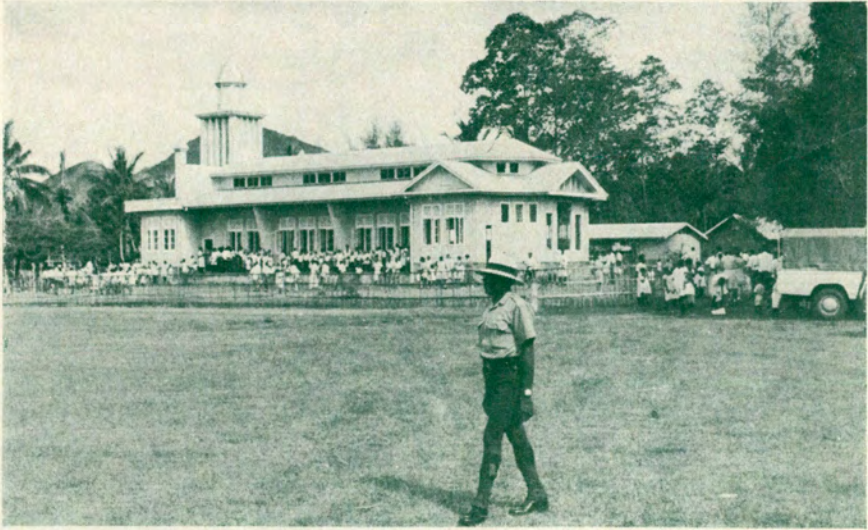


*Mrs. McNeill*



# THE OPEN DOOR

SEPTEMBER, 1971

VOLUME 51, No. 2

"A wide door for effective work has opened."

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

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The United Church Building, Matupit Island, centre of the tumults, natural and man-made described in this issue.

# EDITORIAL

*This month (September), throughout the world, and in particular in New Zealand and the islands of the Pacific, our Anglican friends will be celebrating the centenary of the death of Bishop John Coleridge Patteson, first Bishop of Melanesia. He died violently on the island of Nukapu in the Santa Cruz group in September, 1871. Bishop Patteson was a man of sensitivity and vision. We are glad, therefore, to be able to pay a tribute to him in this issue of the "Open Door", and at the same time to give our readers a picture of the overseas outreach of the Anglican Church in New Zealand.*

*But it is not only Anglicans that will remember the death of Bishop Patteson. Everywhere in the South Pacific, churches will be rejoicing in the memory of this fine person who accomplished much during his lifetime, and perhaps even more by his death. His death was the direct result of the depredations in the South Pacific area of slave traders, known euphemistically as "blackbirders". When the world at large became aware of the tragedy there was an outcry against this infamous traffic. All the protests which had been made by missions and by individual people now came into sharper focus and caught the ear of the British public. Typical of the reactions was the Memorial to the Secretary of State for the Colonies from the Australasian Wesleyan Missionary Society. After recording that they believed that "there was a system of man-stealing being carried on among the islands", they go on to say:—"That the Islanders have been roused to acts of retaliation, whereby not a few white men have already lost their lives.*

*That there is too much reason to believe the murder of that great and good man, Bishop Patteson, to have been one of these acts of retaliation." This outcry was a major force in the moves which years later brought this infamous traffic to an end.*

*Bishop Patteson died, not because he was a Christian, but because he was white. What mattered was, not his death, but the life he lived and the way he died. By his life of humility and service he had already won the love and confidence of many people in Melanesia and elsewhere. Before his death he put himself completely at the mercy of those whom he knew might have ill-will towards him, as an act of love. The commemorative cross at Nukapu bears an inscription suggesting that his*

## Mr Jack Emmanuel

As this issue was in the Press, news came of the murder, about twenty miles from Rabaul, of Mr. Jack Emanuel, East New Britain District Commissioner. No Administration officer was more loved and respected, none did more for peace and harmony among the races. Like Patteson and Whiteley, he died in the service of people to whom he had already given his life. Surely he too will not have lived and died in vain.

life was taken by people for whom he would gladly have given it. But did he not in fact give it for those people long before? Was not his action in going ashore alone at Nukapu but part of the offering of himself in the service of others?

