

THE OPEN DOOR



THE UNITED CHURCH

*in Papua, New Guinea and the
Solomon Islands*

MARCH, 1971

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for your
Quiet Time



A MEDITATION ON UNION WITH CHRIST: from Maharashtra.

“Not at all separate, but one, Jesus and I are one;

One, like a musician’s hand and his lyre;

One, like thought and speech;

One, like the nose and sweet odours;

One, like mother and babe;

One, like the guide and misled wanderer;

One, like life and body;

One, like oil and the flame of the lamp;

One, like rain and the lake it fills;

One, like water and fish;

One, like the sun and day;

Jesus and I are one, forever one.

(Narayan Vaman Tilak)

A PRAYER FOR GROWTH IN UNITY: from Bengal-Bihar.

Merciful Lord, who prayed that we might be one, and who died that we might be one, show us the true path to unity. Bless, we beseech thee, the sincere, devoted efforts of the churches and their shepherds, to come together as one. Bless above all and enlighten our hearts to know and understand the power of silence, prayer and fasting, so that we may more perfectly obey Thy hidden and mysterious will, by which alone we can become truly one. For the glory of the Father and the Holy Spirit, through Thee, the Word, our Saviour Jesus Christ. Amen.

(Premananda Anath Nath Sen.)

"A wide door for effective work has opened."

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

Contents of this Issue . . .

FOR YOUR QUIET TIME	2
CHURCH UNION AND THE DIVINE IM- PERATIVE	4
THE CHURCH OF NORTH INDIA	6
GROWING TOGETHER — Church Union in Perspective	9
NEW WORKERS	15
PAPUA MAINLAND REGION	17
THE BIBLE IN THE SOUTH PACIFIC	19
THE URBAN REGION	21
MISSIONARIES ADDRESSES	back cover

Church Union and the Divine Imperative

"The Church's very calling" says Dr. W. A. Visser'Hooft, "is to proclaim the Gospel to the ends of the earth. It cannot make any restrictions in this respect". In the mid twentieth century the response of God's people to that calling is increasingly taking place within the context of inter-action between formerly separated groups of Christians. Organic union is one part of this total movement. This year, 1971, the five churches in New Zealand who are negotiating for union will be making critical decisions. Therefore it is heartening to learn from the Moderator of the United Church in Papua, New Guinea and the Solomon Islands that God is doing great things in the United Church that would not have been possible had the constituent churches remained separate. The editor in his last visit to the United Church in 1970 was also tremendously impressed with the signs of spiritual vitality and growth in understanding of the Gospel that seemed to have arisen out of the inter-action of the groups brought together in this new church. In ways that we do not understand it seems that active union opens doors to the power of the Holy Spirit in the lives of men and in the life of Christ's church.

At the end of 1970 a new United Church came into being in North India. The New Zealand Presbyterians have been long involved in this place and New Zealand was represented at the inauguration by the Rev. D. E. Duncan, Executive Secretary of the Presbyterian Overseas Missions. New Zealand Methodists have only been indirectly interested through folk who have served in the area. Perhaps the major interest of this union to New Zealanders is the fact that it includes churches with such a wide variety of theological background and practice. They have gathered into one church, folk who practise only believers' baptism and folk who in addition practise infant baptism. They have gone ahead in the conviction that this is what God wants them to do and that in His own time and within the United Church they will find the answer to their varying practices and beliefs. It was the late D. T. Niles who said that the question of baptism will never be solved by the separate churches.

"It will only be solved," he said, "when it is faced within the family of one united church." We should take courage then from what God has done in three short years in the United Church in Papua, New Guinea and the Solomon Islands and what He is beginning to do in the new church of North India. Let us press on in response to His calling to make visible the unity we already have in Christ Jesus.

In New Zealand also we are being called to S.P.Y. (South Pacific Year). The call to the special year has come through the Institute of International Affairs and from people who are aware that we need to realise in new ways our involvement with the South Pacific. We are part of this South Pacific and our first duty to our neighbours is surely to those who are geographically close to us. By their very nature united churches tend to be geographically located and to be national churches. It is important that this be complemented by a deeper involvement in regional groupings of Christians. Here in New Zealand we have long been associated with the World Council of Churches and with the East Asian Christian Conference. The question we now have to consider is whether we should be involved with the Pacific Conference of Churches or whether there is some other way by which we can learn from each other and build each other up in the faith. It is no longer a case of mission boards and mission fields but a growing family of brothers and sisters in Christ, grouped in national churches and also joined together in Christ as one universal family which shares its tasks and its understandings, as well as its joys and fears.

