

Sister Lina Jones

THE OPEN DOOR

December 1974



African Mother and Child

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

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

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METHODIST CHURCH OF NEW ZEALAND
Overseas Division

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The National President writes . . .

Greetings from the new Executive of the M.W.F. situated here in Otago!

We take up this task with a great sense of obligation to the Aims and Objects, some of which have been inherited over the last 70 years from the days of the M.W.M.U. While we do not intend to live for the next two years dwelling on the past, to be able to move forward successfully, it is important to remember one's "heritage".

The work of the United Church of Papua, New Guinea and Solomon Islands is surging forward and the work of the women there is something to be admired. To me it is exciting to read and hear of the work being done by the people themselves and I am proud to be taking part in such a venture. We as a supporting church must move with them, not only in the work of the missions but in all aspects of the life of our church.

Now let me introduce to you our Missions Convener of the Executive — none other than Sister Edith James — who herself has worked loyally for 10 years in the Highlands of New Guinea and is now carrying on her work from this side. Edith has a message for us . . .

"In her last President's letter, Mrs Price reminded us of the Hebrew concept "God was always on the move."

We really don't like change, do we? It often shatters our apathetic cosiness and sense of security and then we don't seek



Mrs Herbert

the 'why' of that change. However, it is inevitably rapid in our day but we know, although God is always on the move, He is constant in His love and presence.

Now we are landed with a new National Executive who will have changed ideas, changed emphasis and changed challenges. Isn't it grand to be in the excitement and fun of all this?

I urge all Missionary Conveners to demand (no, not too strong a word) a slot at every meeting at District or Local level if for only five minutes. Then, please use it all and never over time, wisely and well to inform and enthuse.

Sometimes I regret the death of the old deputation runs of our Sisters but only because of that personal contact. We have much better ways of informing and using furlough time. But how to replace this method of gaining interest and incentive? I cannot over emphasise the importance of that letter, even if you don't get a reply, your interest and prayers will be that much more alive. And I know !!

Please remain "switched on" to what ideas are put before you this year and ready to see those opportunities that are going to bring us renewed vision and great joy in service.

EDITH JAMES

We now go forward and are proud to be serving in varying ways, the women of the church — the church itself — and God, through the M.W.F.

**OFFICERS OF THE M.W.F.
1974-1976**

President: Mrs Dorn Herbert

Vice-Presidents:

Mrs Doris Johnston
Mrs Lucretia Spittle

Secretary: Mrs Peg Wilson

Treasurer: Miss Elsie Johnson

Distribution Secretary:

Miss Eunice Nixon

Missions: Sister Edith James

Executive Members:

Mrs Gwenyth Crosbie
Mrs. Merle Dickson
Mrs Jeanette Gibson
Mrs Margaret Hughes
Mrs Cathrine Sheat
Sister Shirley Ungemuth

OUT OF THE PAST

The Dominion Executive of the Methodist Women's Missionary Union was located in Dunedin in 1918 and on May 6th of that year the President, Mrs E. Rosevear wrote:—

Dear Fellow-Workers,

Your executive officers in Dunedin send you greetings. We have started on another year's work, and are banded together for the purpose of helping one another. May I urge upon you greater zeal for the Master's cause and more warmth in His Service. We want to be filled with the Holy Spirit, and it is ours for the asking. When we, in lowliness of heart but with unquestioning faith, ask for the gift of the Holy Spirit to move us to a truer consecration of ourselves and our substance for this wondrous work, there will be no lack of either workers or money, but the holy impulse of sacrifice and service will move our hearts.

Prayer is the highest act in which the human spirit can engage. "It is the most important thing that man can do, because it is the soul of all enduring achievement." Let us spend much time in prayer that God may direct and guide every detail and that necessary workers and means may be provided and the day hastened when the Gospel shall be preached "from the rivers to the ends of the earth". We shall need and may find much grace during this coming year. We know we have a God who is able to bring light out of darkness, and order out of the present chaos. For many of us there is left, out of the bitterness and sorrow of the war, only one thing worth living for, just one thing that hallows life, making its duty sweet and winsome still — that we may live to make the world more worthy of that great price of sacred human blood that has been paid for its liberty, for its morality, and, God helping us, for its peace. We shall only do that as we fulfil our missionary calling and bring the whole world in all its nations and people into the peace of which the angels sang, the peace of God through our Lord Jesus Christ.

Let us, women of Methodism, exercise our right in lowliness of heart, but with unquestioning faith come to Him who reigns and ask for a truer consecration of ourselves and our substance for this wondrous work of winning the world for Christ.

