

THE OPEN DOOR

*Missionary Organ
of the Methodist Church
of New Zealand*



"A Great Door and effectual is opened." 1 Cor. 16:9

September, 1963

Burton

Let This Mind be in You . . .

Jesus the Christ was a real person living among real people. As a little boy he played with other little boys. With his brothers and sisters he ate the food Mary cooked and grew under the discipline of Joseph.

At the age of 30 or so this man started out as a religious teacher. Some of the people he spoke to and lived with were interesting and plenty of others were slow to catch on to the important things he said and did. It was no fairy-tale life among fairy-tale people that this man Jesus lived.

Certainly, the people who came to him for help were real enough. One woman had had some awfully worrying sickness for 12 years. Another girl found herself caged in a squalid life of sordid attraction. Ten people had to wander in loneliness with their stinking disease. The thousands who came to listen to him got very humanly hungry. Miserable, pained, lonely, futile-minded people met Jesus and he gave them what he had—encouragement, healing, hope. Jesus was a real man among real people.

We are real people and live in a world of real people. And we of the Church are told, "You are the Body of Christ." What else does that mean except that we of the Church are the Jesus of our day? The same mind and attitude that was clearly that of Jesus of Galilee is the mind and attitude which we are called to commit ourselves to today.

Godness knows, the people around us are real enough. Some are interesting, some pig-headed, some lonely and plenty are just plain, poor and needy. We don't live in a fairy-tale world and our modern world won't let us forget it. We cannot let our mind slip over the real people in our part of town or the ones in other countries and glibly ignore them as "the non-Church goers," "fuzzy-wuzzy angels," "the poor refugees" who can be thrown a few scraps of silver and our old gardening trousers.

People are real and our Mission as the Church is to be the real Jesus among them—both down our street and through prayer, intelligence, interest and giving, to those in other countries.

It is not our work but the work of Christ. How close we must cleave to Him to be able to do it!

DID YOU GO?

Several hundred New Zealand Methodists including our active ministers have recently shared in four Schools of Evangelism, in which Doctors Harry Denman and Manning Potts of the American Methodist Church explained and demonstrated the methods of visitation evangelism. The strength of the schools lay in the practical visitation work, in which the lay "schoolers" shared to the full. Bulletins, circulars, pulpit announcements often fail to "get through." We must go ourselves to our lapsed Methodists, to the "census Methodists," and the people who need Christ. Their number is legion.

"As the Father has sent me, even so send I you." Dr. Denman's plea was for more Christ-sent people. Are you numbered with them? Are you fulfilling your Christ-like mission to the people around you? Do your neighbours and workfellows see Christ in you? If they need Christ, do they think of turning to you? What would you do if they did?

The primary witness of the Christian remains in Jerusalem—that is, where he is. Christians all over the world learn that. These are days when the Christians of the younger Churches are learning the joy of witnessing overseas. In the midst of their own non-Christian environment, the Methodists of Ceylon have confirmed the call of a deaconess to work in Africa and have sent her forth. But most of them must live and witness in their own country. Teop Methodists learned to show Christian care for "foreign" labourers who had come from New Guinea to work on commercial plantations alongside them. Village Christians removed to urban centres like Port Moresby and Honiara find the Church there now and learn to be Christian in a new environment.

These are some reasons why we have chosen this quarter, the theme "Our Mission as New Zealand Methodists." Our mission at home and our mission overseas are intimately related.

Dr. Denman spoke of Christ as sent to the children. So is His Church. Thus the recent consultation in Fiji on Christian education is of great moment for the Pacific Churches where more than half their people are children and adolescents. Christ went to the outcastes. So must His Church go to the rootless, the urbanised, the detribalised. Christ came to suffer. His followers today also share the sacrifice, and mystery and the passion of the Cross.

THE MISSION OF THE METHODIST CHURCH OF NEW ZEALAND

"Nothing really matters today except Mission."

This is the conviction of the Rev. Alan Walker of the Methodist Central Mission in Sydney, a conviction which no doubt played a large part in the promoting and eventual launching of the Central Mission's £40,000 Life-Line project in recent months.

I well recall both the Rev. Alan Walker and Dr. Billy Graham expressing this belief together in no uncertain terms, in the Witness section of the New

Delhi Third Assembly of the World Council of Churches. Theirs was a passionate plea to the member Churches to engage in mission.

Rightly understood, the Church has no other task but mission, she exists for this very purpose.

A church that has ceased to be missionary has, in effect, forfeited the right to be called a church.

A great deal of thought, study and discussion has been given to the Church and missions in our day and the findings thereof are already bearing considerable fruit in the life



Rev. Rua D. Rakena, Assistant Superintendent of Home and Maori Mission Department

of many churches. It is from such findings that I wish to outline the context within which I feel our Methodist Church in New Zealand must fulfil her missionary obligation.

MISSION IS THE CONCERN OF THE WHOLE MEMBERSHIP

The era when the missionary enterprise of the Church remained the sole prerogative of the "specialist" or "specialist group" is virtually ended.

Mission is not a special function of a part of the church. It is the whole church in action. It is the

body of Christ expressing Christ's concern for all sorts and conditions of men, the whole membership of the church "declaring the wonderful deeds of Him" who in Christ has now possessed it.

The question posed by this truth of our Christian calling is one which only the individual member can adequately answer. But is our New Zealand Methodist membership fully conscious of its missionary obligation. A glance at the latest statistical figures, the progress reports of the Budget committee, the threat of possible retrenchment of the church's work on strategic missionary frontiers, let alone what may or may not be taking place in the local situation, indicates that the "specialist" concept of missions is prevailing.