Let us then learn from the union of churches overseas and as we rejoice in what God has done and is doing through them, let us put ourselves in His hands and go forward into a strengthening of the church in this country and a deepening of our relationships with churches overseas, especially in the South Pacific. 1971 the South Pacific Year may yet become an important time of new beginnings for Christians everywhere in the South Pacific.

Will you follow me into God's new world?

This woman of North India challenges us.



On the 29th November, 1970
the following churches united to become

THE CHURCH OF NORTH INDIA

Disciples of Christ	7,500
The Methodist Church (British & Australian)	10,000
Church of the Brethren	18,000
Council of Baptist Churches in N. India	110,000
United Church of N. India	188,000
Church of India, Pakistan, Burma & Ceylon	340,000

Who are these

Uniting Christians?

As well as British-related Methodists they include

The Brethren, the Disciples and the Baptists — all non-episcopal churches who make full use of lay leadership. Some of their ministers are in secular employment. Baptists are traditionally independent in church government, and although they are, as a church, fully committed to the scheme of union, a number of individual congregations have exercised their freedom not to become part of the Church of North India.

The United Church of North India is larger than any of these, but is also of a non-episcopal tradition with a

policy of full local support of the ministry. This church represents a union of many years standing between Presbyterians, Congregationalists and Moravians and therefore has experience both in attempts at forging unity and in continuing relationships with Missionary Societies in many parts of the world. Failure to achieve administrative integration in the U.C.N.I. leads them to favour a more centralised system of the Church of North India.

Church of India, Pakistan, Burma and Ceylon

Anglicans were deeply involved in the preparation of the Plan of Union.



**New Zealand nurse and an
Indian Bible woman at
Jahgadhri, North India.**

They offer mature leadership and are fully committed to the union. Although they have thirteen existing dioceses in North India, there will be only eight former Anglicans among the first Bishops in The Church of North India. The following prayer was used at their General Council:

We ask our brothers in Christ forgiveness for our share in the sins of divisions in the past. We pray that God will enable us so to grow together in understanding and to be renewed in unity, as will evidence his redeeming power to all those among whom we shall be sent to proclaim his gospel.

Size and distance are staggering acts to those of us who are accustomed to a church and a minister on almost every street corner. If you draw a line from north to south and another from east to west across the area covered by the Church of North India, each line will measure 1,000

miles. Many dioceses will be larger than England; at least one will be twice the size of the U.K. For this vast area there will be 17 Bishops (one is expected to be assistant to the Moderator), with 16 dioceses. In the first place they have been appointed in proportion to the size of the denomination uniting, though future appointments will take no account of previous membership of a particular church.

Christians in North India are a very small minority. The test of the Church of North India will be whether its unity will give it greater ability to witness to the mission of Christ in the nation.

Pakistan

On Sunday, November 1, in Lahore the Church of Pakistan is to be inaugurated. The same Plan of Union applies to both Churches, but 60,000 Methodists connected with the United Methodist Church of the U.S.A. will become part of the Church of Pakistan.

Baptists included

A notable difference from the union in South India is that Baptists are included and the practice of both adult and infant baptism will be recognised in the Church of North India and the Church of Pakistan.

BERNICE BIRCH, a N.Z. Methodist pharmacist, working at a hospital in the Punjab, writes of her Christmas in India:

"December is winter in the East and for the first time snow on Christmas cards didn't seem irrelevant. It doesn't snow in Ferozepore, but December is cold enough for you to want to sit in front of a fire with a thick shawl around you. The fire will be a small charcoal burner, bucket-like in shape, used for cooking as well as heating, and able to be carried from room to room. Frequently it is to be found in the courtyard with many people gathered around it — just the scene that the Gospel writer portrays when he tells of Peter denying Christ. The sky on these nights is so clear and full of stars that we from the "air polluted" West never cease to marvel at the



brilliance. It isn't at all difficult to imagine that a star could have led men to the birth place of the Christ child. And so I could continue indelible impressions of Christmas. God is no man's debtor; he gives so much more than we ever do, and for this Westerner living in the East, he has made a previously not unappreciated, but rather "flat" picture of Biblical times, throb with life"