We live in a day and age when many have died, and will die, not because they are Christian but because they are white. The manner of their dying will not be important. What matters is how they have lived. If Christians follow their Master they cannot except the praises of men. But a life of service, offered in care and concern for others, will make its effective witness however it is terminated.

It is significant that in this same issue we must report not only an earthshaking convulsion which has destroyed much property in the Gazelle Peninsula of New Britain, but also something of the more lasting convulsions that are threatening the whole stability of life in Papua, New Guinea. The earthquake hits the headlines and people react, often very generously, but the deeper tension between the Tolai people and the Administration gets misreported and misrepresented. The misunderstandings between people and Administration are not made any better by the fact that in the physical crisis so many Australians hurried to book seats on the 'plane to get out. The 80,000 Tolai people had nowhere to go. The impression must be left, not only that the white people are not listening to what brown and black men have to say, but that they will desert those same people whom they have professed to serve, as soon as danger threatens.

The Church stands in New Britain, as in other places, as a link between peoples. Through the account given by the Rev. and Mrs. Threlfall, published in this issue, there comes not only thier concern for the people and for communication between the people and the Administration, but the clear indication that it is the Church, and often the Church alone, which remains open to both sides, and can speak to both sides. Even when people are not ready to listen it still goes about its reconciling work. In Papua New Guinea today this important role is accepted by the majority of the indigenous people as part of the Gospel. That being so, it is vital that the Church should do nothing, by withdrawal of staff, or withdrawal of material aid, to suggest that they, like other Westerners, will desert the people in the moment of crisis. Bishop Patteson went ashore at Nukapu knowing that he ran risks, but determined that, whatever the price, he would continue his ministry to the people. Two years before, the Rev. John Whiteley, Wesleyan missionary to the Maoris, had ridden on to his death at Whitecliffs, equally aware of the danger he ran, but equally determined to go to "my children who have need of me." Both these men followed in the steps of their Master who set His face steadfastly to go to Jerusalem.

Let us thank God for Bishop Patteson and those like him, before and since. Let us resolve to follow, like them, the example of our Lord and Master, "setting our face steadfastly to go to (our) Jerusalem" in the service of others, near at hand and far away, no matter what the cost.

# JOHN COLERIDGE PATTESON

## THE MARTYR BISHOP

On September 20, one hundred years ago, John Coleridge Patteson, first Bishop of Melanesia, was clubbed to death as he lay resting in a native hut on the little island of Nukapu, a Polynesian island north of the Santa Cruz group. Since then, September 20 has been known in the Anglican Church in New Zealand and Melanesia as Bishop Patteson Day.

Born in England and educated at Eton and Oxford, John Coleridge Patteson offered himself to Bishop George Selwyn, first Bishop of New Zealand, for work in Melanesia in 1854. One year later he sailed to New Zealand, and after a short period of work in this country, he was placed in charge of the Melanesian Mission. He worked for six years as a priest, and in 1861, at the age of 34, he was consecrated Bishop.

One of the greatest missionaries, Bishop Patteson had a profound and lasting effect on the mission to Melanesia. He was a man who did not want to turn the Melanesians into Europeans. "I have for years thought that we seek in our mission a great deal too much to make English Christians of our converts" he wrote. "Evidently the heathen man is not treated fairly if we encumber our message with unnecessary requirements."



Apart from his pastoral work among the Melanesians, one of Bishop Patteson's greatest achievements was his work of reducing to writing several of the Melanesian languages and the translation of parts of the New Testament. In four months he systematized and put into the printer's hands grammatical studies of 17 languages besides working up ten or more in manuscript. His linguistic powers were exceptional and he spoke 23 languages with ease.

But the times of his ministry were dangerous. In 1864, at Santa Cruz, he barely managed to escape with his life during an attack by the natives, and for long afterwards mourned the deaths of three of his devoted helpers, one of whom, it is said, was "like a son" to the Bishop.