Fellow-workers, again I urge you, in the name of Him whose followers we are, to do your very utmost, so that we may have some glad share in this mighty enterprise — the conquering of the world for our Lord and Saviour.

And we shall find our own lives enriched and our souls strengthened, for is it not still true as ever that — "They that wait upon the Lord shall renew their strength; they shall run and not be weary, they shall walk and not faint."

Yours in the work,

M. A. ROSEVEAR,
President, M.W.M.U.

KURAHUNA

To the old sage, Kurahuna was "a place of secret learnings". To several generations of girls it was, in a real sense, "home" — a home from which to go out into the world better equipped. Here is the story — the continuing story of Kurahuna.

Early records show that the Methodist Women's Missionary Union established a fund towards a school for Maori girls before 1924. In that year the fund stood then at £51. Slowly it grew, till in 1929 at the Annual M.W.M.U. Conference it was resolved to seek a piece of suitable land. At first the women had their eyes on the Wesley College Estate in Three Kings, Auckland, but by the end of that year, when they had £1000 in hand they resolved to purchase a property in Onehunga. January 1931 saw a school for Methodist Maori girls open with eight pupils.

Members of the Union supported the school for many years by giving a penny per week. Sister Netta Gittos was one of the early Matrons, and in 1932 Miss Rishworth became chairwoman of the Kurahuna House Committee. Over the years the Kurahuna House Committee has been fantastic, supporting the staff in the ways, being concerned with the girls, knowing them personally and getting to know their families, and raising the necessary funds to keep the school afloat.



Miss Emily Rishworth

Up to 1938 the average number of girls at the school was 12. Many of the pupils went on to Deaconess House, and many daughters of early pupils also attended the school and readers will be interested to learn that even now when the vision of giving educational opportunities to girls through "Kurahuna" operates in a different way, a number of girls receiving grants from the fund now, are daughters of former Kurahuna scholars.

The school had to be extended for the roll increased through the 1940s and 50s, a common room was added to the establishment, and as the total pupil accommodation was still only 19 girls, the year 1955 saw a waiting list for places. By this time the girls were no longer being given academic instruction, and all were attending the local state schools, but domestic arts and religious instruction were part of the every day life at the hostel. The pattern of life each year at the Hostel was very similar. The girls attended local Sunday School and Church, became involved in the Girls' Brigade; some did well at school, others had their problems. Sister M. Holland was the last Matron of the Hostel. Numbers on the roll had begun to decrease and staff became difficult to enlist, while housekeeping and maintenance costs were steadily rising.

Knowing this Fellowship members began to question the real need of the hostel and weighing up the pros and cons of its value in the late 1960s. In 1967 the M.W.F. set up a commission to study some of these problems and bring out a report on their findings. Eventually the Fellowship decided to sell the property and continue this wonderful mission enterprise in a different way.

So today we have an educational opportunity scheme, funded by the income derived from the capital investments, whereby grants are made to Methodist Maori girls, who wish to continue their education past the 15-year-old school leaving age, to gain good qualifications for careers of interest to themselves the Church and community.

As word of the grants has spread among our Church families, so has the number of girls applying for them, this year 45 girls have availed themselves of assistance, fourteen of whom are attending Spotswood High School at New Plymouth and boarding at the Methodist Girls' Hostel, Rangiatea.

So the work of Kurahuna continues, although in a very different way. Thanks to the vision of Methodist women early in the century our Maori girls are still receiving, through the Fellowship, educational opportunities at no cost to today's members. The spirit of the original school motto continues:—

"To learn and gain that we may give
In love to serve, and so be free
To give our all, nor count the cost,
And find our wider selves in Thee."

—Vera Dowie

ME AND NINO

I just loved this wee boy so much. He was the first boy (baby I should say) that I handled and fed at Karitane. He was there for 9 months so I did get quite attached to him.



LEAVES FROM A KURAHUNA SCHOLARSHIP SCRAP BOOK

"Many thanks for letter in regard to the awarding of such a generous scholarship to M. Believe me it has made a wonderful difference to her and means that she can begin her studies without worries about where to find the money for her initial expenses at Teachers' College. Books and the like are quite an expense and as I said in my earlier letter circumstances mean that she has little access to money for . . ."

"Well I thought I'd write and let you all know that I passed my Senior Exam, the next exam is the 'final one' which is in July so it looks like hard work for the next couple of months . . ."

"T.P. passed her last Music Exam Grade 5 with Merit and will sit Grade 6 in Theory in a few weeks time . . ."

