

What is the church's role in Papua New Guinea and the Solomon Islands? Where should it use its scarce resources? Who should do what work? Why should the church be involved in all the turmoil of the head-long rush towards self-government and independence?

In both countries this has been a year of intense activity. Self-government and independence are coming to these countries far more quickly than most people realise. But what kind of governments are they going to have? What will be controlled from where? Will there be some form of regional government and what will be controlled locally, regionally or centrally? These and dozens of similar questions are building up deep rooted, strongly held divisions. What is the church's role in this ferment of ideas and passions? How can people develop in this situation?

In the economic sphere, there has been a dramatic development of industry producing great changes in the life patterns of the people. What happens to people when they move suddenly from a quiet village pattern to a time-ruled life in industry and town? But even more traumatic has been the development of the huge copper mine on Bougainville Island. This is a giant even by world standards. It represents a capital investment of \$450 million dollars. Where a few short years ago there was only jungle covered mountains, a sleepy little village and a few gardens, there is now an open cut mine, a hole in the ground 5,000ft.



The first Moderator of the United Church, Rev. Jack Sharp and Mrs. Winsome Sharp.

across and 100ft. deep and thousands of busy men. Where the heaviest loads that were moved were what a man, or more often a woman could carry, there are now trucks roaring around carrying 105 tons of rock each load and electric shovels that pick up 20 tons at a time. And there are more similar projects to come. Again what does this do to people? What is the church's role in this?

There is too a vast development in communications, especially in transport and radio. The outside world is reaching into all corners of our countries. People's hopes and expectations are being transformed. But what kind of people are emerging from all this? What vast new opportunities are being opened up for the church in all this? Who will answer

the challenge? How can these opportunities be used?

A year of furious change, a year of the turmoil of movements and counter movements. Some of these are reaching forward and some are reaching back into the past. All are looking for ways to find their people's identity and to express their selfhood. Some very hard things are being said by these groups about each other and the government. All this makes a happy time for the mass media but a bitter frustrating time for the people. We have fine Christian people in all these groups. How does the church pastorally care for people who are violently politically opposed to each other?

But it is out of all this ferment that the new nations will arise. The church is set in the midst of this and it is in this that the church lives and works.

Another severe test came to the church this year in the series of earthquakes in the Rabaul area. There was great loss of property in all sections of this community. There has been a great rebuilding programme and much of the damage has been repaired. There is still much more to be done. The church is grateful for the tremendous response from the churches in many countries to our appeal for help.

There have been other events of a happier nature including the induction of a Papuan Bishop, Riley Samson. The church is gaining confidence in itself so that it is now able to ask far reaching questions about itself, its role in the community, its relationships to other groups both here and overseas.

This same questioning and ferment of ideas is found throughout the church. A look through the minutes of the various Synods and the Assembly Executive reveals some thirty-four



**Rev.
Riley Samson**

different topics that reflect the challenge of change in the church.

Some of these ideas, such as the meaning of localization (or indigenization) are causing us to look into every part of the life and work of the church. What does localization mean? Is it simply replacing an "overseas" person with a "local" person? Or does it mean a radical, if comparatively slow, change in our ways of doing things — of worship, of administration, of finance, of church structure? We have made quite considerable progress in replacing "overseas" staff with "local" staff in all kinds of positions, but we have barely begun to localize the church as such. The long process of sorting out what is true Christianity from what is simply the European, or Samoan, or Fijian way of expressing it and then expressing it through Melanesian ways so that Christ becomes the living Saviour and Lord in and of Melanesia has only just begun. One example has been the setting of the story of Easter to music using both the local ways of expression and the local tunes of the Rabaul area. The effect of this production on local audiences has been electric. The crucifixion and the resurrection become real and are presented as belonging to Melanesia. But this is only the beginning. A special study paper has been prepared on localization for all sections of the church to study.

If localization means recreating the church in the Melanesian image, what place, if any, has the overseas missionary in it? Here again new patterns are emerging. The Synods and Assembly have spent a lot of time on it. Perhaps a few lines from a paper written by a younger Melanesian minister will give some of the thinking and spirit that is guiding the United Church in its recruitment and use of overseas staff. "In a modern world like ours today where people belong together in almost all aspects of life, it is quite unthinkable and would be out-of-date to think of a local church with only local leaders in its key positions. Being nationalistic does not mean giving all to local people. It also means giving meanings and values to what can be considered national but it may also mean the joint participation of expatriates and local leaders in a

nationalistic community — a community in which and of which people can be proud."