MISSION REQUIRES A MEMBERSHIP ADEQUATELY EQUIPPED

The concern of the church in this regard, is already materialising where Department of Christian Education programmes are being implemented and special schools for laymen are being conducted. Mission Seminars have also contributed toward this end. In the main, however, the training and equipping of members for meaningful and effective missionary enterprises leave much to be desired. Here is a vital and strategic need in the church's life which she has as yet, not adequately met. The words of a layman speaking to the New Delhi Assembly come readily to mind: "The church spends enormous sums of money in training 1 per cent of her total membership, while little if anything at all is spent in training the remaining 99 per cent."

Regular participation in corporate acts of worship is, of course, a

primary and fundamental medium whereby the membership of the church is equipped for mission. Again, as a layman at the New Delhi Assembly put it: "Worship should serve in much the same way as a supply depot does for the forces engaging the enemy; it replenishes their resources and equips them for further fighting."

It is questionable, whether there are many Sunday acts of worship which are so conducted, that members return to their respective homes feeling either replenished or adequately equipped to reinforce the missionary frontier with confident zeal and competence. We are warned against over-emotionalism in our preaching and conduct of worship but I am inclined to feel that a shot of emotionalism in our preaching now and again could result in members returning home a little less complacent and a lot more disturbed than when they set off.

MISSION IS LIVING THE CHRISTIAN LIFE FROM DAY TO DAY

The missionary task goes beyond that of merely teaching truths, it involves the living-out of those same truths. As D. T. Niles put's it, "The Christian must be a witness of what he proclaims, he must be an evidence of it." Jesus said, "You are the light of the world . . . let your light so shine that men may see your good works and glorify your Father in heaven." The implication of Christ's words is inescapable, the very quality of our life, acts and words is to lead others into His presence. The thought is a sobering one but nonetheless true. Our failure to live the Christian life from day to day

has ceased to make the church (as D. T. Niles terms it) "an object of choice" to those without. It has also led the church into the position where it is rightly characterised as an "isolated and undistinguishable" body within society. Thus, to quote Max Warren, "Certain portions of life we call religious. Then we are Christians. We use a special language. We think in terms that we never use in any other context. We call that our Christianity—and there we stop. We turn to another department of life called politics. Now we think in quite different terms." The mission of the church is a mission to the whole of life, but it will never become this until we who claim to be God's people, are God's people in all circumstances of our daily life.

MISSION IS THE CHURCH'S MEMBERSHIP SCATTERED

The mission of the Church is to realise in every situation, in every land and nation, and in all areas of life, the "Christian presence." The Church has no other means of achieving this except by the scattering of her membership both at home and overseas. D. T. Niles brings to our attention the fact that, "It is the beginning that is yet unfinished. When the leaven is hid in the meal, the beginning of the task is over." He goes on to point out that there are so many situations, so many places and areas of life where not even a beginning has been made—the leaven remains unhidden.

The suggestion is that "many faithful people be released from the redundant works of much church life, so that they might present a renewed witness in their daily work and recover a sense of vocation." It is

undoubtedly a valid criticism that the church tends to safeguard jealously for her own institutional or administrative ends, the services of those who might otherwise be the means of establishing the Christian presence in some area of life that is not yet touched by the church. Again, however, the task may be partly, if not wholly accomplished if members were to live out in their daily life and work, the faith they profess.

Finally :

THE MISSION OF THE CHURCH IS GOD'S MISSION

"We are no better than pots of earthenware. . . ." In a book, "Towards a Theology of Mission," Dr. W. Andersen has written: "The triune God Himself is declared to be the sole source of every missionary enterprise. . . . With the sending of the Holy Spirit—who proceeds from the Father and the Son — He has made it evident that He retains the missionary enterprise in His own hands and does not surrender it to any human authority." The Christian mission, therefore, can be none other than the will of God as it finds embodiment in active obedience on the part of every member and the Church as a whole. The symbol of this obedience is the cross. For the church to engage effectively in God's mission so that men and women of any race, colour, or creed, "meet" Jesus, she must first ensure that her own failings and need have been effectively dealt with at the Cross.

Jesus said, "I am come that they may have Life. As the Father has sent me, even so send I you. Go into all the world. . . ."

RUA D. RAKENA

The Open Door

Women of Our Company

TORTOISE, HARE

It's a shame that we often think of church bodies as resembling in movement the proverbial tortoise rather than the hare. That's why it is so very encouraging when two bodies such as the Women's Missionary Union and the Women's Guild Fellowship realise it is imperative for them to move together and proceed, with more than tortoise-like steadiness, to unite forces.

Gradually the end for which they work is being realised and there is to come into being one fellowship of Methodist women, aware of the changing approach on the Mission field, aware of world trends, movements, needs . . . and geared to pool their knowledge and spread their strength to maintain a church that is what it should be, in breadth of outlook and outreach.

Both groups have done wonderful service in years past. Since the beginning of auxiliary work 61 years ago, the missionary union has grown to a membership of 226 auxiliaries and 6,125 members raising £17,000 a year for the missions. From its beginning as a group of local women pledged to care for the occupants of the parsonage, the guild has grown into a fellowship of guilds with much wider scope for care and concern.

The move for union began some six or seven years ago, was crystallised in thought and gained impetus at a conference at Marton in 1960; was made visible by a joint conference in Dunedin last year, and the new Methodist Women's Fellowship is expected to swing into action on 1st February, 1964.



Christian woman at work: Sister Val Bock (Victoria) and lepers at Tari.

Even two groups do not represent all the women of the church, however. There are as well the indigenous fireside clubs with a more local missionary bias, representing about 3,000 women. There are numerous Bible Classes helping young women to appreciate the faith . . . and there are a number of lone rangers who are unable to fit into any church group, but whose loyalty and sense of mission is keen.