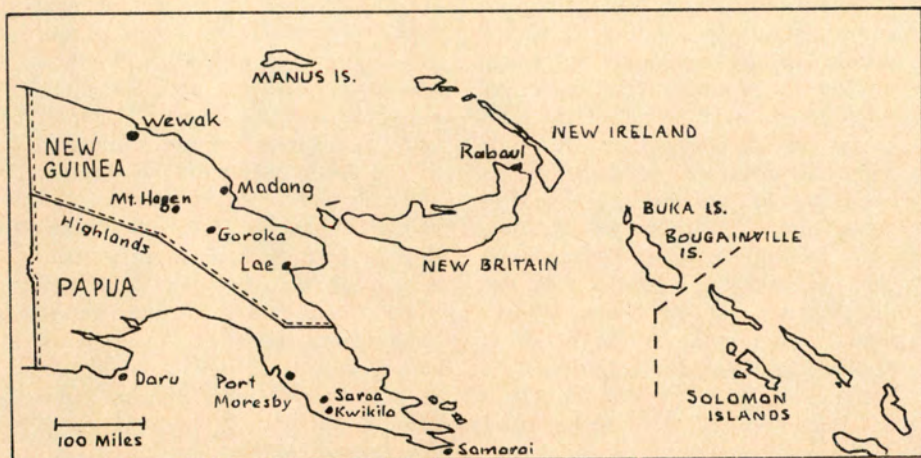


Three New Zealanders, Dr. M. Laugeson, Matron Head and Miss Birch get together when Dr. Laugeson tries out his new "jet injector". This machine gives an injection without a needle, and is therefore painless. This was the first such machine in India.

Church Union in Perspective

GROWING TOGETHER

*The Moderator's Report
to the Assembly, 1971*



**United Church in Papua, New Guinea
and the Solomon Islands**



A beginning - not an end

When this Union was being discussed, it was agreed that we should decide on the minimum agreement needed to produce the Union. All other things were to be left to grow out of the life of the United Church. This has proved a good policy because we are finding new ways of doing things that none of us could have thought of a few years ago. This is largely due to the fact that the leadership of the United Church is more and more in the hands of Melanesians. But the adjustment to Melanesian ways in the church is not always easy for Melanesians. They are an independent people and loyalties are to the extended family or clan. As Bishop Gaius writes "Up till the present time we have had foreign policy or foreign leadership. A time is coming when we will have

our own leaders, for example we will listen to brothers and sisters of our own country. I would say that this will be the time when we will examine ourselves and ask 'Am I ready to listen to a brother or am I prepared to step down and let my own brother step higher?'" Many Melanesians find it difficult to accept the leadership of another Melanesian particularly if he is a "foreign" Melanesian from another clan or language group.

As against this Bishop Gaius, when writing about the work in his Region of people from other Regions says: "The meaning of Church Union is now being slowly learnt by our people, through the things which we do together with other people. We are pleased that our leaders from other Regions are now being recognised by our people as their own

leaders. This is one very important step of learning together and will help to break through the tribal differences."

These two quotations from Bishop Gaius' report show both the wish of

**Rev. William
To Kilala**



our people to "localise" both the church and its leadership and also one of the two basic problems holding back "localisation". The other basic problem is the training and preparation of potential leaders.

There are tensions in this too between rural and urban people and

**Rev. Riley
Samson**



between highlanders and coastal people. The will to localise and the acceptance of other local leaders, comes from the more sophisticated townspeople. There is no easy way around these problems.

But progress has been made in localisation during 1970. Rev. William To Kilala has become the Director

of the Department of Christian Education. Similarly in two of the Regions, Melanesians are leading this work. Many more of the circuits now have local people as Superintendents, many schools have local headmasters and hospitals with nurses in charge. In many cases there are overseas people working under them.

The year 1971 will see more people preparing to take leadership positions in the church. These include Bishop Boseto preparing to become Moderator at the end of 1972, Mr. Mesulam Aisoli studying for a



**Mr. Mesulam
Aisoli**

Bachelor of Education Degree to prepare him to be a leader in our education work, Mr. Pelik Sapul as an accountant, Rev. Riley Samson preparing to become Bishop of the Urban Region and Miss Laniet Tone Kiala training to become a lecturer in the Teacher's College. There will be twenty-four people preparing for specific positions as well as others extending their qualifications for their present work.

This means that many of these leaders are not available to the church for work while they are training. This is putting a heavy strain on both local and overseas staff as they try to keep the work going. Most Regions report a desperate shortage of staff, es-

pecially of pasoral staff including superintendent ministers.

