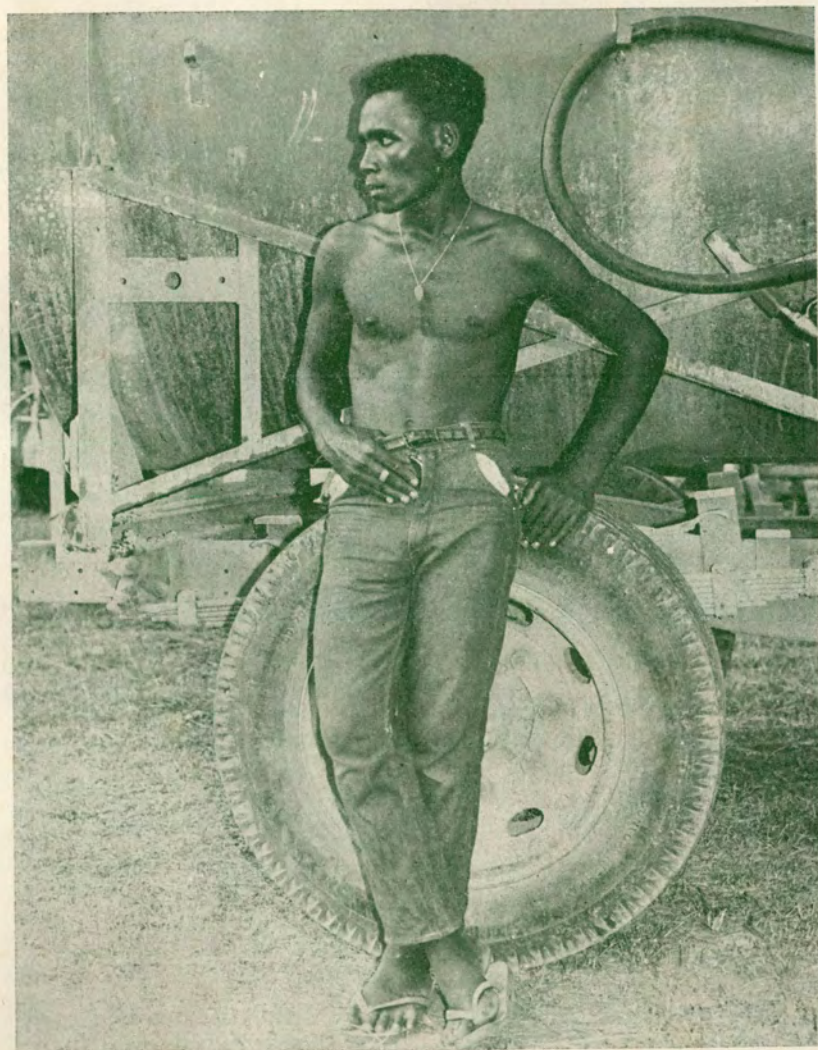


# THE OPEN DOOR

March 1975



**Satisfied?**

READ THE POEMS **I BOW IN SORROW**  
and "KIDNAPPED"

## *Contents of this Issue . . .*

	Page
THE GENERAL SECRETARY	3
PERSONAL REFLECTIONS	5
TUPOU COLLEGE	7
STRONG CHALLENGE FROM SOLOMONS' CHRISTIANS	8
DARWIN — CYCLONE TRACY — AND THE WILLIAMS	10
SHOULD THE CHURCH PLAY POLITICS IN THE NEW HEBRIDES	12
SOME POEMS	14
SHARER: SUPPORTER: STRENGTHENER:	18
ABOUT PEOPLE	20
BITS 'N' PIECES	22
MISSIONARY DEPORTED . . . . .	23
	(Cont. on page 9)
FUTURE OF THE "OPEN DOOR"	24

**METHODIST CHURCH OF NEW ZEALAND**  
**Overseas Division**

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# GENERAL SECRETARY



The Rev. George G. Carter has completed his term as General Secretary of the Overseas Division and it is right that the "Open Door" records its appreciation and gratitude for his work. Mr Carter came to the office of General Secretary of the Overseas Missions Board after 17 years of service as a missionary in the Solomon Islands District. His initial service was as a teacher. He was accepted as a candidate for the ministry at the Conference of 1950. After training at Trinity College he returned to Bougainville and then served as Chairman of the Solomon Islands District for 7 years. The Church in New Zealand then asked him to become General Secretary of Overseas Missions, a position he has held for 9 years.

We now record our deep thanks and appreciation of the leadership exercised by Mr Carter over the past nine years. The Church in New Zealand and overseas has benefitted by his wide-ranging experience and Christian concern for the people amongst whom he lived and served prior to taking office as General Secretary in 1966. As Chairman of the Solomon Islands District and later the first Methodist United Synod, he was able to share directly in the initial planning that led in 1968 to the constituting of the United Church in Papua New Guinea and the Solomon Islands.