It is in this spirit that the study paper on localisation states, "We look forward to the employment of selected workers from other churches who are prepared to offer their gifts for the use of our whole church and people under conditions set out by the church here."

Other questions faced by the Synods and the Assembly Executive looked out to the world. What is the church's role in the political development of these countries? How can we lead our people to bring their Christian faith to bear on the political life of these countries? How can we help our people to be sensitive to social questions? What is the church's role in situations of violent tension such as that around Rabaul? Statements, plans and studies on all these and



A Teacher — What is his role today?

many others have been prepared by the appropriate groups in the church. There we see the church in action in the world.

We are now part of unified national education system. What are our objectives in education within this system? What is a Christian school? How can we create a Christian school in the unified system? What kind of a teacher do we need in our schools to achieve our objectives, so that our schools can be Christian communities?

Finance is always a problem in the church. If it were not so, one would question whether the church was alive to the great needs all around it. God always gives us a greater vision than we can immediately fulfill so that there is always the challenge of the further goal before us. But this year we have come to a very difficult position financially. Not only have we had to remove all "advancement" from our budget but even after making cuts in other current programmes we still had to limit the number of ministers and Christian education workers we sent to College for training. Four qualified people had to be refused simply because their training could not be paid for out of available funds. We have also had to cut down on the number of the representatives that each Region will be able to send to the Assembly. This makes it even more difficult for the Assembly to be truly representative of the whole church due to its small size. So, amongst all the other questions the usual "how?" has become a very formidable "HOW!" How can the church carry on its total ministry under these conditions? How can we find a system of priorities so that God's work can go ahead? How can we find more resources within our own countries? How can we use our present resources more effectively?



Kihili girls wearing pandanus to make drum shaped baskets.

A year of questions, a year of ideas, a year of dramatic change. How do our people react to all this change? How can we prepare them to meet change and use it selectively and creatively? Again let us listen to one of our Melanesian ministers.

"Change will only spoil our life and the church if we do not know about it and prepare for it. We cannot stop changes coming, so it is no good being like little children who continually want to hear the same story, God does not want His people to sit always in one place. He called His people out of Egypt and The God who said "Behold, I make all things new" (Rev. 21:5) is trying to make something new in Papua-New Guinea. That is why we don't need

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PLANNING FOR MISSION

The United Church Second Assembly Executive Meeting in Dobu in November 1971, called on the Church to examine the need for Missionary action within each region and in West Irian.

They state; "We feel that it is not good for the United Church to receive aid from Overseas Boards and not share in the spread of the Gospel. However, we must first look to those who have not heard the saving Gospel of our Lord Jesus Christ within our own areas before taking up a missionary venture to another country in partnership with Co-operating Churches and Mission Boards. We therefore look first within Papua and New Guinea and the Solomon Islands and then beyond."

Looking first within they note the challenge and opportunity to witness to those who have not heard the Gospel but live in areas near where

the United Church works. The executive asked the Regions to make a survey to see whether there are areas in their regions that might be marked for special joint missionary action by the whole church.

Looking outward they state, "We are not only concerned for our own people. As we think and pray for others we seek opportunities to present the Gospel to people beyond our national boundaries.

We are looking particularly towards West Irian. However we feel that any venture into West Irian should be in co-operation with the Churches in Indonesia."

They asked that the Assembly Officers seek information about any promising Evangelistic openings. They also asked that the 1972 Assembly should consider the setting up of a United Church Board of Mission.

The United Church and Inter-church Relationships

Commenting on the Pacific Council of Churches Commission which studied Church Unity (Suva 1971) the Second Assembly Executive of the United Church stated; "We see the following words as a challenge to us:—"Let us therefore on the basis of our common baptism in Christ move on to the visible unity in the confidence that we shall be given grace to overcome the things which divide us."

We believe

(a) That the Churches must constantly re-examine their attitudes towards each other in this land where we must set an example of unity and co-operation.

(b) That we should work to get rid of all competition between Churches which might confuse the people.

(c) That we should strongly support all good moves to come closer to other Christian groups. We look forward to the Melanesian Council of Churches playing a greater role in building co-operation among the Churches of this land."

The Executive also asked its Union Committee to discuss arrangements with the Lutheran Church on reciprocal recognition of baptism, pastoral care of members and the exchange of preaching appointments.