BODY OF CHRIST

And what is the mission of all these who are Methodist women and part of the body of Christ? Traditionally women's work has been the education of the young and the care of the needy. These two general responsibilities remain, but the areas in which they operate are much wider. All the needs of all the community, the church and the world must be kept before all the women of the church. It is absolutely impossible for every woman to be equally



Women of Mendi, now joining the Christian company.

interested, or interested to the point of service in every field of need, but to be informed at least indicates an attitude of concern. From the knowledge of total need, women will be able to select where they can best, as individuals, put their strength. It may be girls' work in the local church, providing a tumble drier for the young mother in the parsonage; it may be joining the Women's Borsal Association, a hospital auxiliary or a "Meals on Wheels" scheme, or offering as a cook or assistant in one of the church's institutions. It may be joining the Deaconess Order or the ministry; taking a personal interest in missionaries on the field or deaconesses on the home front, or Colombo Plan students, or helping support an Indonesian student; it may be assisting with marriage guidance work or pastoral visiting or baby-sitting for a house-bound young mother; it may be arranging flowers

in the sanctuary or leading worship or accepting office in some church or community group; it may be fighting some sub-Christian practice in the community. It may be . . . and one could go on and on, for the needs of legion . . . and the helpers are few.

BUT WAIT A BIT

Perhaps the first mission of church women is to be women, and to discover their God-appointed place as women and persons in the scheme of things. What does the faith mean for a woman whose lot is so often so different from a man's, with its more prolonged and demanding personal responsibilities? How can women live worthily and find the faith relevant unless they are aware of themselves? Are we honest enough to articulate our needs? What are the tensions and strains to which we are subject and to which our Lord has something to say? What of the teenager, trying to find her way through a society in which moral standards are toppling—so much so that Professor Carstairs in his Reith Lecture stated that he anticipated the time when sex relations outside marriage would be considered quite normal practice. What of the single woman, with areas of deep desperate loneliness which even creative activity will sometimes leave unfilled . . . what of the young wife and mother, often equally lonely as she settles down in a new community and finds her horizon limited by a young family . . . what of the woman who feels frightened by the silence left in the home when the family moves away . . . what of the woman tied, even though willingly, by the care of elderly relatives, invalid husband or permanently handicapped child . . . and what of the old, no longer in-



Mr. and Mrs. Gordon Dey, formerly Miss Joyce Rosser. Mrs. Dey shares still in the Highlands mission of our Church.

dependent, often just wearying life away?

Our mission to these is to help them find in God the serenity and peace which alone will help them to cope with the demands, strains, crises and boredoms of life. Worship does this, of course, and fellowship helps too, but there are times when opportunities for both are limited, and women are thrown back on their own resources.

Our Bible Classes need to train young women to cultivate the spiritual life; our fellowship groups need to reach to the heart of a woman's problems and find what the Bible has to say that will help; our worship at meetings needs to be a face to face encounter with a powerful Redeemer. We must constantly keep before women God Himself, as the source of life, the sustainer of life, and the end of life, for Whom even "sweeping a room" can be a sacrament. Let us not be so concerned with what women can do that we overlook what they can be.

The Open Door

And the woman who needs to be reminded of these things is you and me, and the woman who needs this God is your neighbour and mine.

"O Lord, remember what thou hast wrought in us and not what we deserve, and as Thou hast called us into thy service, make us worthy of our calling."

—DOROTHEA M. NOBLE

SOON APPEARING:

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by Winifred Venis
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(Published by Methodist Overseas Missions)

The Spiritual Advance Committee and the Mission of the Church

Discussion between two members of the Committee

TIME . . . Just before the February meeting

Chris Jones : New to the committee?

John Wilson : Yes — but reluctant starter. Too many committees in the church. The minister approached me, told me I had a contribution to make to the whole Church. Could you tell me what the committee does?

Chris : I thought you would have had it all explained. . . .

John : Well it's true I know it's a committee of the whole Church.

I know its name — Spiritual Advance. I know it has to do with the mission of the Church — but I'm a little weary of great statements. Making statements is easy. Sometimes I think Christians are the wordiest crowd in the world. I'm interested in what you really do.

Chris : Well, I think I'll wait till after a couple of meetings before trying to answer you.

TIME . . . Just after the May meeting

John : What an agenda. Three hours a month, and we seem to go in circles.

Chris : What do you mean, circles?

John : Well take the discussion on evangelism and evangelistic appeals and counselling material for enquirers. There seem to be three differing views and little chance of agreement. Look at the question of evangelistic appeals. One group stresses their place and effectiveness and gives close attention to method. The other group rejects appeals outright. How can a divided committee lead the Church?

Chris : It is fair to remember that the committee is a cross section of the Church. You can expect differences.

John : Yes, I agree. Mind you, there seemed much more agreement when one of our members pre-

sented that paper on evangelism. I thought he hit the nail right on the head when he said, "A congregation cannot become evangelistic by starting out to evangelise and then going through the outward motions or repeating the words of an evangelist of some other time. Nor can a congregation become evangelistic by inviting someone who has a reputation of that sort to come into the circuit and hold a mission. Evangelistic movement must be spontaneous.

"For most of our congregation the basic problem is not how to evangelise but how to deepen spiritual experience."

Chris : You're not as critical as you were after your last two meetings. By the way, did you go to the Spiritual Advance Committee's Retreat? I couldn't make it.

John : Oddly enough I did. I wasn't

sure what to do. The idea of a weekend devoted entirely to meditation and prayer didn't seem like my cup of tea, especially so when I knew that silence was to be used as a spiritual discipline. I thought such an idea was silly for Methodists. We're a noisy people.

Chris : You thought the project worth it?

John : Yes, I'm sure now that the idea of Spiritual Retreats under a selected director is worth com-

mending to the whole Church. It would be very interesting to see if any of our district groups or some of our youth groups, women's fellowships and men's fellowships take the idea on.

I must say that this idea of waiting on God that we may know His will seems more relevant than much of our frantic rounds of Church committees and groups.

Chris : It sounds as though you are an enthusiast now, not a critic.

TIME . . . Just after the June meeting

John : What a range of things to do. Prayer cells, Advent, Lent and Leaflets, Laymen's Handbook, Dr. Billy Graham, Circuit Missions, Schools of Evangelism and overseas visitors.