"However I am returning \$50 because we managed with that amount last term and will manage with it again . . ."

"Our High School has had a change in uniform so this money will be a great help in outfitting R. Their winter uniform is a pure wool tartan skirt, white blouse and blue v-neck pullover, which is quite expensive initially, but wears well and looks neat and becoming . . ."

"To encourage and assist Methodist Maori Girls achieve a full and satisfying career is the objective that the committee bears in mind as it disburses the funds on behalf of the Methodist Women's Fellowship.

This year we paid over \$1,500 to the Maori Education Foundation and although only asking that it be disbursed to Maori girls were delighted to receive an appreciative word back saying that it was 'applying these scholarships particularly, to the Maori girls who may be attending any institutions or hostels under the control of the Methodist Church'."

SMETHURST!

Two people and a building

The name of two wonderful Christians, is perpetuated in a well established holiday retreat situated on the waterfront, ten minutes from central Auckland.

Over half a century ago Mrs M. Smethurst was the New Zealand Methodist Missionary Union "Box Organiser" for both the Home and Overseas Mission workers. She gave liberally of her time and talents to establish the "Box Department" as it was then known. In all this she was strongly supported by her husband, who was vitally concerned in Maori activities. A fluent speaker of the Maori language, he gave a lot of help to the Otaki Maori Mission. Mrs Smethurst had wonderful concern for the Deaconesses. Often she would drive them on their rounds as the luxury of a motor car was unknown to the Sisters at the beginning of the century. She was a true friend to the girls and made their welfare her first thought be they working or resting.

She had vision indeed, for her loving concern continues over the years, as her home was bequeathed to the M.W.M.U. on her death in 1943, to be a holiday house for the Deaconesses.

The property is in two self contained flats. One, the residence of the "caretaker tenant", and the other, which accommodates five people, is for the "Sisters and Deaconesses of the Methodist Church".

A House Committee manages the property for the Methodist Women's Fellowship, who have found, with changing times, they have had to take a more realistic view of their stewardship of this estate. Where once the flat was vacant for many weeks of the year, it is now available to recommended tenants, at times when Church workers have no bookings. This arrangement is acceptable to the Dea-



Mrs Smethurst

conesses and as the recommended tenants pay a weekly rental of \$15.00 this income helps maintenance costs. The home is kept in excellent condition, the M.W.F. being very well served by the management committee under the chairmanship of Mrs C. Firth. Should you be considering a visit to Auckland, do feel free to contact Mrs G. Beavis, 229 Tamaki Drive, Auckland, 5 or telephone her 586-713 for any information. The flat may just be available at the time you plan your trip.

Mrs Pat Tauroa with her husband, Hiwi, went to Africa to attend Familia '74, which was organised by the International Confederation of Christian Family Movements and the World Council of Churches, and held at Dar-es-Salaam, Tanzania.

Hiwi Tauroa was for 6 years principal of Wesley College, Paerata and is now principal of the new Tuakau High School. Pat is also a teacher, and has taught Maori language and culture at Wesley. They have 6 children.

FAMILIA '74

Familia '74. What a wonderful experience it was of learning that colour and creed are no barrier to sharing in love and friendship, when people (260 people from 56 nations) — are together for a common purpose.

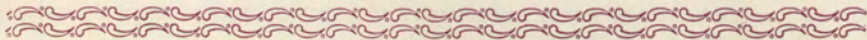
It was an assembly of lay people to discuss the problems being faced by ordinary families in the world today. Held in Tanzania, it gave those taking part, an insight into another concept of family living. We spent time with the village people of Tanzania. We worked in the fields with them, ate with them and sang and danced with the people. They believe that by going back to the cultivation methods and mode of life of their ancestors, they can from there, very gradually begin to develop a new life style that will enable them to cope with the technological development that will eventually come to their country. But as well as coping with progress, their basic wish is to retain their "familyness", and their love for one another.

During my Familia experience I learned two basic points.

Firstly, people want to feel that they belong to others and to many, especially of the developed countries, their nuclear family is not enough. So they are beginning to build "families" from those around them. They are forming groups where they can share their talents, their material possession, their joys and their sorrows. So while we are told that the extended families of the world are breaking down, and this is true, the nuclear family is also breaking up, and people are going back to the concept of family sharing. This concept is still felt by many New Zealand people but more especially by our Maori people. It is a concept we share with all other dark races — African, Asian, Polynesian, etc. — and is something that we should keep from being replaced by the stress of material living.