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NEW ZEALANDERS SERVING WITH THE UNITED CHURCH

The list is as complete as we can make it at the date of going to press.

Though they are all now members of the United Church, we thought it useful to indicate their home church by a (P) for Presbyterian, (M) for Methodist, (B) for Baptist.

Please recall that in addition to the folk listed below, New Zealand also supports workers from Fiji, Tonga, United Kingdom and Australia.

PAPUAN ISLANDS REGION

Mr. & Mrs. D. W. Golding (B) Printer; East Cape, via Samarai, P.N.G.
Mr. & Mrs. Doug McKenzie (M) Teachers; Salamo, via Boroko, P.N.G.

HIGHLANDS REGION

Rev. & Mrs. F. J. K. Baker (M); Box 35, Mendi, S.H.D., P.N.G.
Sister B. Baker (M) Nurse; Nipa, via Mendi, S.H.D., P.N.G.
Mr. & Mrs. D. H. Bennett (M) Teachers; Tari, S.H.D., P.N.G.
Mr. & Mrs. N. T. Clement (M) Leprosy Officer; Tari, P.N.G.
(Seconded to the Leprosy Mission).
Miss P. A. Moodie (M) Nurse; Tari, S.H.D., P.N.G.
Mr. & Mrs. C. E. Oates (M) Mechanic; P.O. Box 35, Mendi, P.N.G.
Sister Ailsa R. Thorburn (M) Nurse; Tari, S.H.D., P.N.G.



Bishop Robert Budiara (P.I.R.)



Bishop Aminiasi Qalo (H.R.)

PAPUAN MAINLAND REGION

Dr. & Mrs. P. F. Calvert (P); Kapuna, via Baimuru, P.N.G.

Rev. & Mrs. A. G. Dunn (P); Kapuna, via Baimuru, P.N.G.

Rev. & Mrs. W. D. Griffiths (M); P.O. Box 14, Daru, P.N.G.

Rev. & Mrs. N. W. Knipe (P); Keikila, C.D., P.N.G.

Sister S. M. Pyper (P) Deaconess; P.O. Kupiano, Marshall Lagoon, P.N.G.

Dr. & Mrs. P. J. H. Strang (P); Iruna Hospital, Magarida, P.N.G.

Dr. & Mrs. N. P. Thomson (P) Bible Translator; Loupomu Island, Magarida, P.N.G.

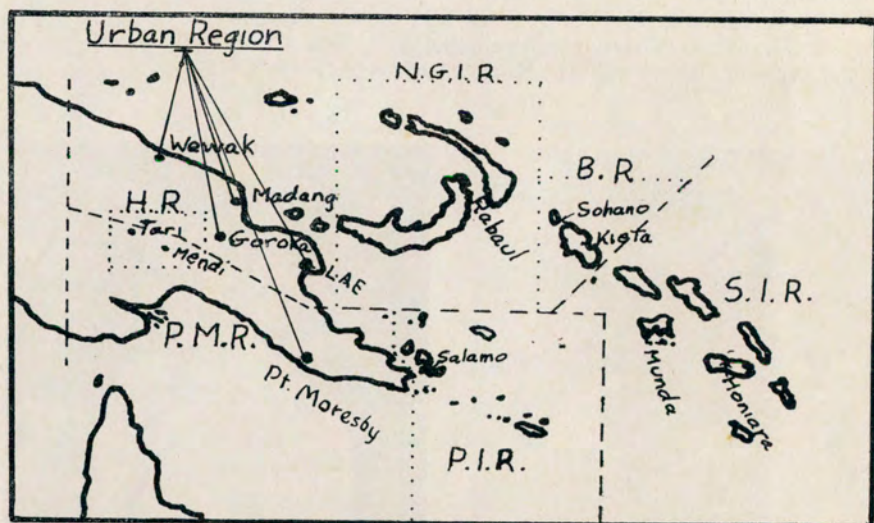
Sister F. R. Vickers (P) Deaconess; P.O. Box 14, Daru, W.D., P.N.G.

URBAN REGION

Miss Justine Guest (M) Nurse; Gemo Is. Hospital, P.O. Box 3025, Port Moresby, P.N.G.

Rev. & Mrs. P. N. Wedde (P); P.O. Box 9019, Hohola, Port Moresby, Papua, New Guinea.