Chris : Overseas visitors?

John : Yes, overseas visitors — takes far too much of our time for an uncertain return.

Chris : Hello; critic again?

John : Maybe, but I think the committee's work on the information received from the survey on the Service of the Holy Communion is much more vital.

Chris : Vital?

John : Yes, vital. What's the use of talking about commending Christ to others when we are uncertain about our most central service of worship. I cannot go along with the liturgical reformers on the committee but I agree with their concern to see the service as a real means of grace for all.

Chris : Well now, that's quite a speech. Perhaps you're right. My own interest was aroused by that paper tonight by a visiting minister to the committee on the care of

non-active Church members. I am a bit shocked at the proportion of members on Church rolls who find the Church irrelevant and unnecessary. I suppose last century our forefathers would have said to consider the fellowship of the Church unimportant is to fall from grace.

John : I don't know the answer to that — only God knows. Although I know if you remove a hot coal from a fire it soon ceases to burn.

John : The big question is how to bring them back fully into the life of the Church.

Chris : There is no quick and sure way to deal with that. The answer to much of our debate, however, about the mission of the Church lies not in new methods of communication or purging of our roles, but a sense of renewal within the Church. When we all receive again in our selves the love of God, we have the desire to share this with others. Without this motive the mission of the Church cannot be realised.

—KARIS

Planning for Christian Education in the Pacific

One problem common to all areas in the Pacific is that of providing indigenous Christian education materials for use in Sunday Schools, youth groups and adult classes. Because they bear little relation to the life of the people, lessons which are translated and adapted from other sources are not suitable.

The idea was therefore conceived of planning a consultation at which an indigenous Christian Education Curriculum could be prepared. On a visit to America, the Rev. Setareki Tuilovoni, leader of the Youth Department of the Methodist Church in Fiji, was asked to contact the World Council of Christian Education and enlist their support in such a venture. The W.C.C.E. agreed to sponsor the project and to send their General Secretary, Dr. Nelson Chappel, as consultant. To give training in writing Christian literature and guidance in preparing lessons for the curriculum, the Committee on World Literacy and Christian Literature agreed to organise a Writers' Workshop immediately after the consultation.

Thirty-three delegates gathered in Suva, mainly nationals from Micronesia, Melanesia and Polynesia, with a sprinkling of missionaries. The consultation afforded further evidence of the growing spirit of church unity in the Pacific. Four major denominations were represented. In addition to Dr. Nelson Chappel, the group received much assistance from Dr. David Merritt of Melbourne, who acted as a consultant.

OUR AIM

The first step was to discover the purpose of Christian education. The consultation divided into three

groups, each of which discussed the aim of our Christian education programme. Findings were brought back to the plenary session and further discussed, then sent back to the groups for re-drafting. The following purpose was agreed upon by the whole consultation:

The aim of Christian education is to lead people of all ages to know and respond to God through Jesus Christ. This involves:

1. **Accepting for themselves Jesus Christ as Saviour and Lord.**
2. **Growing as children of God under the guidance of His Holy Spirit.**
3. **Worshipping and serving Him in the fellowship of His Church.**
4. **Obedying the will of God in every area of life, in family, community and nation.**

Having arrived at a statement of our common purpose, we proceeded to draw a picture of the way of life into which the proposed lessons must fit. Questionnaires had previously been sent out to the Churches and Missions concerned. Delegates presented the answers to these questionnaires, describing the social and cultural background of their people, and the way in which Christian education was being given. We found much that was similar, much also that differed widely. Upon one



Writers' Workshop in progress in consultation with Dr. Fred Cloud and Miss Marion Van Horn; Mr. Leslie Boseto of the Solomon Islands appears third from the right.

—Photo "Fiji Times"

thing we all agreed — the need for indigenous Christian education material that was related to the life and experience of the people.

OUR CURRICULUM

Grading presented a problem. We had small one-teacher Sunday Schools with perhaps a dozen pupils. We had, particularly among the Indians in Fiji, little cottage Sunday Schools whose pupils ranged from infants in arms to grandmothers. We had graded Sunday Schools of all descriptions, including some which started with beginners of three years of age, and went through all grades to adults. We decided to plan our curriculum to cover all grades — Beginners (one year's lessons), Primary, Junior and Intermediate (three years' each), Youth (four years), and Adults (a three-year series in pamphlet form). All other lessons will be published in annual volumes. In the children's grades the books will be for the teachers only. In the youth and adult grades they will be directed towards both the leaders and the members of the group.

Again the consultation divided into sections to discuss the needs of each age group — the general needs as well as the special needs of the Islands people. Findings were brought back to the plenary session for approval. The next step was for the groups to find the Gospel answers to these needs — in other words, to plan a series of lessons which would meet the particular needs of each age group, and at the same time fulfil the aim of our Christian education programme. We remembered that Jesus spoke to the people in everyday parables which they understood. So our Christian education should start where the people are and relate the Gospel to their needs.

It was scarcely possible to complete this task in the three weeks that had been allowed for the curriculum consultation. In each group, unit topics and lesson titles were prepared, and as far as possible Scripture references given for the guidance of the writers. The lessons will be based on Scripture, and they aim to relate the Christian faith to everyday living, and to show how personal commit-

ment to Christ must involve the whole of life. They seek to foster understanding and cooperation by giving a picture of the work of the Church in the Pacific, and to widen horizons by showing the total mission of the Church in the world.

OUR PROJECT

This is a long-term project which will take three to five years to complete. An Editorial Board, representative of the areas concerned, has been nominated, and two full-time Editors appointed. They are Miss Joyce Trudinger of the Presbyterian Church of the New Hebrides, and the Rev. Lopeti Taufu, an ordained Tongan Methodist minister. Their headquarters will be in Suva.