Change is the very atmosphere we breathe. There are world wide changes that affect us deeply. Then there are internal changes that are coming with staggering rapidity. The children of stoneage highlanders are studying at the University. The ground and people of Bougainville

division of the Solomon Islands Region. There is no ethnic, cultural or spiritual basis for this division. It is one of those political follies that have been thrust upon us by the colonial grabs of the 19th century — the political boundary that runs between (Australian) Bougainville and the British Solomon Islands. This boundary divides families as well as



Missionary Aviation Fellowship uses up-to-date means to further the proclamation of the Gospel.

are being torn about in the name of copper. Factories are springing up like mushrooms. Urbanisation is like a flooded river pouring into the restricted space. We are on the very threshold of self-government. This is the atmosphere in which the United Church seeks to serve its Master and His people.

One of the sad decisions that were forced on us this year was the

frustrating all communication between the two areas as the two Administrations enforce their laws more strictly. A telegram from Kieta to Munda, a distance of 180 miles, goes from Kieta to Rabaul to Sydney to Honiara to Munda. When will governments look at people rather than fences!!

There is an ever widening field of co-operation with other churches. An

appendix to our Assembly minutes lists many co-operative activities involving us with one or more other churches. Some of these affect the whole of Papua New Guinea or the Solomon Islands. Others entail co-operation between individual congregations. Some small ones hold wide implications for the future. One of these is the joint church paper with the Anglicans in the British Solomon Islands. All of these are building broad foundations of trust and understanding which must eventually lead to further union.

The United Church is becoming more and more involved in the community of which it is a part. Our educational and medical work are obvious examples of this. But we are becoming more deeply involved in the social problems of urbanisation and industrialisation. The hosts of

unemployed, and largely unemployable in the towns, the newly educated, the new leadership of the country, these are all part of our concern. We are involved too in the land problems of the people. We are involved in the divisive movements that arise more and more as a country approaches independence. Our involvement in the problems of the Gazelle Peninsula are illustrations of this. We are here God's agents seeking to reconcile men to Him and to each other.

From the beginning of their work in these countries both the London Missionary Society and the Methodist Missions were involved in education. Now there is a National Education System and the United Church is a full member of this system. It is aimed at co-operatively mobilising all the educational resources in the Terri-



Rabaul Community Hostel — part of the church's involvement.



Here all races and cultures meet — from here all go out to serve.

tory. This means we are involved both at the National and District levels in all aspects of education from planning to classroom teaching. There is a very real opportunity in this system for us to influence the direction and emphasis of education in this country.

There has been a great upsurge in literature work. There are some 20 Scripture translation projects in hand. There is a lot of general translation work going on. But more importantly there is original creative writing being done. The New Guinea Islands Region has set up a Literature Department with a staff of five. Other

Regions are doing this work in other ways.

Yet in all this activity, through all these tensions, we can still see that we are growing together as a church as we face our problems together. Bishop Boseto in his report says: "It is my joy because it is a wonderful and joyous thing to be one people and greet each other in love that binds us together in spite of our diversity."

We are finding more and more that this is God's world and that we are His people, His church in it. God is at work in His world and we must work with Him.

Rev. JACK SHARP
Moderator



New Workers



Rev.
A. Leadley



Mr.
G. Cochrane

The Rev. Alan J. Leadley, B.A., B.D. and his wife Muriel are ultimately to go to Rarongo Theological College, where Alan will join the lecturing staff. However for 1971 they are at Malmaluan where Alan is Principal of the Christian Education Training Centre. He will work very closely with the new Director of



Mrs.
N. Cochrane

has returned to New Zealand. He has had wide experience in smaller schools and in youth work which is a good preparation for his task. Nancy who comes from Timaru, is a Presbyterian by upbringing, and they have both recently been members of a Presbyterian parish (Hampton, Nth. Otago).

★

Mrs.
M. Leadley



Christian Education, the Rev. William To Kilala. Alan comes of the well known missionary family. His parents were missionaries in the Solomons from 1934-42 and from 1966-68. Muriel is a trained occupational therapist and comes from Rakaia.