He was uniquely fitted to guide the affairs of the Overseas Missions Board (later the Board of the Overseas Division, particularly in guiding the church through the period of transition from the concept of a "sending church" administering an overseas mission, to a "partner church" supporting the independent church of Papua New Guinea and the Solomon Islands. He has endeavoured in every possible way to translate to the New Zealand church the new directions in mission that characterise the new era.

His conviction that Union and mission went hand in hand was a feature of his leadership of Board affairs. As he leaves the office, he does so after having helped to shape current proposals for a Joint Methodist/Presbyterian Mission Board.

In addition to his tasks as General Secretary, Mr Carter has pursued other related interests. He served as New Zealand Chaplain to the Girls' Brigade, and as President of the Bible Society in New Zealand. Of particular value has been his training and interest as an historian which found a ready outlet at the 150th Anniversary of New Zealand

Methodism. His survey of our involvement in mission overseas 1822-1972 will remain a fitting tribute not only to those he mentions in the pages of "A Family Affair", but also to Mr Carter's own commitment, loyalty and devotion. He would have few peers as an historian of Pacific Churches.

In many ways the General Secretaryship under Mr Carter has itself been "a family affair", and our thanks go to Mrs Nancy Carter, Ian, Judith, Ann and Donald, each of whom and together, at one time or another have given ready and willing support and shared the burden of responsibility entailed in the office of the General Secretary.

Mr Carter plans to spend 1975 in historical research relating to the Solomon Islands, endeavouring to gather information and personal recollection from the older generation of Solomon Islands Christians to provide material for a more adequate record of the service of indigenous Christians there. The Overseas Division will support him in this enterprise, which will be subsidised in part by other bodies. I am sure all "Open Door" readers will wish him well in his important work.

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## International Women's Year

This year is Internationally Women's Year.

"Equality between men and women does not exist. It is still after a great disadvantage to be born female. As part of the struggle to get the whole world behind the effort to change laws and traditions that discriminate against women and to take positive action to redress the existing imbalances in all fields the United Nations have proclaimed 1975 International Women's Year . . ."

This year must be the beginning of a renewed commitment

. . . to change those cultural traditions which prevent women from realising their full human potential . . .

. . . to end sexually exploitative advertising . . .

. . . to improve the lives of women living at subsistence level . . .

. . . to eliminate the economic exploitation of women . . .

(Women comprise more than a third of the world's economically active population.)

. . . to ensure the full participation of women in policy formation and the creation of appropriate decision structures for all constitutions within Church and State.

WANTED . . . a new Missionary zeal !!!

# Personal Reflections...

The Retiring General Secretary, Rev G. G. Carter, presented a report to the Overseas Division Board which included his thinking about some aspects of the work of the Church overseas. The Board decided that this report should have a wider circulation than just the Overseas Division Board, and so we try to give you the main substance of his report.

Mr Carter begins his report by expressing his gratitude to God for daily strength and guidance. Also, he is grateful to the Church, and particularly the Overseas Division Board and the office staff for their support. During his nine years of service he has travelled an estimated 100,000 miles by air, 120,000 miles by car and uncounted miles by sea and rail.

Mr Carter points out some milestones that have been passed during his years of service:

- We have moved from the stage of having a dependent mission field, whose local authority was limited by the constant necessity to refer things to Auckland, to a stage of confidence in relationships. He says we have travelled the road pointed out by D. T. Niles who said: — "We must move forward from the stage when the younger church decides what it wants and the missionary society gives it, to the stage when the churches in East and West decide together, what is wanted and then stand by each other in the doing of it."
- We have taken significant steps to help the United Church to-

ward financial autonomy. (e.g. initial gift of \$10,000 to help establish a "Building and Loan Fund".)

- We have moved on from the once necessary provision of scholarships for secondary school students to making provision for mature young people already trained in their profession to come to this country for additional experience. Slowly we may get the message across that we have much to learn from those of whom we once thought of only as recipients of our bounty.
- We have re-established relationships with the Churches of Tonga, Samoa and Fiji.
- We are moving into a close relationship with the Presbyterian Committee on Mission Overseas.

Mr Carter then goes on to point out some of the "stones that have caused us to stumble", such as a minimal involvement in Asia, our failure to help the Church in New Zealand to see that the Overseas Division is truly involved in development".

The old problem through the years has essentially been one of communication. "It has been difficult to get the Church at large to realise that we live in the 70s and not in the 30s. It is ironic that our strongest support often comes from people whose attitudes retain the dogmatic paternalism of the past. I have tried to bring a sense of the realities of the situation to all our people without upsetting or diverting those who through the years

have faithfully supported our work. The job has of course been made more difficult by the loss of confidence in the church at large. We will hope that that era is passing."