The lessons will be written and published in simple English, and will then be translated wherever necessary into local languages and dialects. The multiplicity of languages throughout the Pacific greatly complicates the task, especially in the Melanesian and Micronesian areas. It was estimated that more than 30 language editions (printed or duplicated) will be required. The translators will not only translate the lessons, but will further adapt them, using illustrations that are meaningful to the people in their own areas.

All such projects require finance. An estimated annual budget for the next three years was worked out. Approximately one-third of this is being asked directly from the indigenous Churches and Mission districts concerned. Through the agency of the W.C.C.E., the balance will be solicited from Mission Boards and other interested bodies.

OUR TASK

The curriculum consultation was followed immediately by the Writers'

Workshop directed by Miss Marion Van Horn, of the Committee on World Literacy and Christian Literature. She was assisted by the Rev. Fred Cloud, Associate Editor for Youth of the Methodist Board of Publications in U.S.A. The aim of the C.W.L.C.L. is not only to assist in the preparation of Christian education materials, but to encourage the production of all types of Christian literature, especially among people with limited reading ability and experience. To this and the delegates to the Writers' Workshop, most of whom continued on from the curriculum consultation, soon found themselves writing news and feature articles and short stories. At the same time each delegate accepted as an assignment a unit of lessons from the proposed curriculum, and set about the writing of these lessons under the guidance of the consultants. Thus it was hoped that by the end of the Writers' Workshop on 17th July, a good start would have been made towards the writing of the first year's lessons in most grades.

It has been stimulating to meet with this group of keen Christian youth leaders from many parts of the Pacific. We hope that the Pacific Islands Christian Education Curriculum (P.I.C.E.C.) will enrich and strengthen the life of the young churches in the Pacific. We have also learnt much from each other and found unity and fellowship in working together. The farflung islands of the Pacific are no longer dots on the map, scattered across the ocean. They are places we know and care about, because of the people we have met, and the common purpose which has brought us together.

—LUCY H. MONEY

The Open Door

PATRICK JOSEPH TWOMEY

For over 20 years our leprosy and general medical work in the Solomon Islands has been very greatly assisted by regular and increasing grants from the Lepers' Trust Board. This very year, for the first time, a grant for work in Bougainville was approved. Quite the largest single gift was the provision, just five years ago, of the **Ozama Twomey**, the largest vessel in our mission fleet.

This is the moment to pause and remember all this help given us, in effect, by the New Zealand public, through the tireless efforts of Mr. Patrick Joseph Twomey, who died at Suva on 1st August. When the Editor last met Mr. Twomey earlier this year, he spoke of his forthcoming journey to the Pacific. "It might be my last one," he said, "and I would be quite content to die in the Islands." In fact, Mr. Twomey's last illness set in in the New Hebrides, from which he was flown for treatment at Suva Hospital.

Born and educated at Wellington, Mr. Twomey visited Fiji in his youth and learned at first-hand of the ravages of leprosy. When he returned to New Zealand, he became associated with Mr. Ben Pratt of Christchurch, who was raising money for Christmas comforts for 25 lepers then quarantined on Quail Island in Lyttelton Harbour. With the transfer of these people to Makogai in Fiji, the comforts fund was directed there also. Gradually the work grew. The Editor recalls his own service in Fiji, when for three years Makogai leper



station lay within his Methodist Circuit. It was there indeed that he first heard of Mr. Twomey and of the extra medical and social facilities provided by the help of his Board.

The year 1942 was a period when a good deal of New Zealand interest was being focussed by wartime events on other parts of the Pacific. Repeated requests led to the Board to extend its activities. These requests led to the establishment of the New Zealand Lepers' Trust Board in that year. Then it was that grants commenced to the various missions doing leprosy work.

From 1942 forward, Mr. Twomey applied himself fulltime to the drive for funds. In the 20 years more than £500,000 have been collected. Indeed in 1962, £100,000 were raised in one year.

In a message to the Leper's Trust Board and to the Twomey family, the General Secretary recorded our thanks to God for the life and service of Patrick Twomey. We are sure that many informed New Zealand Christians and many Island sufferers will echo the words.

From Kieta Came the Sound of Singing

The Fifth Annual Choir Competition was held at Kieta over the Queens' Birthday weekend with 28 choirs participating.

Kieta Festival was a great success with three to four thousand natives and close to a hundred Europeans taking keen interest.

All choirs were neatly dressed in smart uniforms and carried their school or village banners and marched along the foreshore of Kieta Harbour to assemble in front of the rostrum.

Adjudicators were Mrs. J. McDonald of Kieta, Mr. Dough Hayes, D.E.O. of Namatanai, New Ireland and Mr. Tony Tekath of Buin.

Awards (for Annual Competition) were:

Best Choir (Kieta Club Shield), Roreinang Methodist Choir.

Best Girls' Choir (Atkinson Shield), Asitavi Girls' School.

Best Boys' Choir (Toboroi Cup), St. Joseph's, Rigu.

Best Mixed Choir (Tack Long Trophy), Roreinang Methodist.

Best Station Choir of Primary

Standard (McKillop Trophy), St. Michael's, Kieta.

Best Village Choir (McKay Trophy), Bairema.

Song sung in best English (W. A. L. Clarke Trophy), Kihili, Methodist.

Runner-up for song sung in English (Norah Martin Trophy), Asitavi Girls' School.

Runner-up for best Village (Area) Choir (Commonwealth Bank Trophy), Dunu'unara.

Best Primary T-School—Konga.

A special award was made to Rev. John Taufa for the best conductor of the Festival of a baton donated by Dr. John Gunther, Assistant Administrator who visited Bougainville and Kieta during the year.

Mr. Hayes said he thought the rendition of "Lift Up Your Heads" from Handel's "Messiah" by the Roreinang Methodist Choir was the finest he had heard in the Territory.

Adult village people took a major part this year and did most of the organising themselves.

Choir uniforms were a credit to the villagers.