Sister I. E. Woods (P) Deaconess; P.O. Box 83, Port Moresby, P.N.G.



Regions of the United Church in Papua-New Guinea and the Solomon Islands.



Bishop Ravu Henao (P.M.R.)



**Bishop Leslie Boseto
(S.I.R. Moderator Elect)**

SOLOMON ISLANDS REGION

- Mr. & Mrs. H. G. Cochrane (M); Goldie College, Munda, B.S.I.P.
Rev. & Mrs. J. F. Cropp (M); King George VI School, Kukum, Honiara, B.S.I.P.
(Seconded to Government High School)
Miss Beryl M. Grice (M); Bilua, Liapari P.A. Vella Lavella, via Gizo, B.S.I.P.
Mr. & Mrs. Eric Harney (M); Munda, B.S.I.P.
Sister Lucy Money (M); Sasamunga, via Gizo, B.S.I.P.
Miss D. Pearce (P); Munda, B.S.I.P.
Miss F. Robertson (P); Sasamunga, via Gizo, B.S.I.P.
Miss Lyn M. Sadler (M); Goldie College, Munda, B.S.I.P.
Miss Eileen F. Schick (M); Munda, B.S.I.P.
Miss Alexa Sutherland (M); Bilua, Liapari, via Gizo, B.S.I.P.
Rev. & Mrs. R. G. Stringer (M); Sasamunga, Choiseul, B.S.I.P.
Miss J. Thomson (P); Goldie College, Munda, B.S.I.P.
Rev. & Mrs. W. G. Tucker (M); Box 18, Honiara, B.S.I.P.
Mr. & Mrs. J. Wishart (M); Munda, B.S.I.P.

BOUGAINVILLE REGION

- Rev. & Mrs. M. L. Bruce (M); Kekesu Free Bag, P.O. Buka, P.N.G.
Sister P. Beaumont (M); Nagovisi, via Buin, P.N.G.
Sister L. Bowen (M); Tonu, Buin P.O., P.N.G.
Miss P. M. Jacobson (M); P.O. Box 5203, Auckland (Study leave).

NEW GUINEA ISLANDS REGION

Mr. G. D. Anderson (P) Teacher; Gaulim Teachers' College, Malabunga, Rabaul, P.N.G.

Sister Diane R. Bellamy (M) Nurse; Box 90, Rabaul, P.N.G.

Mr. & Mrs. D. R. Buchan (M) Plantation Manager; P.O. Box 90, Rabaul, P.N.H.

Rev. Dr. & Mrs. K. W. Carley (P); Rarongo College, P.O. Keravat, P.N.G.

Miss Y. Chisholm (P) Teacher; Mangaai High School, via Kavieng, New Ireland, P.N.G.

Mr. & Mrs. D. W. Eason (M) Plantation Manager; P.O. Box 90, Rabaul, P.N.G.

Sister Norma Graves (M); P.O. Box 5023, Auckland, N.Z.

Mr. & Mrs. B. Gray (P) Building Supervisor; P.O. Box 90, Rabaul, P.N.G.

Sister Marilyn J. Harkness (M) Nurse; P.O. Box 90, Rabaul, P.N.G.

Miss L. Hay (P); Kimadan, via Kavieng, New Ireland, P.N.G.

Rev. & Mrs. A. J. Leadley (M); P.O. Box 90, Rabaul, P.N.G.

Miss L. M. Lee (P); Kimadan, via Kavieng, New Ireland, P.N.G.

Mr. & Mrs. G. L. Pavey (M) Business Manager; P.O. Box 90, Rabaul, P.N.G.

Mr. D. Pollock (P); P.O. Box 90, Rabaul, P.N.G.

MISS L. HENDRA

The Overseas Missions Board records its gratitude to God for the life and work of Miss Helena Hendra who crowned a life-long interest in the outreach of the Church, both at home and overseas, by twelve years as National Treasurer for the M.W.M.U. and later, the M.W.F. Meticulous and thorough in all her work, 'Lena Henda suffused all her service with joy. To so many, both at home and overseas, she became the symbol of the outreaching love of the women of the church for she was a more truly representative person, in some ways, than successive National Presidents, yet she never sought the limelight, but won her way by her Christian devotion and attractiveness.