★

Like the Rev. Alan Leadley, Mr. H. Graham Cochrane is a son of a Methodist parsonage. He and his wife, Nancy have gone with their two small girls Andrea and Judith to Goldie College where Graham is to be principal in place of Mr. Ken Munro who



Miss
P. Battersby

Sister Pat Battersby was born in the Isle of Man, but her home now is in Elstree, England. After training as a nurse she went to Scotland for

midwifery training and came to New Zealand over two years ago. She goes as a one year volunteer, to serve in the newly created Bougainville region where she will be in charge of the Elizabeth Common Hospital, at Skotolan in Buka West circuit.



**Miss
D. Bellamy**

Sister Diane Bellamy is no stranger to the United Church. She served for a year and a half at Kekesu, Teop Circuit in the Bougainville region, under the Methodist Order of St. Stephen. She taught school, assisted the nursing sister, and generally did, with a cheerful spirit, whatever tasks came to hand. Now she has completed her midwifery qualification and returns to the United Church on the permanent staff. She is stationed in the New Guinea Islands Region.



Mr. & Mrs. Bob Meyenn return to the British Solomons where each served as a volunteer under Australian Volunteers Abroad. Val. (nee Frazer) served for three years as a teacher on Vella Lavella and Choiseul. During this time she met Bob who did a two year term at Goldie College. After their marriage and further teaching in New South Wales, they offered for service and now return to Goldie College where both of them will be teaching. As Australians, one Presbyterian and one



Mr. R. Meyenn

Methodist, they are supported by N.Z. Methodists and it is fitting they serve in a United Church.



**Miss
Y. Chisholm**

Miss Yvonne Chisholm comes from the Mt. Albert Presbyterian Church, Auckland. She recently graduated with honours in History and has gone to serve the United Church as a volunteer teacher. She has been posted to Manggai High School, on New Ireland, in the New Guinea Islands Region. She replaces Miss Dianne Lloyd of Christchurch who served there last year.



Miss Fay Kidd of Invercargill is an office worker who, through the Presbyterian Bible Class Volunteer Movement is going to fill an urgent need in the British Solomons. She will be working at Munda under Mr. John Wishart, a former B.C. Volunteer, who is now Business Manager for the Solomon Islands Region.



Miss Catherine Dickie of Tauranga, who with **Mr. Warwick Austin** of Wellington has been appointed to Goldie College, Solomon Islands Region, by V.S.A.

The United Church — **PAPUA MAINLAND REGION**

(It is a pity that one has to try to reduce the reports of the fifteen Circuits which make up the Papua Mainland Region into about two pages because it is by reading each separate report, most of which has been written by a Papuan Circuit minister, that one can appreciate the concern, the sorrow, the humour and the constant plea for more help with staff. And it is this which makes me as a member of our affluent N.Z. society aware how much we have, how much our attitude to the church is shown in the trivia of local congregational concerns instead of being concerned for the wider needs of the Whole Church. Let us thank God for what we have and learn from this young church where our priorities should lie).

First let us hear from Bishop Ravu Henao

So many things have happened this year. My wife, Lahui, visited Australia together with three other women, one each from the Papuan Islands, Solomon Islands and Urban Regions. They spent three months visiting the different states in Aus-

tralia. When my wife returned we stayed together for three weeks and then I went off on my world tour for four months.

There are some things which have caused much concern to the Region in the last few years. One is the closing down of so many Institutions of the Mainland Region: Chalmers College, Lawes College . . . I do hope Synod will find some way to re-open one or more of these places. But I know there are difficulties with staffing and finance and we have to face this. Another concern is the children of our staff. If a centre could be established in Port Moresby with a man and his wife to care for the children, the children would be able to go to school. Another thing that concerns me personally is Retired Church Workers. Because things are changing I would like to see us have a place for people who have served the church all their lives and when they retire their strength is not sufficient for them to go round looking for a place to settle.

I am very happy to see that we in our Region have tried our best to think about the work of Jesus Christ

in our Circuits by sending some of our educated young people to be trained as ministers, teachers and medical workers.

As the country moves more and more towards self-government we should as a church be interested in all aspects of our peoples' lives, including our economy. We should encourage our people to use their lands and establish some home industries in each of our Circuits.

Because there are so many changes everywhere I would like everyone of us to open our eyes and see that this is the world for tomorrow. The young people are the church leaders of tomorrow. While we are in places of authority we should encourage young people to come forward and be trained. We should pick people we know and trust, and train them and help them to understand and know more about the church so that when their time comes they may be good leaders. They will then be able to thank us as they take over from us and carry on the work of the church.