—New Guinea Times Courier"

Rev. John Taufa and the Roreinang Choir



“Explosive Development”

Church growth marked the most significant feature reported by the recent Synod, at Nipa, of the Methodists in the Highlands of New Guinea. “Our most important and thrilling forward move was seen in the increase of the Highlands Church membership from 287 to 1,063, with 1,370 more in training for adult for adult baptism.” Thus writes the Synod reporter, the Rev. John Hutton.



**Kieta missionary to New Guinea :
Samson Taming and Sarah at Mendi**

Synod also heard of the “explosive development” in the Mendi and Lai valleys, the continued gains at Tari, and the first converts at Nipa and Magarima—all features of Church growth. This was associated with the training, development and sending forth of local evangelists. The District Pastor Training College has also been commenced. Four are in training and eight more young men were received, subject to examination results. The Lai Valley was separated from Mendi to form a new circuit.

It was a thrilling moment also when the Chairman, the Rev. C. J. Keightley, welcomed the first four Highlands Synod representatives. This gave an early indication of the importance placed by the Synod on

development of the Church on sound indigenous principles. Later two Highlands members were elected to synod committees and a third as one of the team to go to the United Synod in Rabaul. Towards the end of the Synod, the Government District Commissioner visited us, showing delight at the good indigenous representation at our Synod. He gave us the opportunity to nominate two people for the new District Licensing Commission. Australians and New Zealanders were in a minority among the 17 synod members.

Rich fellowship and deeply spiritual times assured the Synod of a right basis for all our proceedings. The first week two candidates for the ministry
(Cont. foot page 18)

ABOUT PEOPLE

OUR SYMPATHY

Two of our overseas sisters have recently suffered bereavement. At the end of May, Mrs. Grice, wife of our minister at Mt. Roskill, passed away, after a long illness, marked by fortitude and Christian faith. The sympathy of the Board was extended to Sister Beryl Grice of Choiseul. Miss Audrey Grice, who has been with her mother through her illness, is a former overseas sister.

As reported in our last issue, Sister Lucy Money had travelled to Fiji to attend the recent consultation on Religious Education and the Writers' Workshop that followed. Before the workshop concluded, she received word of the serious illness of her father, Mr. Henry Money of Morrinsville. Travelling home privately, she was able to be with her parents through her father's last illness. Sister Lucy has since returned to Choiseul.

A GRIEVOUS DISAPPOINTMENT

To their own great disappointment and the keen regret of the Board, it has been necessary for the Rev.

Peter Barker and his wife and children to return from Teop Circuit. Unexpected and continual illness dogged Mr. Barker from the time of his arrival in the tropics. After two adverse medical reports, it was reluctantly agreed that no other course could be followed, save repatriation. The Barkers arrived at Auckland by the "Wanganella" on 27th July and proceeded to Napier. Mr. Barker will be resuming his ministry in this country.

FURLOUGHS

At the end of June, Sister Mary Addison returned to Tonu, Siwai, in Buin Circuit. Several days then intervened, whilst there were no workers on leave in this country — an exceedingly rare interval. Sister Kathleen Shaw arrived at Wellington on 24th July and proceeded to her home at Nelson. She has fulfilled an exacting three-year term in Teop Circuit, where the long vacancy in the ministerial appointment meant extra strain. Latterly, Sister Kathleen has not been in the best of health. We hope that her furlough and a

"EXPLOSIVE DEVELOPMENT"

and two probationary ministers, delivering their trial sermons, led our morning worship. During the second week, the Rev. Graham Smith led devotions on the 23rd Psalm. Central feature was the Synod Communion service, followed by the conversation on the work of God. Once again members considered the need to lose themselves for Christ's sake and the need to be properly equipped for the all-important evangelistic task.

Encouraging reports by the New Zealand workers were received by the

Synod. The Mission to Lepers grant is being used to erect an administration block for the Leprosy Centre at Tari and new wards are also under construction. Further patients have been discharged, and several of the patients are now professing Christians.

The Synod also had its word of challenge to the New Zealand Church; this resolution was passed: "That in view of the continued expansion of the work in this District, we again request the New Zealand Board to consider an increase in the number of staff they support."

period of rest will help to restore her fully. It is hoped that she will attend the combined Women's Conference at Palmerston North.

The Rev. John Taufua has proceeded on leave to Tonga.

When we went to press Sister Gladys Larkin was due to reach Christchurch on August 16th. Her time of furlough has arrived, and she has also recently been under medical advice.

Also due for furlough are the Revs. Alister McDonald and Gordon Cornwell, who will be remaining in New Zealand appointments, and Sister Lesley Bowen, due home in late September.

AUSTRALASIAN GENERAL CONFERENCE

As is usual, the president of our conference, the Rev. Robert Thornley, attended the Australasian General Conference, as a fraternal representative. It was a conference of special significance for the Methodists of the Pacific. Two overseas districts (Samoa and Fiji) were granted conference status. The first conferences will be held in July, 1964. In Fiji, the Rev. Setareki Tuilovoni, M.B.E., B.D., has since been designated president-elect.

The proposals for a United Synod for the four Melanesian Methodist Districts, which were approved at our Christchurch Conference last November, have also been approved in Australia. It was hoped to hold the first sessions of the United Synod at Rabaul last month. The Rev. George Carter, chairman of the Solomon Islands District, is also first chairman of the new United Synod.

Special recognition was given to the missionary arm of the Church by the election as secretary-general of the Australasian Church, of the Rev. Cecil F. Gribble, O.B.E., M.A.,

general secretary of the Overseas Missions Department in Australia. Mr. Gribble is a former missionary to Tonga, and has been general secretary since 1949. Since then he has twice visited New Zealand. It is likely that he will be president-general at the 1966 General Conference.

ORDER OF ST. STEPHEN

Moved by what she saw of missionary nursing work in New Guinea, where she was then a Government worker, Miss Margaret Lavelle offered last year to give a period of honorary service with the Methodists overseas. She was then at Dunedin, completing her Plunket course, and worshipping at Dunedin Central Church and Mission. In due course her offer was accepted, and she arrived at Munda in April to take up her year of service as a candidate for the Order of St. Stephen.