The second point is that where a race of people have a culture that is different from any other, they should preserve this and offer it to the rest of the world as something in which they can be very proud. I cannot disguise the pride I felt in presenting Maori culture — including language — at Familia, and the pleasure of those who were recipients was obvious.

So Familia '74 reaffirmed my belief in my own identity. Yet within this identity, I share common aspirations with other peoples of the world.



Wedding Bells

Wedding Bells

Wedding Bells

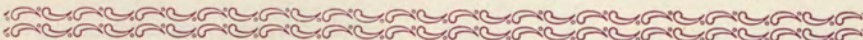
MISS NE-ETIA FA'AUA who we wrote about in the last issue is being married this month to Mr Robertson Bato. Mr Bato is at present a senior official in the Commonwealth Bank at Munda. After their marriage he and Ne-etia are going to Rarongo Theological College where he is going to train for the ministry. They are being married at Munda.

MISS ELLEN KERA whom many of our readers will remember is also being married around Christmas time. She is to marry a Gilbertese man named Wainga Tioon who works for the Department of Labour in Munda. Ellen is at present nursing at Helena Goldie Hospital.



MISS NE-ETIA FA'AUA

Another wedding, not overseas this time, but about to take place at Christmas time is that of a previous office secretary, HELEN KENYON who worked in the Overseas Missions office here in Auckland. She is to marry a Maori from the far north, Mr Sandy Tango, and the wedding is to be just after Christmas, a true Maori style wedding at Sandy's Marae at Pipiwai, north of Whangarei.



My Af

You are beautiful,
serene and dark as the calm night
that covers your tired body.

Your bare feet have walked
over rocks
and long roads . . .

Your eyes have seen
what mine could never dare
to look at

For they are open
and innocent —
but full of pain
that only you have known.

On your back
gently sways
a baby — one of many
who have been there before.

The milk from your breasts
flows lovingly
to your child.

Your hands are calloused
from work
that I could never do.

Strength and courage are yours
as you struggle
to live,
to eat,
to bear more children,
to nurture a new nation.



can Sister

Be strong, my sister . . .

I feel your oppression
in my gut
in my heart.

I long to keep your image

for ever in my sight
— not a mirage
but a reality that pricks
my easily lulled conscience
from its apathy.

Dear sister, the beads you gave me

from around your dusty neck
are filled with the aroma
of a smoky, mud hut . . .

Through the beads
your dark skin shall rub
against mine.

Each bead shall link me to you
Though our eyes may never
meet again.

You have touched me . . .

And we are sisters,
for ever . . .

This poem was written by Joy Wilkes, from America, after a woman of a Masai village presented her with the beads from around her neck. The Masai tribes-people still live in their primitive state.

Professor John Ferguson, Dean of the Open University in Great Britain says:

A Christian is a Christian anywhere

He is always and in all places a witness, by word and life, to Jesus and the Resurrection.

He is a member of a community, where he meets to share a common life, to break bread and to pray.

He is a member of a community dedicated to reaching out to the poor and needy, to the hungry and thirsty, to refugees and prisoners, and all whom life has bruised . . . to the care of the weak and helpless, of the elderly and lonely, of the young and impressionable, of the stranger at the gates and within the gates.

He is a member of a community where men and women of all sorts and conditions meet with mutual respect and common affection, where the barriers which separate people elsewhere, of nation and race, of class and wealth, of age and sex, are broken in Jesus Christ, who makes all things new and in whom all are made one.

He is a member of a community which does not reject those whom the world rejects, but which shows them the love of God in Jesus, who while we were yet sinners died for us, so that their lives may be changed.

He is a member of a community whose values are not those of the world, but which is there to turn the world upside down.

He lives where his lot is cast, and follows the laws and customs of that land, but he is at the same time a citizen of the kingdom of heaven; he will outdo by the quality of his life that which is enjoined by law, and he will obey God rather than man should the law command that which is wrong.

He is not concerned with keeping up with the Joneses; it takes him all his time to keep up with Jesus.

He is regular in the reading and study of the Bible, to remind himself of the foundation of his faith, and to refresh his understanding. He is constant in prayer, with regular hours of prayer, and open at every moment of the day to the guidance of God through his Holy Spirit, submitting all his decisions to the will of Christ.

He is open to other people, firm in his own faith, but humble before them, looking to that of God in every man.

He knows that Love, as revealed and interpreted in the life and death of Jesus Christ, involves more than we have yet seen, that it is the only power by which evil can be overcome and the only sufficient basis of human society, and commits himself to a life-service for the enthronement of love in all aspects of life.