On April 26, 1871, Bishop Patteson started on his last voyage. In his travels he found that many natives had been carried off by unscrupulous white men engaged in the nefarious forced labour traffic. Some islands had been almost depopulated in this way. On September 20, 187, the "Southern Cross", the Bishop's ship, approached the tiny island of Nukapu in the Santa Cruz group. A boat was lowered and the Bishop landed alone on shore, the boat and its crew returning to wait outside the reef.

The story of what happened was told later. The Bishop was murdered as he rested in a native hut. The natives then placed his body in a canoe, wrapped it in a mat, with a palm leaf over his breast. In the palm leaf were five knots, and on his body were five wounds — two on the head inflicted by a club, and three arrow stabs elsewhere. This was a symbol that the natives had taken the Bishop's life in revenge for five Nukapu men who had been kidnapped by a labour vessel. So the body of the Martyr Bishop floated across the still waters of the lagoon.

When news of his death reached Britain it caused a sense of respon-

sibility for the evils brought about by the slave trade and it was his death which directly brought an end to this evil.

It was his death, too, which brought about reforms and great activity both within and outside the church. It took the life — and the laying down of that life — of a great man to accomplish this.

The mat in which the body of Bishop Patteson was wrapped and the



**The palm leaf with five knots in its fronds, which was laid upon the breast of the murdered Bishop.**



palm leaf with the five knots in its fronds now rest at the Patteson Shrine in S. Barnabas Cathedral, Honiara, centre of the growing Diocese of Melanesia.

Where the palm-trees grow above the beach on the little island of Nukapu there stands today a lofty cross of iron with a circular scroll of burnished copper, that circle without beginning or end, which symbolizes the life eternal. Round it run these words:—

*The Open Door*

In memory of  
**JOHN COLERIDGE PATTESON**  
Missionary Bishop

Whose life was here taken by men  
for whose sake he would willingly  
have given it.

September 20, 1871

On September 20, 1971, one hundred years later, Bishop Patteson Day will be celebrated at this spot at Nukapu, and the simple iron cross will remind Melanesian Christians of the life of a man they call Saint.

# MISSION AND DEVELOPMENT

## The work of the New Zealand Anglican Board of Missions

The New Zealand Anglican Board of Missions is the co-ordinating body for the overseas missionary work of the Anglican Church of the Province of New Zealand. The Board consists of the Bishops of the Province and other appointed members, both clerical and lay, representing the dioceses and the main co-ordinated missions. Its day to day work is carried out by the General Secretary and his staff at the Board's office in Wellington.

The main co-ordinated missions are the Missionary Dioceses of Melanesia and Polynesia, which are Dioceses of the Province of New Zealand in their own right, and the N.Z. Church Missionary Society which has missionaries in East Africa, West Pakistan, India, South-East Asia and the Northern Territory of Australia. The Board also supports to a lesser degree the work of the Jerusalem and the East Mission, the Church's Mission to the Jews, the United Society for the Propagation of the Gospel, the Society for the Promotion of Christian Knowledge, the Mission to the Chin-



ese in New Zealand, and the Bible Society in New Zealand.

Briefly, the main duties of the Board are to act as the agent of the Church in New Zealand in setting forward the mission of the Church in overseas areas, to make known the needs and work of each co-ordinated mission, to assist and encourage the extension of missionary efforts in the New Zealand parishes, to fix an Annual Missionary Budget for the purpose of giving financial support to the missions and to make arrangements for meeting such budget; to publish such literature as it deems necessary and to select, train and locate candidates and to maintain missionaries.



# EDUCATION



**Education in Melanesia**

A great deal of the work of the Anglican Church overseas is in the field of education. In Melanesia there are over 150 junior and senior Church primary schools, mostly in the Solomon Islands, and early last year the Mission's first co-educational secondary school, Setwyn College, was opened at Najiagu, near Honiara.