JAMAICA TO FIJI

After years of service with her late husband, an Irish Methodist missionary to Jamaica, Mrs. Joan Glanville came to visit her son in Christchurch. She has now been accepted for service as a District worker among the Indian people in Fiji.

REV. BRIAN SIDES

Between 1950 and 1953, Mr. Sides served as a carpenter in the British Solomons. There he met Sister Joyce McDonald, who taught in Vella Lavella Circuit between 1949 and 1952. They later married and entered the ministry. After three years of probation in Bombay-Tuakau Circuit, Mr. Sides hopes to be ordained at the forthcoming Church Conference. Meantime he has accepted for overseas service, and the Solomon Islands Synod recommends that he be appointed to succeed the Rev. Gordon Cornwell in Buka Circuit.

SYNOD AT BILUA

The Solomon Islands District met in July this year. The other Melanesian Methodist Synods did likewise, so that their representatives might be ready for the United Synod timed for last month at Rabaul. At Bilua fifteen ministers and fifteen lay representatives met under the Chairmanship of the Rev. George Carter. The Rev. J. F. Cropp was installed District Secretary.

"We rejoice again that the hand of God has led and guided us during the past year," commences the synod's report on the spiritual state of the circuits. "Reports indicate the times of stress and strain, as well as times of blessing and encouragement. Lack of staff and sickness have created difficulties but it has been abundantly clear that through all this, the young Church is growing up in responsibility, strength and witness. Women's and young people's work is developing along sound lines. Training of local preachers is growing apace. Local leaders trained overseas are taking over more responsible positions with great acceptability. Pressing problems have drawn us together, and we give thanks to God that we go forward trusting in Him."

During their sessions the Synod —

- Ordained to the full ministry the Rev. Francis Bongbong (as authorised by the President of the Conference).
- Recommended for acceptance as ministers on probation, the catechists Solomon Alu and George Maelagi (both of Vella Lavella).
- Referred six other candidates to the United Synod which will select those to commence training in 1964 at the Rarongo Theological College.



Rev. George Carter, chairman of the Synod at Bilua, also chairman of the United Synod of Melanesia

- Welcomed a Gilbertese pastor who will care for the numerous Gilbertese people being resettled in the Solomons.
- Expressed gratitude for the organizing work of Mr. Ron Dickey of the Boys' Brigade, and requested a Girls' Life Brigade Organizer.
- Asked the Methodists of New Zealand for a doctor, a minister, a bookkeeper, a high school teacher and a travelling organising teacher.
- Asked New Zealand Methodists for funds to enable the following projects to go forward:
 - £500 for our share of the Honiara Community centre.
 - £800 for a pastor's house at Kukum, Honiara.
 - £2000 to complete our quota of the initial cost of the Rarongo Theological College.

M. W. M. U.

FROM THE DOMINION PRESIDENT

In previous issues of the "Open Door" I have briefly traced the outline of women's work in our church over two centuries.

Now we are in an age when change seems to be the only certainty, and any movement at all within the church must keep time with the changes being experienced everywhere. If it does not, any contribution we hope to make will have very little impact . . . maybe none, on mankind's welfare.

THIS IS 1963

Above the clouds on my way home from the West Coast, a young hostess told me of her experiences in Austria, where she had given a year's service with homeless people. I had been to Hokitika for the dedication of Sister Esther Watson and was still savouring the warmth of the Coast enthusiasm; all were delighted that one of their own had volunteered for service in the Solomons.

On the flight down, after the Rev. M. A. McDowell had joined the plane at Nelson, it was a Methodist hostess who chattered to us and helped reassemble the copies of the Order of Service to be used that night! Just a few days before, an Auckland suburban church had been filled for the dedication of Miss Catherine Scott, who had responded to the call for a secretary to assist the chairman of the New Guinea Highlands District.

In Wanganui, we were shown excellent colour slides of the Segi area in the Solomons, where some of the young people from New Zealand had worked for an all-too-brief-

period . . . in Wellington, Mrs. Methodist and Miss Salvation Army were the women members of a deputation to the Minister of Justice to protest against what appears to be flagrant disregard of people's rights.

WE LISTENED

Methodist Professor Gordon Rupp of Manchester (here at the invitation of the University of Otago) gave us first-hand information of the Churches' status east and west of the Iron Curtain. He told us of an ancient church surviving with a membership chiefly of old ladies over 70 and babies under the age of five. With nothing to say that the other generations wished to hear the service of the church is confined to ritual. Powers are limited; they cannot send out missionaries, they cannot educate, they cannot publish without permission; and church meetings in homes are forbidden.

BUT WE ARE FREE

Free to follow any pattern of service we may choose? How, then, shall we serve?

I remember this from the biography of a present-day missionary doctor:

"Though we speak with the tongue of the Afghan and the Baluch, though we understand the working of the Singhi mind, though we have the faith that remove smountains or red tape . . . it is nothing.

Though we give our physical lives by driving them to the point of exhaustion,

and though we do thousands of clever operations, and do not really care . . . we are nothing.

But we have been warned that this is an age of "feeling sorry" when the compassionate purse is standard equipment; an age when an angry young man can write of "a vast and treacherous populace that has lately come out for compassion" and ask if our willingness to give freely has made us behave any better or wiser . . . and age when pity is mistaken for love.

SO WE LISTEN AGAIN

"Let every creature have your love.

"Love, with its fruits of meekness, patience and humility, is all that we can wish for to ourselves and our fellow creatures. . . . To desire to communicate good to every creature, in the degree we can . . . is a divine temper; for thus God stands unchangeably disposed toward the whole creation" (Wm. Law).

And we are reminded by Dr. Niles that God chooses us — not we Him.

He comes to us for His purpose rather than for our comfort, and our obedience to Him is of first importance.