Snippets from the Circuits

★ . . . The highlight in our Circuit this year was our first meeting. As you know, before we were in one meeting with our big brothers in the Saroa Circuit and we seemed to be inferior to them, but now we seem to be free. We frankly admit that we were afraid when the division of the former Saroa Circuit was suggested to us, but now we can see the real meaning and usefulness of the division into two units. During our Circuit Meeting we were happy and encouraged by our new insights and outlook. . . . There is still a need for village leadership in our Circuit, especially in our remote areas. Beside this we are aware of our responsibility and

we are praying for His continuous help, guidance and strength to enable us to continue His work in our Circuit.

★ . . . This has been a year of many staffing difficulties. These have been all the more serious because of the divisions that have been caused both in Daru and in other areas through the Pentecostal group. However there has been steady effort to strengthen staff and churches in their spiritual life. Bible studies have been prepared and duplicated for local use, days of Bible Study have been held after each Circuit meeting. Sales of books have been encouraged by the work of the Bible Society Colporteur.

Until this year all the many groups of people on Daru have thought of their old village church as being their church, no matter what village or district they came from nor how long they have lived in Daru. Early this year the Daru Island United Church was started in an endeavour to make all Christian people realise that they are the church where they live. Problems are very real, but a start has been made and a definite advance has taken place. . . . As usual we have to report that our launch, land rover, and grass cutter give constant trouble! . . . With some 100 children in Primary School and 350 in High School on Daru Island, the Religious Instruction and High School Chaplaincy work alone is a heavy burden on the staff, but there is also the gaol, hospital and all the care of the rest of the 5,000 people on Daru — and the care of all the churches in the largest Circuit in the United Church.

★ . . . All the work of our church has been good; worship in each church, and in small groups, Sunday

School, and the help of God's servants. All have been good because of God's help.

★ We have had a very interesting time during this year's Circuit Meeting in July at Veiru, because we did not talk about business matters only, but we had Bible Studies, prayer meeting groups and topic times each day, and in between times finished the necessary business. All the delegates were very happy with this way. This year Jehovah's Witnesses have made two main efforts to start working in the Delta, but so far they have not made any headway. The effect upon the church, especially in the Era River area, has been to strengthen it and to help church members and village people to see the right way.

★ The Moru area is not a rich area, the annual income per head is only \$30.00. However the people cheerfully give to further the

Lord's work. This Circuit has managed in the past to keep out of debt and we sincerely hope that this state of affairs will continue in the future.

★ There is only one clinic in our circuit, at Rea Rea village. From January, 1970 to May, Mary Gibuna who had just got married got very sick and could not work very well. From May we have had a new girl working at Rea Rea Clinic, Miss Hepa Morea, and she is doing the work well and with all her might. The Circuit has helped her by buying an outboard motor. If Hepe wants to work in the nearby villages she can go by outboard canoe.

★ In this report the Mailu Circuit expresses their deep sorrow for the death of their Superintendent Minister, Rev. David Rex Clarke . . . We believe that David's death was a sacrifice when he offered himself to God in His service so we thank God for his courage.

The Bible in the South Pacific

A Growing Demand

EXTRACTS FROM THE REPORT OF THE BIBLE SOCIETY
IN NEW ZEALAND (1970).

During the year under review the fruits of earlier visitation have been seen with the arrival of revisions of outdated texts and a number of

completely new translations that have brought the Gospel for the first time to many thousands of people in the Islands of the South Pacific.

	Bibles	Testaments	Portions	Selections	Total
1967	3,837	2,693	30,124	1,239	37,893
1968	7,648	10,072	14,888	26,701	59,309
1969	52,665	15,405	72,389	107,219	247,678
1970	47,720	16,357	54,184	379,629	497,890

NEW HEBRIDES

From the New Hebrides has come the first complete Bible in Nguna Tongan. This monumental task was completed by the Rev. and Mrs. R. W. Murray, N.Z. Presbyterian missionaries who have lived for many years on the island of Efate. Type for this first Ngunes Bible is being set in Hong Kong and delivery is expected in early 1971.

The New Hebrides consists of many islands having distinct and different languages. Gradually a "trade" language has emerged, known locally as Bislama or "Pidgin English". Much of its vocabulary is related to English but its grammatical constructions make it a quite distinct language. A minister moving from his own island to a pastorate on another finds that his only means of communication is through Bislama. Until two years ago Bislama had not been committed to a written form. The Bible Society in New Zealand has helped and encouraged the Rev. William Camden to translate the Four Gospels. This task has been completed and the translation has

been tested by a limited circulation in duplicated form.