"I note with concern that in 1975-76 we will receive only 21% of the National Budget, the lowest percentage since the Budget was introduced. I also note that because of that, there may be only 11 married

and seven single staff on the field, the lowest number since 1949. These changes may be acceptable in terms of the growth of the churches overseas, but they are not acceptable as a measure of or commitment to the world-wide Church."

Mr Carter's closing words include praise to God and thanks to his fellow-workers, including his family.



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## **Christianity by Cassette**

"The Pacific Islanders are talkers and listeners rather than readers, so cassettes could well become an effective tool in the mission of the Church in the islands," writes Bruce Deverell, CWM worker with the Pacific Council of Churches. As Associate-Director for the Council's Christian Education and Communications' Programme, he is aware of the increasing need to develop Christian educational materials for a growing number of educated people in the islands. An ambitious programme has been undertaken teaching local staff to produce radio programmes and audio-visual materials.

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# TUPOU COLLEGE

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Tupou College proudly boasts that it is the oldest secondary school in the South Pacific. In 1865 George Tupou I heard of the work of a young man from Britain newly appointed head of Sydney's Newington College. The king applied to the Church for the Rev James Egan Moulton. That same year James Egan Moulton arrived in Tonga. In February 1866 Tupou College had its birth.

Over the years the College has moved site twice and enjoyed fluctuating fortunes. Today it has an enrolment of more than 700 boys, all of whom are boarders on the Toloa property twenty kilometres out of Nuku'alofa. Originally very much an academic institution, today the College has agricultural and technical streams. In fact all of the boys in their early years contribute labour on the farm — as might be expected when of their \$35 per annum fees, less than 2c per day is allocated to their food.

For the last twelve months Australian Methodists have contributed heifers to both Tupou College and Hango Agricultural College. The Australian Government has gener-

ously contributed the entire cost of freight. New Zealand Rotary Clubs helped out in the same fashion. This has meant the rapid build-up of the dairy and beef herds.

Now through the assistance of the New Zealand Government and New Zealand Rotary Clubs a modern slaughter-house and small goods factory has begun operation. And shortly the school will open a butcher's shop in Nuku'alofa to retail meat.

The Rev Dr Moulton might be surprised at that development but no doubt he would be as delighted with its overtones for education as much as he would be with the promised gift of \$US10,000 from the old boys of the College in Pago Pago, American Samoa. This will mean a new, permanent, concrete-block building with toilet and shower block — a vast improvement on the present wooden buildings with the distant ablutions block.

Tupou College has a proud tradition but development has always been part of that tradition. And that is as true today as it ever was.

# Strong challenge from Solomons Christians



Rev. Alan Leadley

Some strong recommendations on community and national development in the Solomons came out of an Ecumenical Youth Training Course held at Aruligo, Gaudalcanal for 12 days in October. Organized by the Solomon Islands Christian Education Committee the Course was attended by 56 participants from four churches; the Church of Melanesia, the Catholic Church, The United Church and the South Sea Evangelical Church.

In a printed statement the participants asserted that the present kind of education in the Solomon Islands did not fit the needs of the people.

"Young people who leave school and return to their villages are frustrated, often unable or unwilling to help themselves, and neglectful of their homes and good customs (e.g. hunting, fishing, gardening, other skills, traditional stories, songs, dances, etc.). Education has tended to separate people from such traditional values and has generally failed to prepare people for life in a predominantly rural society."

Some of the recommendations were:—

1. "That the Government and Churches encourage more older people to take sessions on culture with the children and youth in and out of schools.

2. "That there should be less emphasis on academic results and more on the relationship of education to local needs.
3. "That the school syllabus should be set up so that time is divided between class study . . . and practical work in the villages and gardens. In this way children and youth could share their learning in school with the older people, and the village people could share their knowledge with the young. Thus the gap between village life and school could be made smaller and the aim of education would no longer be seen as a way of getting money.
4. "That the Christian Education Programmes for schools be designed for broadcast, based on the agreed C.E. Syllabus.
5. "We believe that political independence is necessary for land and resource problems to be solved in the interests of the Solomon Islands people.
6. "We recommend that ALL foreign businesses, before investing money in the Solomon Islands must offer an amount of shares to local people and Government with a view to eventual ownership by the Solomon Islands people or Government."



The course was led by the Rev Alan Leadley (United Church), Fr. Brian Macdonald-Milne (Church of Melanesia) and Sr. Dorothy Doran (Catholic Church) and the panel of speakers was also drawn from the churches in Melanesia. The participants included clergy, Melanesian

Brothers, Roman Catholic Sisters, Evangelism workers, Sunday School teachers, lay preachers, catechists, students and other lay people. Costs were met partly by the local churches and partly by The World Council of Churches.