FROM BOUGAINVILLE

Sister Pat Jacobsen Reports

I have just returned from a four days Women's Course at Lehu-Uisai. Six girls and two staff flew in by Bou-Air — a mere ten minutes flight (otherwise an eight to twelve hour walk). Two Melanesian nurses from Tabago Catholic Mission and Father Fingleton also came in with us, the nurses did clinic while we prepared our course.

We commenced about 11 a.m. Tuesday, and continued till Friday afternoon during which time we taught a small group of women how to make a shirt with a yoke and one button.

We also made pikelets, pawpaw--rice savoury, and scones using the teacher's cookhouse, the open fire and a camp oven.

We also led devotions, tried to introduce a variety of ways and spent time explaining to the women the work of the fellowship, and how to make their meetings interesting.

Arrangements were made for us to sleep in three places, Lehu, Sulekuna village with the catechist Kanewai, and Oremai village, with the Pastor. The people went out of their way to feed us well and make us feel at ease in their houses.

A small feast on Friday afternoon completed the course, and the men who had attended the P. & C. meeting joined us.

Friday morning, Sister Muriel arrived by plane to check the aid Post, with Margaret Greenhill to check school and Eion Field to erect the aerial for a new radio. While they were doing their jobs, Mr. Johnson, the Boug-Air pilot, was buying beans, tomatoes, watermelon, cucumber, and

other vegetables and then took them to Kieta to sell. A very big help and a steady income for these people who have beautiful soil, a cooler climate and large gardens, and Kieta is very much in need of the fresh foods.

We added up that Lehu had two machines plus one for the fellowship, Sulekuna had three machines and Oremai had four. From what I can gather this is a reasonably high ratio. The group had not been functioning very well but we hope we have given it the boost it needed.

Sister Emily and three girls went on to Roreinang to conduct a course there and we came home to help look after the Centre for a week while the teaching staff all went away.

This year we have aimed to help women's work as much as possible, and these courses have been generally very much appreciated.

We had a pilot course at Dusei village, courses at three Siwai villages and a course at Kihili for local women, and one at Koniguru village. Because we have been running these courses our fund raising activities have been limited. We've sold clothes and handwork at Buintown and Arawa Fair, and clothes and patterns on each of our courses.

The girls also spend their holiday week sewing sac sac for our own Church and making clothes and handwork to be sold for the Buintown Church.

Friday, 29th October, I left for Kieta and an Education Committee Meeting which was held in Margaret Greenhill's new flat. It is one of the two new flats on top of the Kieta Church, and they have a magnificent

view over Kieta Harbour. Unfortunately the offices and the new Minister's house are also on the same site, which makes it rather close living.

Jenny Biggs and Sue Howe joined us on Saturday afternoon from Tonu after a week's holiday with Pamela at Siangdaru. Sunday we managed a trip to Panguna to see the copper mining site. I found this very interesting to see the development and the changes, that had taken place in the year, but as far as the actual mining was concerned it was far more interesting when I first visited Panguna, and the pilot plant was in progress.

It is now a four lane highway almost to the site, not nearly as thrilling as some of the old 'S' bends.

Kieta is certainly not a quiet place, even at the weekends with circular saws screaming and ambulance sirens going, but the real big development is over at Arawa where the Boug. Copper Co. have erected a whole new town in approximately 18 months, with tarsealed roads and concrete curbing.

7,000 people are due to leave Bougainville between October and Christmas, and most of these will be construction workers who will not be returning. The production stage is getting under way and there are a lot more permanent people married and with families.

At our Education Committee meeting we are looking at Staffing and even though there were the usual personality problems and isolated places to contend with it is really a lot brighter picture. Our District Education Secretary, has made a big difference in encouraging the staff and also in the past few years in-service training, and improvement of the teacher's own educational standards are paying off. We hope that this will continue but numbers for In-Service training must be cut down again this year.

Monday morning we all flew back to Buin in the new Britain Norman Islander, which carries ten people and has a very short takeoff.

At Kihii, Merian, our housegirl and I have been concentrating on



Rachel Piton and Abraham Urua Kaetavara.

doing new cushion covers for our living room and the verandah. We managed to finish them all and also the curtains before the end of the year and John Ririan painted the dining-living room and put a Formica top on the table, so we can now use place mats which is a pleasant change.

We are very sorry to have lost through ill health Miriam Sayer from Tasmania. Miriam worked very hard for our Community Project School at Tokitong, we also miss her help with the women's work and current events programmes in the centre.