The next step is to teach the people to read the written Bislama which they already use in daily speech. To encourage this the Bible Society has produced Literacy Selections "Jisas I Stap Tijim Yumi" (Jesus Teaches Us) comprising six coloured sheets in a small folder (one is entitled "Jisas i Blesem Sam Pikinini" — Jesus Blesses Little Children). These are circulating widely in the New Hebrides, enabling people speaking thirty-five different languages to read the "Good News" of Jesus Christ for the first time.

Meanwhile typesetting of the Four Gospels is going forward in Hong Kong. In 1971 this will be published as the first book ever to be printed in the Bislama language.

LOCAL SUPPORT

That contributions show a steady increase in the South Pacific is indicated by the following figures:

1968	---	---	\$ 285
1969	---	---	\$1,093
1970	---	---	\$1,262



The United Church Urban Region

In his report Bishop Frank Butler conveys some of the problems as well as results which the United Church sees in its work among the people.

"This third year in the life of the Urban Region has been one in which, especially in the towns of the Territory, we have faced the challenge of changes that are happening even more rapidly; and of the increase in demand for political change, economic equality and for the people of Papua and New Guinea to have a real say in their country. I think that during this year we in the church have grown more sensitive to the fact that this is the setting in which we are called by God to do his work, and that we cannot consider the church apart from the things that go on round it. We are learning now that the church, the people of God, must be the people of God in the life of the Community and the service of men whatever they are doing.

NEEDS

We are concerned primarily with the needs of the people who come into the towns to live, to work, to receive education or perhaps just to hang about.

Our people have a need to receive the Gospel in a way that will lead them to a belief in and conviction concerning Jesus Christ.

They have a need to be helped to understand the ways of the towns; how to live under a money economy; how to have a happy and satisfying home life outside the immediate influence of their traditional extended families; how to live with people from different races, different tribes, different churches, different traditional

ways. They need to learn how to cope with the rules for living that are made by the Australian Government according to Western ideas.

They need to be able to find fellowship, a sense of belonging to a big family, especially to the Christian family — the church.

They need to belong to the town, to be wanted, to feel important, to have not only a place to live but a significant life to live.

They need to know that the church is theirs and that they can play a real part in its activities.

CONCERN WITH AN ANSWER TO THESE NEEDS

The church must actively seek the best staff to deal with these needs. It must seek ways of planning in an ecumenical way the church's witness in the towns. It must not waste valuable time in talking about routine matters which don't affect the witness of the church in the world. There is a danger that in seeking to use the contribution of the younger well educated men and women, who with their vision, their dissatisfaction in accepting things as they have always been, their energy and desire that the development of their country should be along Christian lines; the less well educated of our people will be neglected. This is a very real problem.

We are puzzled to know how the church can keep up with the demand for continued development in new ways and ideas from an economic point of view. Most of our people are very poor and it seems bad that we should ask for more and more money from people who cannot afford good housing for their families so

that church facilities can be extended. And finally we must not lose sight of the need to train our laymen and women so that they will be able to exercise effective pastoral influence on the people amongst whom they live and work and will be able to build wherever they are, an effectively organised worshipping and witnessing church.

WHAT IS ACTUALLY HAPPENING IN SOME OF THE TOWNS:

Port Moresby: Miss Ila Veoli, a Youth worker trained at Malmaluan Training College has taken over the Religious Instruction Programme work formerly carried out by Miss Barbara Matheson of N.Z. who resigned to get married.

During the year two new preaching places have been opened. Religious Instruction is given weekly to about 134 classes in 15 schools. We are happy to have many educated laymen working as leaders in the various organisations of the church.

As we look into the future we are greatly concerned at our lack of highly trained staff for pastoral and special ministries. We do not know how the local church will be able to meet the great financial demands of our growing Circuit responsibilities. Most of all we are deeply conscious that what happens in our city will have wide effects on the whole life of our country. If the church fails in this capital city it will be weak all over Papua and New Guinea, but we also know that a strong growing church here will have a nationwide influence for the growth of peace and justice.

Lae: We note an increasing amount of co-operation with other churches especially in youth work with combined camps a feature.