So may we serve :

Our strength, Thy grace,
Our rule, Thy Word,
Our end, the glory of the Lord.



Miss Lynette Sadler, accepted for overseas service.

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Our Contributors this Issue

The Rev. D. Rakena is Assistant Superintendent of the Methodist Home and Maori Mission Department.

Karis is a lay member of the Spiritual Advance Committee.

Sister Lucy H. Money, Deaconess, was a representative of Solomon Islands Church at the recent Christian Education Consultation in Fiji.

The Rev. Dorothea Noble, B.A., a former Youth Director, resides now at Lower Hutt.

The Rev. Gordon Brough, B.A., prepared the devotional page.

DYING DAILY

Recently an African political leader was quoted as saying that his country might have to "die a little" so that other Africans might have their liberty.

Quaint speech! But Paul also said, "I die daily."

Christians who spend themselves in loving their Lord and loving their neighbour act in the same spirit. They daily give their strength in His service. They die a little every day.

Overseas missionary service is one way of spending one's life for Christ. Is it His will for you?

Consider these needs:

A DOCTOR

needed for the Solomons.

NURSES

Immediate needs are met, but we are always glad to hear of women with general (including maternity) and midwifery certificates, who have overseas service in mind.

AN ENGINEER

for the Solomons during 1964. Basic skill, motor mechanic.

A CLERICAL WORKER

There is a need for a typist-bookkeeper.

TEACHERS

A male teacher of some years of experience and women teachers with at least three years' experience after certification are required for the Solomons. The opportunity may also come to send a teacher to the New Guinea Highlands

MINISTERS

Several replacement ministers are required for the Solomon Islands; ordained men required.

Teachers and nurses may have state superannuation rights safe-guarded.

Further details may be had from:

**THE GENERAL SECRETARY,
Methodist Overseas Missions Department,
P.O. Box 5023, Auckland, C.I.**

MISSIONARIES' ADDRESSES

WORKERS FROM NEW ZEALAND, TONGA AND FIJI

SOLOMON ISLANDS DISTRICT

ROVIANA CIRCUIT: Surface and Airmail—Methodist Church, P.O. Munda, BRITISH SOLOMON ISLANDS

Rev. and Mrs. G. G. Carter	Sister Gladys Larkin*
Rev. and Mrs. J. F. Cropp	Miss Bernice Birch
Rev. and Mrs. Iliesa Buadromo	Miss Margaret Lavelle.
Mr. and Mrs. J. S. Gatman	Mr. and Mrs. B. D. Smith.
Sister Myra Fraser	Mr. D. W. Eason

Also Rev. and Mrs. A. C. Watson, Box 36, Honiara, British Solomon Islands*

MAROVO CIRCUIT: Address as for Roviana Circuit.

Rev. and Mrs. Aisake Vula (study leave) Rev. and Mrs. Seru Beraki

VELLA LAVELLA CIRCUIT: Surface and Airmail—Methodist Church, Bilua, P.O. GIZO BRITISH SOLOMON ISLANDS

Rev. and Mrs. Daniel Palavi Sister Audrey Highnam

CHOISEUL CIRCUIT: Surface and Airmail—Methodist Church, Sasamunga, P.O. GIZO, SOLOMON ISLANDS

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Sister Lucy Money	Sister Muriel McCormack

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Sister Ada Lee, Kihili.	Sister Mary Addison, Tonu
Sister Patricia Jacobson, Kihili.	Mr. and Mrs. Ovini Baleidaveta, Kihili.

KIETA CIRCUIT: Surface and Airmail—Methodist Church, Roreinang, P.O. KIETA, TERRITORY OF NEW GUINEA

Rev. and Mrs. John Taufu.

TEOP CIRCUIT: Surface and Airmail—Methodist Church, Kekesu, Teop, Inus Free Bag, RABAUL, TERRITORY OF NEW GUINEA

Sister Kathleen Shaw*	Sister Vivienne Parton
Sister Leslie Bowen*	

BUKA CIRCUIT: Surface and Airmail—Methodist Church, Skotolan, Buka, Bougainville, P.O. SOHANO, TERRITORY OF NEW GUINEA

Rev. and Mrs. G. A. R. Cornwell*	Sister Patricia Hulks
	Sister Janice Palmer

TRANSLATION WORK—Rev. and Mrs. A. H. Hall, Methodist Parsonage, BOMBAY, N.Z.

IN TRAINING: Mr. and Mrs. R. C. Fleury, Box 90, Rabaul, Territory of NEW GUINEA. Sister Esther Watson and Miss Catherine Scott, All Saints College, 5 Rogers Avenue Haberfield, N.S.W.

PAPUA—NEW GUINEA HIGHLANDS DISTRICT

(For reasons of space, New Zealand workers only are listed below)

NIPA CIRCUIT: Surface and Airmail—Methodist Church, Nipa Free Bag MT. HAGEN, TERRITORY OF NEW GUINEA

Rev. and Mrs. C. J. Keightley

TARI CIRCUIT: Surface and Airmail—Methodist Church, Tari Free Bag, MT. HAGEN, TERRITORY OF NEW GUINEA.

Sister Edith James

Mr. and Mrs. G. T. Dey

*On furlough in New Zealand.

UNITED DISTRICT

TEACHERS' TRAINING COLLEGE:

Sister Norma Graves, Methodist Church, Namatanai, KAVIENG, TERRITORY OF NEW GUINEA.

Methodist Church of New Zealand OVERSEAS MISSIONS DEPARTMENT

Address all mail to the General Secretary, Box 5023, AUCKLAND, C.1.

General Secretary and Editor of THE OPEN DOOR: Rev. S. G. Andrews.

Treasurer: Mr. G. S. Gapper.

Editors THE LOTU (Children's Missionary Paper): Revs. E. C. Leadley and O. M. Olds.

Manager of Publications: Mrs. A. Handisides.