We are looking forward to the arrival of Urau and Piton Kaetavare. Piton is to be an instructor and Urau bookkeeper and maintenance man at the Centre. A much needed person.

National Day 13th September, was celebrated by us for the first time this year and we joined with the High School for an afternoon's and evening's activities. Traditional group dancing, sing-sing dancing, bow and arrow and spear-throwing competition followed by a feast, and twisting in the evening. The debate had to be cancelled due to the rain.

From Bougainville

Norman and Mollie Barsby write,

The construction work at Panguna is almost completed and many workers are now leaving.

It is expected that production at the copper mine will begin early in the new year and the advent of a more settled population should give much needed stability to community life and development.

The new town of Panguna is growing rapidly and it is expected that about 3,000 people will soon be in residence.

At present church services are still being held in mess rooms and can-

teens and, as you can imagine, we are looking forward to the church building which the Company is to build for the use of all denominations.

The new highway from Panguna over the mountain and down to the coast at Loloho and Kieta is almost completed and travelling is now much safer than it used to be on the old road.

Close to Loloho, the port for the Mining Company, the new large town of Arawa is being built and already several thousand people are in residence.

Arawa will be in the main centre of community development with a large well equipped hospital, a high school and a technical school and many other facilities. It is expected to have a population of between 10 and 15,000 people.

Highlights of the year have been the creation by Synod of the Arawa Circuit which includes Panguna, Arawa, Kieta, and the new housing development at Toniva which lies between Kieta and the airport — the commissioning of Rev. J. Taufua, a Tongan Minister, as Bishop of the Bougainville Region of the United Church, and also the opening and dedication of a church building at Kieta where the visiting Preacher was Bishop Leslie Boseto of the Solomon Islands who is Moderator Elect of the United Church in Papua New Guinea and the Solomon Islands.

The Panguna Children's Christian Fellowship has continued to serve a useful purpose and the Christmas Party on December 4th was a happy occasion with many parents and friends attending. The Fellowship brings together children of all denominations for a programme of Bible teaching, expression work and recreation.

FROM AVOCA COLLEGE, SAMOA

Sheena Johnstone writes.

During the last week, I've been surrounded by the love and care of Samoan families on the largest island — Savai'i. The three families with whom I stayed were families of three Avoca girls. It is a time to lie down after the evening meal and talk to parents, or elders, or children — a time also to get to know what really exists and happens in village life. Life in our compounds is quite different from in villages, because our compounds consist of pastors and their families — and I feel a more restricted way of life.

Villages, even on the more remote island of Savai'i are changing, some rapidly, others more slowly. Changes are brought about by new industries or Samoans returning from New Zealand etc. Whatever changes come about, Samoans strongly want to remain Samoan. (They seem to be the most successful Pacific Islanders to do this over the last 100 years). Asau, one of the villages I visited, is showing the effects of a large sawmill established by a wealthy American Company. I believe the Company has shown that it is concerned about the way such a large industry will affect and is affecting the people and the village life. Employment is evenly distributed so that all families have an income from the sawmill. Fortnightly payment is \$40-\$50. Since several have three or four workers then their income from the sawmill would be \$140. This is a tremendous amount of money for a Samoan family who get most of their food from the plantation. Naturally many people don't know how to use their money wisely. Many young men are spending much time drinking beer, home

brewed and imported. I was disappointed to hear that some leading Methodist laymen are helping in the selling of beer.

In the Samoan family the matai is the chief or head. A large extended family may have over 20 matai. Hence some villages have many matai, who meet regularly to discuss matters and make laws of the village. With rapid changes coming to a village like Asau, matai and the Methodist pastor (village is 90% Methodist) are having a very difficult time in caring for the people. Please pray that God will guide and strengthen matai, pastor and people, that they may be led in His way.

In order to control their villages, some matai issued some prohibitions over the radio last week e.g. no mini-dresses, no playing volley ball. To an outsider this may seem stupid, but in fact it is sensible if you know the situation. Many villages are prohibiting volley ball, or only playing it one day a week, because little work is being done in the plantation. Even though I wore short dresses when I left Australia I now feel mini dresses look ghastly here in Samoa. In villages it may encourage someone to steal you, or to elope with you, if you wear a short dress.