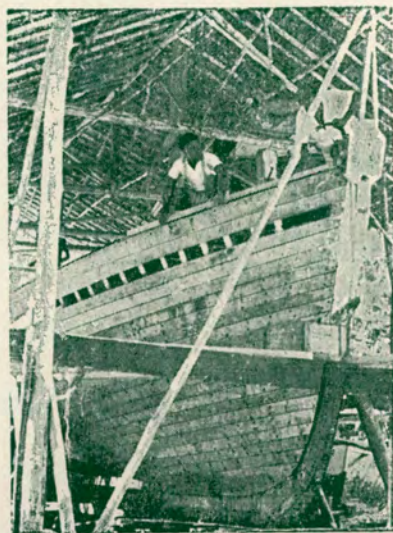
There are also two manual training centres, one in the Solomons and one in the New Hebrides, where Melanesians are taught engineering, carpentry, boat-building, plumbing, etc. The Mission printing press is situated at Honiara, and here, while both the printing work of the Mission and some outside work is being carried out, Melanesians are being taught the printing trade.

A Teachers' Training Centre at Hautabu on the island of Guadalcanal was opened early this year, and here Melanesian teachers for the village schools undergo a concentrated six-

month course to fit them for their work.

The Bishop Patteson Theological Centre at Kohimarama near Honiara is active in training Melanesians for the Ministry and also as catechists for work in the villages. Close by at Tabilia, members of the Melanesian Brotherhood, an indigenous Religious Order, are trained for their work which extends beyond their own islands to the highlands of New Guinea and to Fiji where they are working among the Indian population.

In Melanesia and in other places throughout the world, the Church, through education, is helping new nations to grow to maturity.



**Trade Training in the Solomons**

# MEDICAL WORK

The Church's ministry of healing is carried on by the Anglican Church in most areas of its activity. Its hospitals and leprosaria in the Pacific Islands, West Pakistan and East Africa are active not only in healing the sick but also in training indigenous nurses eventually to take over this work among their own people. The success of this training is reflected in the high rate of examination successes recorded by the nurse trainees.

At Sukkur, in West Pakistan, the Zanana Christian Hospital for Women has for many years played a leading role in the medical work of that great northern Sind city and surrounding area. The medical services of the hospital are also made available to sick folk in outlying villages through the agency of mobile



**Zanana Christian Hospital.**

medical units. Teamwork is a feature of the hospital, and Pakistanis and Europeans work together healing the sick and preaching the Gospel — the Gospel of the “whole man”.

# AGRICULTURE

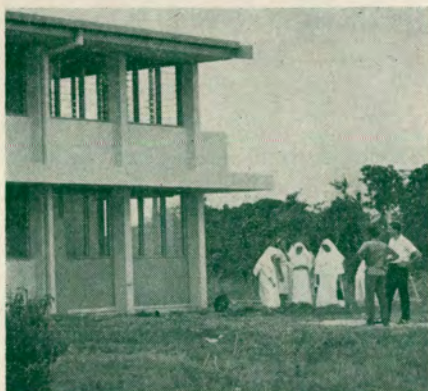


**Buhemba Rural Training Centre.**

The Gospel of the “whole man” is reflected also in the Church's work in East Africa. Among its many other activities the Anglican Church in Tanzania is training the young men of that vast area in the techniques of modern agriculture so that full use may be made of their land and that the hungry may be fed. At Buhemba Rural Training Centre, courses in modern methods of cropping, fertilizing and marketing are conducted under the leadership of a New Zealand Agriculturist so that the young trainees may return to their villages better equipped to make full use of the great agricultural potential of their country.

# CHILD WELFARE

The welfare of under-privileged children is, as it should be, a concern of the Church everywhere. In 1968 St. Christopher's Home at Naulu, near Suva, Fiji, was opened by Sisters of the Community of the Sacred Name, an Anglican Religious Order based at Christchurch, New Zealand, to house and care for orphaned and destitute children. The Home, which is staffed by five Sisters and several local helpers, has rapidly become a largely non-Christian neighbourhood.