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## MISSIONARY DEPORTED

rights. We urge that the authorities rescind the deportation order and permit his re-entry for missionary activity, and also that they take immediate steps to remove the historic stain and the international disgrace of this incident.

We urge the restoration of a free democratic society where there is no suppression of creative, conscientious and constructive criticism, because our church has received a prophetic mission from God. As citizens of a democratic society which does not (necessarily) equate the nation with the government authority, we make it clear that it is proper for a government, which is given authority for the nation by God, to correct its policies which infringe upon the rights of the citizens and jeopardizes the security of the nation."

The issue between government and state has now become much clearer for many people: "Should we obey God or man?" "Is the Government God or not?"

On the afternoon of his deportation, George Ogle wrote:

"Jesus Christ was a poor man.

He lived and died for the salvation and freedom of man's soul and society. I have intended that my acts as a missionary in Korea should follow that path. I have no political or social ambitions and support no political party. I do, however, intend to preach Christ's message of salvation, freedom and justice, and to serve those who are suffering.

"Because I have been determined to follow this calling, I now face deportation from Korea. I wish to emphasize that I am being deported for no legal or moral reason. As far as I know, I have broken no Korean law. Neither the foreign ministry nor the immigration office has shown me any law that I have broken. The immigration office has asked me to sign a statement to the effect that I will not criticize the government or its policies, but I have consistently refused, stating that at those points where faith comes into conflict with law, I must obey God rather than men and speak according to my conscience. It is for this reason that I must leave this country where I have worked as a missionary for 15 years."

The United States Government has protested strongly to the Korean Government and demanded an explanation. So far this has not been given.

# Darwin -

## Cyclone Tracy -

### and the Williams

No doubt you have all heard of the tragedy that came to the Williams' family (missionaries from New Zealand early on Christmas morning when Cyclone Tracy devastated Darwin. Brian escaped unhurt, but his wife Molly and their 21 month old daughter, Kerry, were crushed by a falling wall. We in New Zealand were all stunned by the news. A newsletter received from the United Church in Darwin gives news about what happened to churches and church people during the cyclone and tells what is being done to rebuild. In the newsletter is the following paragraph.

"Our greatest loss is Molly and Kerry and, in the excitement of rebuilding, a sadness grips our hearts from time to time — a sadness not related to material damage but to ones we had come to love in a very short time."



The Williams family were from England, coming to New Zealand about 5 years ago. They offered to go overseas if a job could be found where Brian's qualifications could be well used. The right job came up at the right time, and after a holiday in England they arrived in Darwin in September. First class reports were received of the work they were doing.

After the tragedy Brian made a brief visit to New Zealand before going to England to see his own and Molly's parents. By the time you read this he will be back in Darwin to resume his missionary task! Please remember him as he returns.

While in New Zealand Brian attended a memorial service in the Birkenhead Church, the Church from which he went only a few months earlier. The church was packed to overflowing. Julie



Wornell, a personal friend of the Williams, and also secretary to the General Secretary of the Overseas Division, paid a fine tribute to Molly. "Molly's life", she said, "was lived to the full, she bubbled over with enthusiasm and had completed in her 31 years more than most of us will achieve if we live to be 100. She was never too busy to help someone else out and yet she was really very busy all the time. I don't remember Molly ever saying

much about her faith, but I think it must have been a deep and personal thing for her. She didn't actually say that the work she did for the community was tied up with her religion. But she did not need to, for who could have been a more practising Christian. Her one frustration was that she could not get enough folk in the Church to be as active or interested in community work as she was. Christianity to Molly was in doing, not saying."

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### *A "Third World" Prayer*

## **LORD JESUS**

Don't be cross. If you listen to unimportant people don't mind what I'm going to say.

Am I a child before you? I know I am. The world I live in is the third world. "Third" means last of all. But it's mine.

The first world is the world of the rich countries. It knows nothing about me but my unimportance. It always reckons itself to be my benefactor. The second world is the world of the socialist countries. That's the one I love and fear. I love it because, like me, it has known misery and poverty, and has wanted to free itself from them. But I fear it too. It no longer looks in your direction. It turns its eyes towards the rich countries. They are more interesting than I am.

Lord Jesus, listen to me, keep listening. I'm tired and rejected, my head aches with looking upwards. My back aches with stooping down to pick up crumbs. I feel that I'm a stranger in my father's house.

Why did you make me so different? It makes me curse the back of my hand, and think my mother not good enough for me. Was I born only to receive? I shall end up getting a sore mouth with saying "Thank you".