Actually in the past six months I've heard and known of many people who have eloped. The main reason seems to be to escape the traditional obligations of wedding (e.g. much money given by the boy and much food; the girl's family gives many fine mats (i.e. toga), sleeping mats, siapo (tapa) and food. A wedding is a time when large extended families come together. Samoans would do

almost anything so as not to be embarrassed by the lack of food or gifts.

On 27th December our South Pacific Camp, at Piula, began, with Rev. C. F. Gribble as Speaker. The theme of the camp was 'Jesus Christ, My Lord' (Lord of — church, my work, my village, my rest and recreation and Lord of the World). It was a time of much questioning, dis-

cussion, and participation — a little to my surprise as young Samoans are not encouraged to question. It was encouraging to see that the youth question and are receptive to new ideas which could help worship to be more Samoan. Another joy for me was to sleep, eat and be with Samoan youth for a week. It was disappointing that Tongans and Fijians didn't get here because of permit trouble.

FROM GAULIM TEACHERS' COLLEGE

In a country where more than half the population has never attended school, it is important for those who have had the benefits of an education to be prepared to share with others what they have learned. This is particularly so in the case of those who have positions of responsibility in rural communities. During the past year, students at Gaulim Teachers' College have been given the opportunity to live and work in villages to prepare them to be more effective members of a community when they take up their appointments.

After second term holidays, the students went out to villages to stay for two weeks with the village people, working beside them and learning about life in that particular place. Arrangements were made for small groups of students each with a staff member, to stay in villages on the Gazelle Peninsula, the Baining Mountains and the Duke of York Islands. This was an exciting experience for all students, especially those who have come to Gaulim from different parts of the country like Papua, the Highlands and the Western District. Students had to find out about village customs, legends, songs, craft work, social organization and health problems. They tried to help villagers by

digging pit toilets and rubbish holes, helping to build new houses and schools, and working in the gardens. Many enjoyable hours were spent fishing and weaving mats and baskets. For some students, communication presented a problem because of the different languages spoken in the village, but all groups gradually overcame this difficulty and made firm friends with the village people. Here are some comments from different groups:—

"There were eight of us in Nakukur Village and we enjoyed very much working with the ladies and young girls, gardening, fishing, sweeping and

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Coffee time at Gaulim.

For your Quiet Time

A PRAYER

Jesus, we call you our Lord.

We try to understand your teaching,
and do your will.

Forgive us that sometimes
other powers have caught hold of us,
and held us prisoner.

Sometimes
we have wanted to be lord,
and lord it over others.

But now we want to meet you truly as the Lord;
Lord of all space and all time;
Lord of all things and all people;
Lord of all the forces that attacked you on earth,
and attack us now;

Lord of every corner of your universe,
and every corner of our lives.

Help us to see that, with you as Lord,
we are one with your servants in every land,
and at home in a world under your control.

We remember that before men could see you as Lord,
you had to suffer:
loneliness
hostility
betrayal
death.

Before men could see you as Lord,
you had to obey
to the bitter end.

Help us, today,
to carry on your struggle,
to share your suffering,
to live under your rule,
and to work as faithful servants
till we share fully in Your reign.

—P. Ellingworth

From p.23 of NOW.

A PRAYER

based on Matt. 28:16-20

When they saw him, they fell prostrate . . .

★ ★ ★

We stand when men we respect enter the room; before Jesus we kneel . . .

Let us adore the Crucified and Risen Saviour, and join ourselves to the worship of the Church throughout the ages, prostrate ourselves before him in our bodies and our minds — because of our unworthiness, but more because of his free offering of himself and God's gift of his Son.

★ ★ ★

Some were doubtful . . .

★ ★ ★

We must not silence our doubts by a feigned rapture of praise . . . yet we must pray that they help us to the venture of faith and the quest of truth and do not act as acid on our hearts . . .

Hear the words of Jesus —

Full authority in heaven and on earth has been committed to me

Jesus is Lord! What shall we fear in the whole universe?

★ ★ ★

But are we claiming the kingdoms for him?

★ ★ ★

Go make disciples, baptise, teach. Pray for the bringing of men, women and children into the school of Christ: for a new understanding of the baptised life — dead to sin, alive to God: for a re-discovery of the law of Christ, the law of love.

Be assured, I am with you always to the end of time.

He is with us — in the Holy Spirit in the Sacrament of his Body and his Blood,

in the company of his people.

O King of men, master of lives entering into your glory by the Cross, to whom all authority is given both in heaven and on earth.

Come O Lord, enter into your kingdom. Subdue the world by the might of your love.