**St. Christopher's Home.**

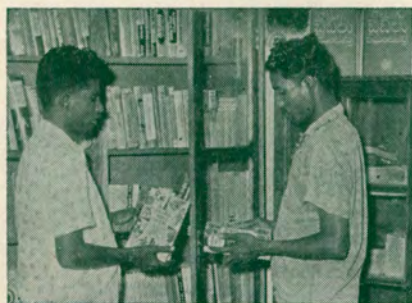
Child welfare also figures prominently in the work of the Church Missionary Society among the Aborigine people in the Northern Territory of Aus-

tralia. New Zealanders, supported by the Society, are engaged in this work at Ngukurr, Roper River, and Groote Eylandt.

# LITERATURE WORK

An increase in education in overseas countries has brought with it a

corresponding increase in the number of literates, and it is essential that their minds be fed with the right food. The Anglican Church is engaged in literature work in several places throughout its areas of special responsibility.



**Prabodha Book Centre.**

At Vijayawada in South India a New Zealander from the New Zealand Church Missionary Society is managing the Prabodha Book Centre and helping to feed the minds of the millions of new literates of that vast country with Christian literature.



# EVANGELISM

Our charter about this is clear enough —

“Full authority has been committed to me. Go forth therefore and make all nations my disciples. Baptize men everywhere . . . . and teach them.”

But evangelism, the proclamation of the Christian way, is powerless unless it is linked with service at the point of human need.

An Anglican missionary, working among Muslim people in West Pakistan, says “We see our task as being that of genuine participation in the life of this community. We are not here to gain converts, but to present Christ through every aspect of life, as friend and Saviour. Converts are the work of God, and He may (or may not) use us in the working of His plan. The basic principle that governs our life here or anywhere else, is that when we live with Him in fullness, the work of evangelism and conversion is carried out as a natural part of that full life, and is the work of the Holy Spirit of God, and Him alone.”

Men see Christ and the meaning of Christian love

when we show them how to grow food at Buhemba.

when we heal their sickness at Sukkur when we give homes to the homeless at Suva

For all of this is part of our job — to be involved in the sufferings of men and give them wholeness in Christ.



**Waiting for what?**

(The following is the very personal account of the Rev. Neville and Mrs. Roma Threlfall, who came from the Methodist Church in Western Australia some years ago to serve the

Church in the New Guinea Islands Region. Living at Matupit Islands they are in the midst of the commotions both natural and artificial which have recently shaken the area.)

# RIOTS, EARTHQUAKES and TIDAL WAVES

Even in between the upheavals (political and geographic) of this month, the life and work of the community, and our work in the Church, have proceeded normally for most people most of the time.

## Troubles Begin!

Recently the simmering political tension of the Gazelle Peninsula exploded into violence; and it all began with an empty fuel-tank!

Having denied the authority of the legally-constituted Gazelle Peninsula Local Government Council, the members of the Mataungan Association have just set up a "Council" of their own; it has no legal status, but is trying to take over the functions of local government in villages where the Mataungan Association is strong. Thus they are claiming some of the cocoa-processing plants formerly run by the Gazelle Council, and have caused some to shut down by boycotting them.

As the supplier of diesel fuel to the processing plants, the Shell Co. had installed bulk fuel tanks, which remained Shell Co. property, at each. On Monday, 28th June, the company sent workmen to take away their tank from the Rabuana cocoa-processing plant, because the plant had been shut down for a long time, and the tank was not being used. Rabuana villagers are strong Mataungan supporters, and

when they saw the tank, which they thought to be part of the whole plant, about to be moved, they thought that all the equipment of the plant was being taken away, while its ownership was still in dispute. Therefore a hostile crowd rapidly gathered, and declared that they would prevent the tank's removal.