Madang: There is continued activity in a many-sided church programme. The church is looking to the need for expansion into a new housing area and is taking an interest in the problems of the Gulf people living at Pondemon and again under threats of being compulsorily moved by the Administration.

Wewak: There is a pleasing lack of division between the people from different Regions.

Vanimo: The congregation here is far from the rest of United Church congregations but its reports are very full and show a keen and lively congregation. They have been maintaining contact with the West Irian refugees at YAKO holding camp.

Goroka: A recent development has been the use of the Roman Catholic Church at North Goroka for services every Sunday. These are designed especially for students at the Teacher's College.

Popondetta: There is a considerable number of United Church people in the district and a fairly large number of these are school teachers. It is encouraging when one is told by an Anglican minister that United Church laymen are providing the community leadership of the town.

"There are still some places where there is too much emphasis on problems within the church on the matters of organisation, discipline and inter-language group quarrels; but there is a pleasing increase in the determination of members to become a church that is a truly effective force in the life of the Territory. This last leaves lots of ground for assurance that our work in the New Guinea towns will continue to grow and improve."

—BISHOP BUTLER

N.Z. Workers with the U.C.P.N.G.S.I.

(Continued from outside cover)

- Mr. & Mrs. D. R. Buchan, P.O. Box 90, Rabaul, Papua New Guinea.
Mr. & Mrs. H. G. Cochrane, Goldie College, Munda, British Solomon Islands.
Mr. & Mrs. E. K. Field, Box 36, Kihili, Buin, Papua New Guinea.
Mr. & Mrs. D. W. Golding, East Cape, via Samarai, Papua New Guinea.
Mr. & Mrs. D. C. McKenzie, Wesley High School, Salamo, via Boroko, P.N.G.
Mr. & Mrs. D. A. Moor, Munda, British Solomon Islands.
Mr. A. M. Munro, P.O. Box 65, Kieta, Papua New Guinea.
Mr. & Mrs. G. L. Pavey, P.O. Box 90, Rabaul, Papua New Guinea.
Mr. & Mrs. D. L. Pentelow, P.O. Box 90, Rabaul, Papua New Guinea
Mr. & Mrs. J. C. Wishart, Munda, British Solomon Islands.

Australians supported by the N.Z. Board:

- Dr. & Mrs. R. W. Pattinson, Munda, British Solomon Islands.
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Rev. & Mrs. R. D. Reeson, Nipa, via Mendi, S.H.D., Papua New Guinea.

Tongan and Fijian Staff:

- Rev. & Mrs. S. Beraki, Paqoe, Choiseul, via Gizo, British Solomon Islands.
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Rev. & Mrs. L. Uluiqaravau Gizo, British Solomon Islands.
Sister Iliseva Levula, Munda, British Solomon Islands.

(Names and addresses of N.Z. Presbyterian workers will appear in the next issue of OPEN DOOR.)

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Sister Pamela Beaumont, Nagovisi, via Buin, Papua New Guinea.
Sister Norma Graves, Rarongo Theological College, P.O. Keravat, P.N.G.
Sister Lucy Money, Sasamunga, via Gizo, British Solomon Islands.
Sister Beverley Baker, Nipa, via Mendi, S.H.D., Papua New Guinea.
Sister Pat Battersby, Skotolan, Buka, Papua New Guinea.
Sister Diane Bellamy, P.O. Box 90, Rabaul, Papua New Guinea.
Miss Myra Fraser, Bilua, Liapari P.A., Vella Lavella, via Gizo, B.S.I.P.
Miss Beryl Grice, Bilua, Liapari P.A., Vella Lavella, via Gizo, B.S.I.P.
Sister Marilyn Harkness, Helena Goldie Hospital, Munda, B.S.I.P.
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Miss Christine Lowe, Lai Valley, via Mendi, S.H.D., Papua New Guinea.
Sister Muriel McCormack, Tonu, via Buin, Papua New Guinea.
Miss Lyn Sadler, Goldie College, Munda, British Solomon Islands.
Miss Eileen Schick, Munda, British Solomon Islands.
Miss Lesley Sommerville, Fife Bay, via Samarai, Papua New Guinea.
Sister Ailsa Thorburn, Tari, S.H.D., Papua New Guinea.
Miss Margaret Wharfe, Gaulim Teachers' College, Malabunga, via Rabaul,
P.N.G.
Mr. & Mrs. D. H. Bennett, Tari, S.H.D., Papua New Guinea.

(Continued on inside Cover)

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