For the Kingdom, the Power and the Glory are yours for ever and ever.

AMEN

—G. S. Wakefield

From p.27 of NOW.

Both first Published in NOW M.M.S. August, 1971.

Aids to Understanding

Both the Presbyterian Publicity Studios and the Methodist Overseas Missions Office in Auckland hold various audiovisual aids to help local church groups in their understanding of the church overseas. The following are some of those available. If you want material in particular topics, not mentioned here, please write and ask. We shall help if we can. Those marked with an asterisk are available in both Auckland and Christchurch and those with a + are available only in Christchurch.

Packets of Pictures

Packets of pictures on a variety of areas and topics are available from both centres and from the Presbyterian offices, P.O. Box 10,000, Wellington.

Some topics:

Where the money goes?
Gaulim Teacher's College
Rarongo and Malmaluan
The Highlands
Queen Salote College, Tonga.

Movie films.

Maori

Who Will Answer?

61f I — A
Tape 14 mins. Code MF/2

It shows the work of the David Hogg Memorial Hostel at Whakatane and its contribution to Maori educa-

tion. It helps to produce an understanding of integration in our multi-racial society.

It is an important filmstrip because it shows the great possibilities of co-operation between the Maori and Pakeha races to develop a society of which all can say, "This is ours".

★ UNICHURCH

16mm BC — A
28 mins. Colour Code PS/3

Shows the work in the three areas of the United Church of Papua New Guinea, Solomon Islands.

Up-to-date and interesting, especially in the missionary and church union fields.

It is suitable for use with groups from Bible Class upwards, more in the context of worship or information rather than for discussion.

★ HIGHLANDS UNICHURCH

16mm Y — A
28 mins. Colour Code PS/4

This is a companion film to Unichurch showing the work of the Church in the Solomons, Papua-New Guinea areas.

★ ISLANDS ARISING

16mm

Concerned with work in the New Hebrides, this film faces up to some of the problems that face Islands Churches in many areas.

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The Executive re-appointed Rev. P. Wedde as an observer at meetings of the Anglican-Roman Catholic Commission. This Commission consists of a small group of theologians meeting to study the doctrines of both **Churches**. It is not a representative committee discussing and preparing for union. Whether it leads to further

co-operation or a move towards union will depend on the agreements reached.

The Executive asked that Mr. Wedde investigate ways in which a mutual recognition of baptism and marriage could take place between the United Church and the other two Churches.

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to be afraid of change in the church or society at this time. It is true that change can be a dangerous thing — let us not change like the wind which goes here and there and gathers together all the rubbish. Let us respect the ways of our fathers and put them together with the new ways and the Holy Spirit will help us to meet the needs of our people in this time which is filled with change. If God leads us, He will not let us forget the old ways, the old suffering and thinking.

God's plan is that we should go ahead together with the light of understanding to meet the needs of our

people at this time. Continually go to the people — to those who need you. The people need the church to go to them at this time. But the church will only help them if we are a renewed church that is on the move with God."

This then is the United Church, set in revolutionary change. This is the United Church developing its own Melanesian identity. This is the United Church seeking to present Christ as the living Saviour and Lord of Papua New Guinea and the Solomon Islands.

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cutting grass around the area." (Hinaoda Poela).

"At Pakanairir our daily activities were going to the gardens, building houses and helping people in many ways. But the thing we boys liked best was fishing every day." (Philemon Abedi).

"Our group went to a village called Matanakivu on the North Coast of New Britain. There

were six of us in the group, four ladies and two men. One of our lecturers joined us. While ~~we~~ we were in the village we learned many new things like cutting copra, picking cocoa and how it is made before it is taken to be sold. Besides other things that we did we helped the village ladies to weave mats and also went with them to the gardens." (Sue Asea).

TO ALL READERS

We regret that owing to the rising cost of production it has become necessary to increase the price of "The Open Door". Individual yearly subscriptions will now be 50c and bulk order subscriptions will cost 40c.

*There is one Lord,
one faith, one Baptism,
There is one God and
Father of all men, who is Lord of all,
works through all and is in all.*

(Eph. 4: 5-6 T.E.V.)

WANTED

A MEDICAL OFFICER

UNITED CHURCH
HEADQUARTERS

Helena Goldie Hospital, Munda,
British Solomon Islands.

METHODIST CHURCH OF NEW ZEALAND

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