Had someone been available to explain the company's ownership of the tank **in their own language**, at the very beginning, the trouble might have been avoided; on the other hand, when people get stirred up they don't **want** to listen to reason; certainly, when the workmen again went to try and get the tank the same day, with a force of police for their protection, there was little chance to explain at first; they were greeted with hostile shouts and jeers, rocks were thrown, and trees were felled in the path of their vehicles. At last the message was conveyed to the people, and accepted, that removal of the tank did not constitute a disposal of the disputed cocoa-plant's assets; and it was taken away as planned. But this incident sowed the seeds of much worse trouble.

We could sense a tension among the people the next day; and at night, a slide evening given by Neville at the local school (to raise funds for Pakistani refugees) could not start until very late because the men were having a meeting, in which much anger was voiced, beside the school. Causes of anger were (1) The Mataungans claimed that the Monday incident need not have occurred, if a clear explanation had been given to the Rabuana people **before** any attempt was made to remove the tank; (this was later conceded by the Shell manager, who apologised to them); and (2) The police had issued summonses against two Matupit islanders who were in the Rabuana disturbance, for allegedly leading the people to oppose the police; as both were prominent members of the Mataungan Association (and one of them a Vice-President of its pseudo-Council), the Association felt that they were being "picked on"; for a great crowd of people had been involved, yet only these two were named in summonses.

The police made two attempts to serve the summonses on the Wednesday (30th June); the men named refused to accept them, and on the second attempt some of the islanders made a road-block and showed other signs of hostility. So on Thursday, 1st July, a third attempt was made to serve the summonses; this time in a dawn visit by a hundred and sixty police with "riot squad" equipment, including tear-gas. The Matupit villagers reacted angrily to this heavy-handed display of force; Mataungan supporters from other villages hurried to join them (including workers from the New Guinea mainland who live in a squatter settlement nearby; it was these, and not the Matupit villagers,

who damaged airport facilities nearby, but the Matupits were blamed for it in news reports); and things worked up into a fight in which great quantities of tear-gas were used by police, and stones by Mataungans; finally the police used shot-guns to break up the Mataungan ranks, and the six-hour riot came to an end.

There was supposed to be a Circuit Meeting at Matupit that day; as it was obvious that delegates from the rest of the Circuit had better stay away, Neville went out to tell them this; the villagers had blocked the road, but were perfectly friendly and let him through; on his way back in (getting a whiff of tear-gas on the way) he talked with some of them, but they would not listen, being "worked-up" in the fight, which was still going on at that time. When things had quietened down, that day and the following day, he was able to talk with people around the island, a few at a time; counselling restraint, and that it would be better if the two men accepted the summons and went voluntarily to court.

Meanwhile the Administration was flying in extra police and keeping the road to Matupit screened (we were stopped and asked our business the next time we were coming home from Rabaul); and the prominence given to the fight in Australian news broadcasts induced us to radio our families that we were all right! Several more swoops were made on the village in following days, to find the two men; they were not to be found, and the villagers now wisely offered no opposition to the police. In fact, the villagers were now, on calm reflection, shocked at what they had done, and much more ready to listen to advice. At the same time, no service was

done to the cause of truth by a high police official (who was in Port Moresby at the time of the fight), who stressed the injuries done to police in the fight, and denied that any villagers had been wounded by the police. Having sifted through many eye-witness accounts, and seen some evidence himself, Neville was certain that at least a dozen villagers had received shot-gun wounds; so he reported this to the ABC, who gave it equal prominence with the previous official statement.

Even at the heights of this trouble, life was going on normally for most people in Rabaul and around. But tensions are still there, and long-term solutions for the under-lying tensions which make people flare up like this still have to be found. May there be official wisdom to learn some lessons in how to deal with these problems! Yet later events have thrown new light on the situation, as you will see below. And meanwhile, the two men wanted by the police have voluntarily come to court; after a trial in which they were given much free legal aid, both were found guilty and imprisoned.