Lord Jesus, the wealth I want is the kind I bring out of myself; it's the kind I can share with others. It's not the kind that cuts me off from my own people. The progress I need is the kind that will really make me grow. With you, I want to grow. I no longer want any one to make me grow. I want to grow of my own accord, in my own way, in my own rhythm, without being hustled. You don't grow properly when you're hustled. You lose such a lot. You lose brotherhood. All the gold in the world is not worth as much as a little brotherhood. With you, I believe in my future. I believe I, too, have something to give. Something the first world has lost. Something the second world is looking for far away from you.

Lord Jesus, tell me I'm the man I want to become.

—**Jiwe Mapembe**

# Should the church play politics in the New Hebrides?

Asks Rev Walter Lini Chairman, N.H. National Party

The church today, as many people understand, is the body of all men and women, and children, who have been baptised into one of the numerous denominations which claim to be upholding the Way, the Truth and the life which Jesus declared himself to be. To others the church is an institution which should not have anything to do with the government.

I suggest that the church is all the people who believe in God and His Son Jesus Christ as the Way, the Truth and the Life, and in the Holy Spirit's power which can be seen directing and inspiring men and women both in Christian denominations and in the world at large, to uphold justice.

Politics is power to make right judgements and to help the power of a society, of a country, or of a nation to see what justice is and endeavour to bring it to effect by changing the structures of government or the church in order that justice may abound.

Should church play politics? My answer is YES! Why? Church must play politics because both church and politics are two sides of one thing — man's existence, or man's life.

The church is a body which should uphold moral standard of justice. Politics is the way in which moral judgements are effected so that it tears down what is old and unjust and creates new structures through which right judgements are channelled so that every man is protected from being exploited and robbed of their human rights as a human being or as a nation amongst other nations.

Why should Walter Lini stir up political awareness in the New Hebrides when he is a priest in the church? I believe that when man becomes aware of the injustices in his society he becomes restless and should react to the structure of his society until justice is achieved. I am involved in politics because I am a man who knows the injustices we in the New Hebrides are facing. The economic structure in the past has really been evil, unjust, e.g. politically we have no voice in the running of our government.

As an Anglican priest, I have every right to play politics at this stage in the life of the New Hebrides as an emerging nation. This is because there is injustice in the New Hebrides which has been created by man and encouraged by man to exploit man. Who can sleep when his conscience knows there is injustice engineered by man towards his fellow man? We can spend hours trying to define injustice in human society but when do we start acting or working for justice? I believe that we start now, and in each respective field in which we work.

I believe that Jesus is the Way, the Truth and the Life. I believe this because Jesus upheld justice for all mankind. It is in His steps that I must follow. The Dives and Lazarus story shows us that the right of man is to be alive in his society, in his country and in this world. Therefore when we talk about development in the Pacific we must ask: Does the present structure of our home governments or home churches help the justice for man to be abound? Does the present educational system help man to live in justice in his society or in his country?

The minister for the church who is aware of the injustices in his society has every right to condemn the system and structure which brings about injustices to man either of his own society or of one another. Does the minister of the church condemn from the pulpit? No! The right place is with the government and the people who are the exploiters and with the people who are being exploited.

It is important to work through the right channels in order that the whole community is involved and decides which way to develop.

I believe with my whole heart that the church must play its role in politics. It must do it here in the Pacific and everywhere in the world. For any type of development to take place here in the Pacific, we, the people of the Pacific must judge whether it is development for justice, or injustice, for our people.

P.S.—Pressure from people like Walter Lini has persuaded the British and French Governments to change their ways. This year there will be a Legislative Assembly where all members are elected by the people. Independence has not been mentioned in the report from London but big changes were approved. Thank God for people like Walter Lini!

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The New Zealand team to attend the World Council of Churches Assembly at Nairobi in November includes Rev. Rua Rakena who will then be President of the Methodist Conference. Rua, of course is Tumuaki of the Maori Division. Also included is Rev. Norma Graves as an "extra" chosen by the World Council to help bring the proportion of women delegates up to 25% of the total participants. Finance for Norma to attend is still uncertain but we hope that we can find enough money for her to attend this important meeting — especially, seeing it is International Women's Year. Norma is an "ex-missionary" serving with the United Church from 1954 to 1971. She is now Circuit Minister in Hokitika.