... and asks:

So what is different about a Christian abroad?

Many Christians go abroad from a situation of economic privilege to work among the economically deprived. This is good and right. It is part of the service of the service of the poor and needy. It is the cup of water given in the name of Christ.

Often we come from the land which first sent out Christian helpers. We are thought to be coming from a Christian land. Are we?

But we also come from a continent which has exploited the rest of the world. The flow of trade is still from the Third World to Europe, not the other way. Europeans engaged in the slave-trade for much longer than the period of its abolition. So, as Albert Schweitzer said, we go in penitence, to help to atone for the sins of Europe.

We may receive a "culture-shock" and react against the culture we encounter. We will have to remember that Christ judges our own culture as he judges all cultures, that ours is not the kingdom of Christ. We will seek to stand aside from our own culture, and see where it is baptized by Christ.

We shall be tempted to keep to our familiar ways, and to mix only with our own people. Though this is understandable it will put up barriers between ourselves and those whom we come to serve. Christ breaks down those barriers.

We shall teach effectually only as we are ready to learn.

We shall sometimes feel lonely. But in the fellowship of Christ we shall be welcome. Even here we may find a "culture-shock" in unfamiliar modes of worship. We need to distinguish the essential from the inessential. We are one in the love of Christ.

We shall learn that, though our cultures differ, human beings are much the same all the world over. We shall encounter saints and sinners, the spiritually wise and the spiritually foolish, compromisers and fanatics — men just like ourselves. We shall rejoice in our common humanity. We shall kneel in common penitence at the foot of the Cross. We shall share together in the life of our risen Lord.

We shall learn the meaning of brotherhood. There is one Father, God. For us to be paternalistic is blasphemy. We go as brothers.

To be a Christian abroad is to learn sharply and clearly what it means to be a Christian anywhere. It is to have the nature of our faith and calling brought home to us.

So we go abroad in the name of Christ because that is where he calls us. We go abroad because we are challenged by the needs of others. And if we go in Christ, then in openness to others our own lives are enriched, refreshed, renewed, our faith deepened, and we shall find that we have received far more than we have been able to give.

CHAPLAINCY

Special ministries to people in special situations — Many ministers are called out of the circuit and family ministry to this work which is mostly with individual members of a family, rarely with the whole of it. Here are some reports from folk in this kind of work in 1974.

INDUSTRIAL CHAPLAINCY

— **Owen Kitchingman** is director of Inter-church Trade and Industry Mission in Christchurch. He reports that there are now over eighty industries in New Zealand which have chaplains. His activities include organising and running training courses for prospective industrial chaplains, liaising with other organisations, and doing some research into industrial questions. He writes "Underlying all our activity our search persists for a more compelling in-depth awareness of what the Christian Gospel has to say, and how it can be heard to say it, in the hurly-burly of industry. Without doubt industry is a field for Christian mission which calls for all the resources of insight which can possibly be brought to bear upon it by men and women, by management and labour, by clergy and laity, by science and theology. It calls for team effort from start to finish."

UNIVERSITY CHAPLAINCY

— The Methodist Church is represented in University chaplaincy by **Phyllis Guthardt** at the University of Waikato and **Donald Phillips** at the University of Otago. Much of their time is spent in establishing friendly and pastoral relations and counselling in personal, academic and pre-marriage situations. Phyllis Guthardt is aware of a constant change in moods amongst students

— "a chaplain seems rarely to have become aware of a new mood before another has blown it away." She sees the chaplain as one who presents a challenge as well as offers comfort. "In the tangle of personal relationships one tries quickly to get to enduring matters; in religious fervours to arrive at some real Biblical and intellectual ground and at the same time broaden horizons. The chaplain must be both a comfort and a challenge, not only to the students but also to staff who do not always lead the easy life one imagines." Donald Phillips writes — "One of the chaplain's principal tasks is to share with the students in that critical examination of society which is an essential part of the young person's search for identity . . . I enjoy the privilege of participating in this process . . . The good news of Jesus Christ is, I believe the only source of dynamic hope."

PRISON CHAPLAINCY

— Four of our ministers are prison chaplains — **Lane Tauroa** at Waiakeria Youth Centre, **John Mabon** at Mt. Crawford Prison, **Donald Prince** at Rolleston Prison and Detention Centre and **Edward Boyd** at Invercargill Borstal. Each penal institution is different and so each chaplain has to establish his own form of ministry to meet the needs of the institution and its inmates.