### **The First Big Bump!**

On Wednesday, 14th July, Rabaul was shaken by a violent earthquake; estimated to be the Territory's biggest since 1906. Roma was sorting books in a store-room at Malakuna (a Church housing and workshops area near Rabaul), and found books falling off shelves around her; the steps of the building were shaking in a different direction from the store-room, so she could hardly get out on to the ground. Neville was in a meeting of the Regional Executive Committee in

Rabaul; members of the meeting hastily left the meeting hall, which was shuddering wildly. Both of us found that the ground heaved up and down under our feet, more wildly than we had ever known before in ten years of earthquakes and tremors.

One does get used to periodic tremors here, and the occasional hard bump; but this was so big that everyone was on edge afterwards, and another "bump" about an hour later, although milder, sent people out of buildings a lot quicker. Then came reports of a seismic wave rolling over wharves and waterfront in Rabaul, and of damage to stock falling off shelves in many stores. On our way home we drove along part of the harbour front, and saw dinghies, cargo pallets and an outrigger canoe strewn over the road! It was dusk when we got near the causeway leading to Matupit Island, and we found a stream of people, bearing bedding and other goods, pouring along the road. They told us that the seismic wave had gone over the causeway, and it was impassable to traffic; they had waded through the water, and intended to seek shelter away from the island. Some of them believed that nearby Matupit Crater (dormant) would erupt again as it had done in 1937.

This sounded grim, but we resolved to wade over the causeway and at least see what had happened to our house and its contents, before we decided where to spend the night. When we got to the actual causeway, the wave had gone down; the roadway was damaged, but there was still barely enough width for a car to pass over; so we drove into the island. There we found that little damage



**Damaged buildings at Gaulim  
Teachers' College.**

had been caused by the 'quake and the wave; and although many people had gone, many others were staying; so we stayed too. The ground was still shaken by continual tremors, with an occasional bigger one, and we didn't feel like sleep at first; so we wandered around the island with a hurricane lamp, talking to those who had stayed and getting the old people's comparisons of this with the events of 1937.

Next day we started to hear reports of damage; many tanks burst open, or crushed by falling, in Rabaul and other areas; our Church boarding-schools at Raluana and Vatnabara lost most of their tanks. But terrible damage to buildings had also occurred at Gaulim, where the United Church has a hospital, a large Primary School,

the Teachers' College which serves all Regions of the United Church, and the headquarters of Gaulim Circuit. The Superintendent minister's house was thrown off its three-foot stumps (some of which smashed their way up through the floor-boards); his motor-bike was crushed under the bearers of the house; stove and refrigerator damaged. The Hospital Sister's house was now wobbly on its stumps, with floor shaky; bush material classrooms and dormitories of the Primary School were flattened out or leaning crazily. The Teachers' College had many staff houses damaged and leaning hazardously; men's and women's dormitories were jolted off their stumps, cement-brick ablution and toilet blocks demolished, and tanks destroyed.

Hasty repairs were made to Gaulim, and the usual work went on in hospital, school and college, as well as in the Circuit; but they were facing huge repair bills to make good the damage. It is good that Mission Boards of supporting Churches overseas have already promised amounts of aid towards these costs; and our Building Department has been hard at work making detailed estimates.

A short but sharp shake in the small hours on Monday morning, 19th July, worried some of the Matupit people who had come home after the previous week's quake, and they fled again. As we were getting over this, word came that on Tuesday 20th, a bad shake damaged tanks and buildings at our United Church station at Malalia, in Nakanai Circuit, West New Britain. This had been our first home and place of work in New Guinea, so we were sad to hear of nurses' quarters destroyed, Sister's and Minister's houses wobbly, and all tanks but one broken. In addition,



many houses had been damaged in nearby villages, and gardens — the people's main food source — injured by hot water and mud which had welled out of cracks in the ground.

As well as concern for those in the areas of severe damage, and the thought of repair costs, we have been under some strain with the constant "after-shocks"; many so small that a few weeks ago one would have ignored them. Now, everyone tenses at each, waiting to see if one of these is going to develop into another big one.