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***How  
do  
I  
feel?***

## **KIDNAPPED**

—by Ruperake Petaia

I was six when  
Mama was careless  
She sent me to school  
alone  
five days a week

One day I was  
kidnapped by a band  
of Western philosophers  
armed with glossy-pictured  
textbooks and  
registered reputations  
“Holder of B.A.  
and M.A. degrees”

I was held in a classroom  
guarded by Churchill and Garibaldi  
pinned-up on one wall  
and Hitler and Mao dictating  
from the other  
Guevara pointed a revolution  
at my brains  
from his "Guerilla Welfare"

Each three-month term  
they sent threats to  
my Mama and Papa

Mama and Papa loved  
their son and  
paid ransom fees  
each time  
Mama and Papa grew  
poorer and poorer  
and my kidnappers grew  
richer and richer  
I grew whiter and whiter

On my release  
fifteen years before  
I was handed  
(among loud applause  
from fellow victims)  
a piece paper  
to decorate my walls  
certifying my release

**This is typical of the feeling of many Polynesians and Melanesians towards the education they received. (See story from Solomon Christians).**

**The writer of this is a Western Samoan who works for the Public Service Commission in Apia.**



## Who am I?

—by Donald Kalpokas

Under the wings of history's two great enemies  
I was betrayed into the den of the Protocols of 1914,  
My beautiful land was alienated through fraud.  
I am ignorant of the Western shrewd culture,  
My future is uncertain,  
Pandemonium is the right word  
For my so-called government,  
I long for a day of improvement.  
I travel abroad with an identity card  
For I am stateless and have no right  
Of appeal in my country's high court.  
Who am I, lost in the ocean of confusion?  
My "Tea Tare" takes very little notice of my cry.  
At least I am still able to swim  
But I wouldn't like to be washed ashore  
On the desert of a French Pacific Republic,  
Who am I?  
I am that third citizen of my country,  
The only condominium in the world.

(Donald Kalpokas, a New Hebridean, is a student at the University of the South Pacific and is finishing a diploma in education, as is the writer of the following poem.)



# Mi stap sori nomo

(I Bow in Sorrow)

You think that	U ting se
You are the boss	U-u-masta
I am the servant	Mi-mi-boe
When I do things wrongly	Taem mi rong
You boot my arse	U kikim as blong mi
I yell for my parents	Mi krae forom papa mo mama
But home is far away	Pe wea hom i long wei
I bow in sorrow	Mi stap sori nomo

Who owns the New Hebrides?	Niuhebridis blong hu
Who owns Nouvelle Hebrides?	Nuvelsebrid blong hu
You are white	U-u-waet
I am black	Mi-mi-blak
So what	Weswe

You cheated my parents	U-rabem papa no mama
now you want to cheat me	Nacia u wandem rabem mi
I want to catch you (red handed)	Mi wandem kasem u
But I haven't got a chance	Pe laki blong u
You wait whiteman	U-wet tuturani

I belong to the land	Mi-mi-man ples
I love the New Hebrides	Mi laikem Niuhebridis
Nouvelles Hebrides is mine	Nuvelsebrid blong mi
If chance strikes	Samtaem laki
I'll kick your arse	Bambae mi kikim as blong u
I bow in sorrow.	Mi stap sori nomo.

By Kali Vatoko and Albert Leomala (in collaboration).

“IF YOU WANT TO BE A MISSIONARY OR WORK IN ANOTHER CULTURE THEN READ THIS . . .”

# **SHARER:**

# **SUPPORTER:**

# **STRENGTHENER:**

Leslie Boseto, Moderator of The United Church in Papua New Guinea and the Solomon Islands, speaking of the training of people for responsible positions in order to transfer the leadership of the church to local people says:

“During this period of training, we need persons as co-workers. The role of expatriates at this stage of our development is not to force and make decisions. He or she should withdraw from authoritative position, so that he/she should become an adviser, helper and identifier. When I say ‘withdraw’ it is a withdrawal sideways. He or she should become a sharer, supporter, and strengthener of the church’s policies and functions. The role of the selected expatriates is to step sideways and become partners in the work.”

So different from the old concept of a missionary going out to “convert-teach-lead-and-direct”.

Further on, he says:

“We want expatriates to continue to bring their new ideas and experiences to us and to explain them very clearly, if it is possible with alternatives. But then they must be willing to allow us to adopt and change these ideas, accept or even reject them so that what we use is truly Melanesian.”

So different from the old concept of the missionary going with all the answers and acting as a “Father in God” to the heathen.

The following statement of policy concerning expatriate workers was formulated by the Melanesian Council of Churches and sets out clearly what is asked of the expatriate workers.

1. He works within the policy of the church.
2. He has no right to force decisions. He can simply explain things as he sees it and leave the local church free to make its own decision.
3. He should always help and strengthen the spirit of co-operation and mutual understanding among our churches in Papua New Guinea.

4. He should accept our people into his home and live as he understands our way of life.
5. He must not be a trouble maker and split our community into divided sectors, but must always be constructive and creative in his contributions.
6. He must be the one the churches concerned invites to stay in the country.

The Moderator sees the "Localisation" as not just a plan for Papua New Guinea alone but with universal implications.

"Personally I feel that if we want to see expatriates sharing the mission of the church within Papua New Guinea we should begin now to send outside of our countries some of our trained and experienced leaders in order to share the universal mission of the universal Christ in an international basis."