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A 25th ANNIVERSARY

On October 30th, 1974 the people of the Kieta Circuit in the Bougainville Region celebrated the 25th anniversary of the arrival of the first overseas minister, Rev John Taufa, to work in their area. They will be joined by John, who is now the Bishop of the Bougainville Region, and his wife.

The Methodist work in south Bougainville was first started in the Siwai area by Christians from the nearby Mono Islands (which are part of the British Solomon Islands, a distinction that has only become important more recently). The Siwais in turn became missionaries to the Nagavisi people and after the First World War they also pioneered the work in the mountain villages in what is now the Kieta Circuit.

John Taufa and his wife first came as missionaries from Tonga to the British Solomon Islands in 1946. After working in the Marovo Circuit at the southern end of New Georgia for 2 years he was moved to Keau on the coast of southern Bougainville near Kihili. He stayed there in 1948 and '49 and in a move to extend the work into the mountains and valleys on the eastern side of the island, he, his wife and family travelled by Cicily II to Aropa, the site of the present Kieta airstrip, and walked into the foothills of the mountains to commence work at Roreinang. Rev Taufa was to continue to lead the work in this area until 1968 when he was transferred to Skotolan on West Buka. He became Bishop in 1971.

The development of work in this area involved extensive patrolling



Rev & Mrs J. Taufa

into the distant mountain villages, clearing the bush and the establishment of gardens, a primary school and a plantation. For years John Taufa was minister, school teacher, plantation manager and choir master. Through his musical talents choirs were trained and many people learned to read the tonic solfa. In 1959 this area became a separate circuit.

The present minister in this circuit is Rev John Wesley Kitari a young man from one of the inland villages who received his early education from John Taufa. The work in this area is very difficult. Not only does it involve walking long distances to visit the more than 20 small villages that are scattered through the mountains, but in recent years the emergence of a syncretistic cult — a mixture of Christ-

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A United Church in North Australia

For many years the Methodist Overseas Missions (Australia) have included among its concern, the work among Aboriginal Australians in Arnhem Land, North Australia. Now this work, and the work of the Presbyterian and Congregational Churches has been drawn together. Not only does it link work among Aboriginals, but also work among white and mixed race Australians. Recently Brian and Molly Williams went from the Birkenhead Circuit to Darwin to serve this church. Here are some first impressions from them:—

We've been here almost 2 weeks now and are still in a bit of a whirl. I started work the day after we arrived and spent the day reading reports and notes as a background to attending the Annual Conference of the United Church—which began the following day! The Conference was held at a small township called Batchelor about 60 miles south of Darwin (Australia is metric and distances are quoted in kilometres — we have to get used to it), which was originally built for workers at the Rum Jungle uranium mine. The mine was worked out, the miners moved on, and the Education Department took over the whole town. It's used for



Brian Williams



Molly Williams

Conferences, block courses and a variety of other activities and as all the houses are surrounded by trees ("Titirangi-style"!) it provides a very pleasant environment.

At the Conference I had the opportunity of meeting all the ministers of the United Church (quite an impressive collection, average age late 20s I would say at a guess although even the older ones looked younger) and a number of Aboriginal delegates from all over the U.C.N.A. area (which includes not only the Northern Territory but the top of Western Australia, as far as Derby and Broome, and Woomera in South Australia). For several delegates it was a 2 day drive, al-

though most flew. There were about 50 Conference members and their total travelling bill was estimated at over \$4,000. These little facts brought home the problems of isolation and communication in the U.C.N.A. which in all this area has 800 members (out of a total population of around 80,000). The Conference was relaxed, informal and confident: business was despatched with little delay leaving time for other discussions and activities. Although I felt the lack of background in much of what was discussed, it was a good way to start and I came away with the overall impression of a young enthusiastic and dynamic organisation (cliches maybe, but accurate in this case).

Then back to the office in Darwin, (air conditioned and very well equipped) to find out what was in store for me. I will be primarily concerned with the U.C.N.A. missions in Arnhem Land Aboriginal Reserve — five main centres (population ranging from 250-1100) and a number of other settlements and outstations. At present these are administered by a branch of U.C.N.A. called the Aboriginal Advisory and Development Service, which has been registered as a company and employs all the lay staff in the field (about 130 altogether). I'll be primarily concerned with staffing — an on-going activity as everyone is on contract — and I'm already involved in recruitment of teachers for a school run by the A.A.D.S. on Elcho Island—liaison with Department of Aboriginal Affairs — and again I've already dived into a problem in this area, as one of the towns was about to run out of money and pay-day was approaching and D.A.A. is the source of the money.