Such are the thoughts of the leader of an emerging new church concerning mission activity.

To become genuine co-workers and true missionaries in Melanesia, all expatriate missionaries are expected to know what the Melanesian people expect expatriate missionaries to do.

So here are some of them and if you like you can call this the "TEN COMMANDMENTS". You are expected:

1. To learn to understand the people.
2. To develop mutual respect with the people.
3. To be a co-worker, sharing with Melanesians.
4. To recognise and listen to the people.
5. To present new ideas but leave people free to accept or reject or to change them.
6. To bring the possibility of change.
7. To help fit changes into the Melanesian situation so they can continue after he has gone. Do not set up projects that depend on private support from overseas. Do not leave expensive foreign things behind when you go home.
8. To welcome Melanesians into life and home.
9. To help the church to be aware of and understand changes that are taking place outside Melanesia (from Radio, Newspapers, books, etc.).
10. Get rest when tired.

# About People . . .

Robert and Helen Stringer, with Sarah and Rachael have returned to the Solomons after three months furlough in Timaru. They were troubled with sickness early in their holiday but when they left Auckland on the 20th January they were all well. Robert is going to Honiara, the capital of the Solomons. His place on Choiseul is being taken by



**Robert  
Stringer**

the Rev Wally Johnson, an Australian Methodist who has been in Lae (Papua New Guinea) for the last six years. A New Zealand influence on Choiseul is, of course, still being maintained by Lucy Money!

Lesley Bowen returned to Tonu on Bougainville Island in Papua New Guinea on the 10th February after, what she calls, a very good holiday in sunny Blenheim. She says this will probably be her last term. The need for expatriate nurses is diminishing as the Government's localisation programme gathers momentum.

John and Gina Skelton and family left Auckland in November to start work with the United

Church at Vatnabara Hospital which is in the Duke of Yorks just off the mainland of New Britain in Papua New Guinea. John is a Nurse Educator and so is involved in the training programme at this United Church hospital. The Skeltons are Baptists from South Auckland and so join another Baptist, Jan Antill, in working for the United Church.

The Munro's (Ken and Laureen and family) who previously worked at Goldie College (1968-71) are off again overseas — this time to work for the Church in Tonga. Ken has



**Ken  
Munro**

been appointed Assistant to the President of Education and will be responsible for overall supervision of the Free Wesleyan Education system — an important position.

The Springetts (Bob and Margeret and family) have been in New Zealand on furlough and will soon be off again to Tonga. Bob is Farms Advisor to the Church there and has been doing a great job mainly at Tupou College. Expenses for his

ance. (So are we, but will do it somehow!)

Eric and Sally Harney have left Munda to return to England. Eric will be replaced by John Bennett



**John  
Bennett**

from Auckland. He leaves New Zealand in March.

This year sees the Overseas Division with the same office staff (except the General Secretary.) Julie Wornell continues to give valuable service and Mihi Toki is a good assistant. Of course Mrs Handisides is in the office regularly looking after all the publications and Effie Harkness is often seen at one

of the spare desks. In March, Mr David Pond joins the staff as Office Manager and Accountant for the three Divisions (Home, Maori and Overseas).

Esau Tuza is spending a month in New Zealand in February-March doing research for a Master's thesis.

William Talasasa spent a holiday in Palmerston North working at the Longburn Freezing Works.

Many of you would have met or heard one of the two United Church ministers who toured New Zealand in October and November. Zakia LipaQeto and Ilias Maris have both returned to their work and express their gratitude to the Methodist and Presbyterian Churches who shared the cost of bringing these two men to New Zealand.

Mrs Herbert the MWF National President has arrived back in New Zealand after visiting the different Regions of the United Church. We will try and get a story from her for the next issue.

**Office  
Staff  
Christmas  
1974**



## **MALMALUAN . . .**

At the end of last year 16 students graduated from Malmaluan Training Centre — some were United Church, some Anglicans, some Presbyterian and one or two sponsored by the Papua New Guinea Government. They were from three countries, Papua New Guinea, the Solomon Islands and the New Hebrides. Alan Leadley is the Principal of Malmaluan and Jan Antill is also working there — both are New Zealanders.

Do you plan ahead! Plan a holiday in February/March, 1976 in Rotorua and attend the second South Pacific Arts Festival. All countries from the South Pacific will sing and dance for a week or so and various aspects of their cultures will be on display. The first festival in Suva was a great success.

## **THE ANGLICAN CHURCH IN THE SOLOMONS**

On the 26th January the Anglican Church in the Solomons separated from the Anglican Church in New Zealand to become an independent Anglican Province within the Anglican Communion. The Anglicans in the Solomons have belonged to the New Zealand Anglican Church since 1862 when Bishop Patteson was consecrated first Bishop of Melanesia by George Selwyn who was then the Archbishop of New Zealand.