Government policy is to develop "self-determining communities" in Arnhem Land (and elsewhere presumably) and A.A.D.S. is virtually an agent of the Government in the five centres mentioned. This is good as long as Government policy is in line with U.C.N.A. philosophy — which at the moment it is. In fact one D.A.A. representative I was talking to, spoke of Government following where the missions had led. At the moment it means that Government subsidises most of A.A.D.S. salaries, and wages paid to employees (all Aborigines) in the towns themselves. (This is quite separate from the ministers in Arnhem Land who are of course maintained by the U.C.N.A. They were all at Conference and it was interesting to note that of the 6 ministers, one is Aboriginal, two are "balanda" (local equivalent of pakeha) two are Tongans and one a Fijian. This policy is reflected to some extent among lay people — there are two or three Fijians, one of whom is the brother of the principal at Lelean School in Fiji where we stayed last Christmas.



Mr NEIL BROAD
With the United Church
in North Australia

SOME OF OUR FRIENDS

The Rev Geoff Tucker and his wife and family are now on leave before Geoff takes up his appointment as General Secretary of the Overseas Division on the 1st February 1975.

Sister Diane Bellamy has retired after 6½ years service from the United Church and is at present on leave.

Rev Robert Stringer and his wife, Helen and their children are on leave in Timaru. They will be returning to a new position in Honiara early next year.

Mr Bob Springett and his wife Margeret and their family are on leave from Tonga where Bob is farms advisor to the church. They return to Tupou College in the new year.



Lesley Bowen



Geoff Tucker



Pat Moodie



Diane Bellamy



Leicester Cheeseman

At the recent Conference Sister Norma Graves was ordained and Pat Jacobson has been given her first appointment. Both these ladies served overseas for several years.

Several other workers are about to return to New Zealand, Pat Moodie a nurse from Waitoa, will shortly be taking her furlough; then Bill Simpson and his wife and also John Mallindine are retiring and returning home. Both Bill and John have been teaching at Goldie College. Sister Lesley Bowen is due home for furlough and Leicester Cheeseman, who is shortly to be married, has retired from service overseas.

Continued from Page 17

ian and animistic beliefs and practices — has resulted in the loss of about half the United Church membership.

The 25th Anniversary marks a period of real achievement but comes at a time of serious challenge. Remember our leaders and people.

Continued from Page 16

Much time is taken up in personal interviews. There are also study programmes and discussion groups. Lane Tauroa has been concerned about the relationship of alcohol consumption to offending. Don Prince is concerned with maintaining a human emphasis in all that he does as institutional life detracts from many aspects of human dignity. Edward Boyd is responsible for a church parole scheme whereby trainees go to church homes for

three hours of a Sunday. He is concerned for the Maori trainees.

HOSPITAL CHAPLAINCY —

Francis Parker is a full time chaplain to Auckland Public Hospital, and **Wilf Eisner** to Tokanui Psychiatric Hospital. A problem in public hospitals is the magnitude of the task — the large number of beds, and the rapid turnover of patients, which gives little time to building up relationships. Wilf Eisner is confronted by a challenge in communicating the faith to a congregation of largely illiterate and emotionally and mentally retarded persons. He sees his ministry as being to staff as well — “as someone with no departmental or official axe to grind the chaplain has a unique opportunity to counsel, interpret, dispel needless apprehensions; and to identify with staff and patients alike in their need as persons, in the exercise of a ministry of reconciliation.”

FINANCE

We are very grateful to all the people who during this last year gave through the Connexional Budget and directly to the cause of the Overseas Division. It was one of the best years in our history, though rapidly escalating costs have made it harder and harder to maintain all the work we would like to do.

We show on this page where the money came from and how it was spent.

You will please note the special account from legacies. This is still a very important source of income and allows us to respond to many needs, both urgent and long term, in a way that would not otherwise be possible.

We regret to tell our readers that our allocation from the 1975-76 Connexional Budget has been cut to \$91,290. This will mean substantial changes unless we can increase our income from other sources. We urge all our readers to support their local church, to see that the Connexional Budget is met in full, and if they are able to go beyond that to make a special contribution.

We must stress that the reduced grants from the Budget make it very important that the whole Budget should be met in full by the church. We do not wish to see other parts of the work of the church, or our own work handicapped because the Budget is not fully subscribed.