At large celebrations in Honiara, the capital of the Solomons, Bishop John Chisholm was consecrated as the first Archbishop of the Anglican Church of Melanesia.

## **A NEW LOOK . . .**

For those of you who are interested in the Highlands of Papua New Guinea, or who like a well told story will enjoy a new book called "Mendi Memories" by Graham Smith. Graham Smith was first a minister in the Highlands Region of the United Church until he returned to Australia. He is now State Secretary for Overseas Missions in Victoria. It is a personal book with stories about the people and places, the joys and frustrations of work in the Highlands. The book has not yet arrived in New Zealand but it will be obtainable from the Epworth Bookroom, so if you want a copy then send your order to the Epworth Bookroom in Auckland.

# MISSIONARY DEPORTED

The Korean Government has deported an American Methodist missionary, the Rev. George Ogle. The government had warned Mr Ogle to stop praying for prisoners under sentence of death, and querying the justice of their sentences.

A missionary in Korea since 1954, Mr Ogle had worked closely with the Urban Industrial Mission. As professor at Seoul National University, he was interested in Korea's fledgling labour movement.

This interest contributed to his deportation, since the ROK government is trying to suppress wages and labour rights to promote its industrialization-for-export economic model. Ogle has been especially concerned about the plight of workers this year, when real wages have declined by as much as 20-25% and unemployment and underemployment are rampant.

Ten senior missionaries from seven Roman Catholic and Protestant groups wrote to the President urging that the deportation order be cancelled. The General Conference of his own church backed him unanimously. Many petitions have been lodged. Newspapers have taken a close interest.

The Moderator of the Presbyterian Church of Korea, a conservative, presented a plea to the President. He wrote that although it was the duty of the church to support good government because it was established by God, it was also the duty of the church to oppose unjust government, because all governments must remain subject to God. George Ogle's stand, he contended, had been completely proper and consistent with his Christian faith.

The handling of the deportation was severely criticized, Korean police surrounded the Ogle house at 1.30 p.m. on December 14. Officers of the Immigration Department entered the house and told Ogle to pack a bag. At 6 p.m. they drove him to the steps of a Korean Airlines jet which again was surrounded by police. Neither wife, family, nor friends were allowed to see him.

At Tokyo airport he was held incommunicado on the aircraft, guarded by four Korean officials. He was prevented from leaving the aircraft, or contacting the U.S. Embassy or reporters.

These actions have bound Korean Christians together in a way that the government must regret. One significant group protesting the government's action consisted of the ex-Moderators of the Presbyterian Church, all Presbytery Moderators, and the current officers of the General Assembly. Though a conservative group, they published a statement, part of which read:

"We consider the forced deportation of the Methodist missionary co-worker, the Rev George Ogle, to be a threat to those involved in Christian mission. Especially, we take a very serious view of the process by which he was forced to return to his country, seeing it as an example of the violation and inhuman handling of human

(Cont. on Page 9)

## THE "OPEN DOOR"

The future of the "Open Door" is at present being discussed by the Overseas Division and by the Presbyterian Committee on Mission Overseas. The Methodist and Presbyterian Mission Boards have joined together this year to do their work in close co-operation. The matter of publicity of the Church's work overseas is under review. The "Open Door", comes under this review. The cost of producing the magazine is increasing with every issue and we do not have enough subscriptions to pay for it. What can we do?

There are several possibilities:

- (a) We could increase subscriptions
- (b) Produce it on cheaper paper and at less frequent intervals.
- (c) Make a real effort for increased readership.
- (d) Look at other means of publicity such as using the "New Citizen" (like the centre page spread which was produced last year) with additional duplicated newsletters to Circuits and M.W.F. groups.

Maybe you, as a reader of the "Open Door", would like to tell us how you feel about the publicity you are receiving about the work of the Church overseas and if the "Open Door" still has a place within it. It would be great to hear from you. Our address is inside the front cover — write now before you forget!

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John Taylor, General Secretary of the Church Missionary Society, said at a recent meeting of the C.M.S. General Council in the U.K., that mission is now "from everywhere to everywhere else".

Is our missionary activity like that? Ours has been from "here" to "there", from "us" to "them" — one way traffic: It still is. Why? Not because we are more "Christian" than "they" are, but simply because we have the money to send missionaries to them. Nearly all the missionaries working in other countries have come from the rich western countries — yet, there are more Christians living in those "mission field" countries than there are in the sending countries!

There are two Mission agencies trying to help missionaries move from the poor countries to other countries. One is the Asia Missionary Support Fund of the C.C.A. and the other is the Ecumenical Sharing of Personnel Committee of the World Council of Churches. We in New Zealand must see if we can help to create mission that is "from everywhere to everywhere else".