We received from:

The Connexional Budget	\$125,730
Methodist Women's Fellowship	10,050
Donations	3,636
Interest — general	3,831
medical	6,823
	<hr/>
	\$150,070

Grants and staff for the United Church	\$125,742
New Zealand and other costs	16,392
	<hr/>
	142,134
Surplus for year	7,936
	<hr/>
	\$150,070

From legacies we received:	\$54,039
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We used this:

—Projects in the Pacific outside the United Church	4,188
—Pay balance due on new parsonage	8,550
—Special grant to UCPNGSI for travel equalisation fund	10,000
—Grants to UCPNGSI for buildings and other projects	17,574
—Invested in accord with our policy	10,742
—Balance to carry over into 1974-75	2,985
	<hr/>
	\$54,039

**EXCERPTS FROM A LETTER WRITTEN BY GOLDIE VENGO
BOSEVOLOMO WHO IS THE DIRECTOR OF CHRISTIAN
EDUCATION FOR THE SOLOMON ISLANDS REGION AND ALSO
DIRECTOR OF THE OZAMA COMMUNITY AT BILUA IN THE
BRITISH SOLOMON ISLANDS**

“From next year 1975 the ‘Ozama Community’ will change its name to ‘Ozama Lay Training Centre’. I am planning to convert this place to a Lay Training Centre for the Solomon Islands Region under the auspices of the Department of Christian Education. This plan has been approved by our Regional Synod last August and I am now in the process of making the plans. However, the proposed plan will not come into effect until my return from Malmaluan next year in June. I was nominated by the Assembly Executive in May this year to take up a four months in-service course at Malmaluan from March to June next year. This course was sponsored by the W.C.C. and was arranged and run by C.E.A.C. (Christian Education and Communication). I hope to take my wife, if possible, to Malmaluan next year with me, so that she will be able to have some experiences of the work that I will be undertaking next year. Last Synod I was appointed Director of Christian Education for the Solomon Island Region of our United Church.

During my absence next year for four months, Mr Hena Zio and Mr Peter Sasabule will look after the Training Centre. When I return from Rabaul in June, Hena Zio will go back to the Roviana Circuit and probably go to Port Moresby for Boys’ Brigade Organizer’s Training. I expect Peter to remain as a staff of the Ozama Lay Training Centre. Miss Selina Tale too will be one of my staff at the Centre next year. The gradual increase of staff in the Centre will make my work a bit easy next year and I will have more time to visit the Circuits.

Two of my graduates from this Ozama Community this year will go as Missionaries in the Kolosulu area (Guadalcanal). These two gentlemen, one from Marovo and one from Ranonga will go to Kolosulu at the beginning of next year.

Back to the Lay Training Centre again. Our plan is to move this place from Ozama Island to Vonunu Station. As we are planning to build a Centre we think that Ozama Island, even though it is a good small island would not cater for our proposed plan. Therefore we wait to see what the Vonunu station would be after the school is phased out. Next R.E.C. will discuss more of our plans. This is a big move for the Solomon Islands Region but I am glad to see that our Synod has approved this. All we have to do is to pray and work so that our plans will come into fulfilment.”

MISSIONARY, GO HOME . . . OR STAY!

Bishop Frederico Pagura, author of the following article, writes as a Latin American deeply involved in the struggle for freedom from oppression, both internal and external. Many foreign missionaries from U.S.A., Spain, and other places work in Latin America.

If you are not able to understand what is happening on this continent in the hour when the dawn of a new liberation is breaking,

Missionary, go home.

If you are not able to separate the eternal Word of the gospel from the cultural moulds in which you carried it to these lands and taught it with genuine abnegation,

Missionary, go home.

If you are not able to identify with the events, anxieties, and aspirations of those people prematurely aged by an unequal struggle which seems to have neither termination nor hope,

Missionary, go home.

If your allegiance and fidelity to your nation of origin are stronger than your loyalty and obedience to Jesus Christ who came to "put down the mighty and lift up the lowly" (Luke 1:52),

Missionary, go home.

If you are not able to love and respect as equals those whom once you came to evangelise as "the lost",

Missionary, go home.

If you are not able to rejoice at the entry of new peoples and churches upon a new stage of maturity, independence, and responsibility, even at the price of committing errors like those which you and your compatriots committed also in the past,

Missionary, go home.

For it is time to go home.

But if you are ready to bear the risks and pains of this hour of birth which our American peoples are experiencing, even denying yourself; if you begin to celebrate with them the happiness of sensing that the gospel is not only proclamation and affirmation of a distant hope, but of a hope and liberation which are already transforming history; if you are ready to give more of your time, your values, your life in the service of these peoples who are awakening, then, **Stay!**

There is much to do; hands and blood are lacking for an undertaking so immense, in which Christ is the protagonist and pioneer.

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