### **The Bigger Bumps**

On Monday 26th, both of us were in the Literature Department Office which is upstairs in our Regional Headquarters in Rabaul, when the big bumps hit; one at 11.30 a.m., now stated to be the biggest of all we have had lately; and one nearly as big, twenty-five minutes later. The

whole building shuddered and shook, and on both occasions all staff got out as fast as we could. The ground did not heave up and down as sharply as on 14th, but the swaying seemed greater.

The second shock ended, and we took our lunch up to Namanula Hill, as we didn't want to sit in that office when we didn't have to! Thus we were in an excellent position to view the first and second seismic waves which poured over the harbour front and wharves, and up into the main street of Rabaul. Thinking of our causeway, we headed for Matupit; but were stopped at the airport and told that the police were evacuating the island; as water had swept over the causeway, nobody was allowed to try and go out to the island; the police were busy getting people off it. So we were automatic evacuees! Luckily, since 14th July we had left a few clothes, and pyjamas, in town for just such a case; and we were

**Water supplies were completely destroyed by the earthquake.**



*The Open Door*

offered beds at the home of Roger Brown, our Regional Mechanic. Meanwhile the waters of the harbour were madly rising and falling many feet, and the lawns where Saturday's wedding reception had been held were now littered with pumice and debris from the waves.

Some Matupit people went to friends in Rabaul and other villages, but hundreds were camped on the edge of the golf course. The police had done a wonderful job in helping people safely through wild waters; now the Administration supplied tents and food for the evacuees. There is a chance for much better relations between the villagers and the authorities, because of the help given so willingly when it was needed. It is not certain how long they will be camped in Rabaul; but as almost all the food consumed by Matupit village comes in from outside, and people have to go to work in town daily, it would be very awkward for them to live on the island again while there is no causeway.

Yes, the causeway has gone com-

pletely! The tidal waves tore away the whole centre section, and left a deep channel in the sea-bed, through which the tides, even back at their normal level, run too deep for wading. We both went to look at our house, and collect a few possessions, yesterday, being ferried each way by canoe. No damage seemed to be done, but it was a funny feeling to gather what we could carry and leave the house closed up, not knowing when we will be back. We are temporarily in a vacant transit house at Malakuna; that is booked for another family at the end of next week, and then . . . we shall see.

Reports are coming in of the damage caused by these new 'quakes — Gaulim Teachers' College now so damaged that staff and students are being dispersed; many Circuit buildings also badly hit; more reports keep arriving. The local people are very brave; we are all doing our best to carry on normal work: but your prayers, and any help you can give towards rebuilding, will be gratefully appreciated.



**Sunday morning congregation in Matupit Church.**

Fijian Methodist circuits raised \$7,000 more in 1970-71 than in the previous year and here is more news from the

## 8th Fiji Methodist Conference

Over 300 ministerial and lay representatives spent the second half of July at Suva for the eighth annual conference of the Methodist Church in Fiji.

Growing Pacific awareness led the Conference to ask that a summary of the decisions of the Assembly of the Pacific Conference of Churches should be included in the minutes of Conference. Within Fiji, membership with other Churches (including Roman Catholic) in the Fiji Council of Churches has involved Fiji Methodists in new adventures. For example we are partners in HART, the inter-Church body seeking to provide housing for some destitutes. Conference agreed to make common cause with other Churches in seeking a Church site at Deuba where a major urban development is being effected by an overseas company.

Conference also decided:

★ To appoint a wholly local staff to the Davuilevu Theological College. The Rev. Paula Niukula, B.D. becomes the first non-missionary principal and his colleagues will be the Rev. Iaitia Sevati and Sitiveni Ratuvli. The retiring Principal, the Rev. W. J. Gorfine, will most likely take a teaching post.

★ To set free the Rev. Tomasi Kanailagi for full-time translation work. The new Fijian translation of the New Testament is almost complete. Work is to commence on the Old Testament.

★ To receive five Fijian, one Rotuman and one Banaban candidate for

the ministry and two candidates for the Deaconess order. Six ministers and four deaconesses were ordained, the ordination charge being given by the Rev. Dr. G. A. F. Knight, retiring Principal of the Pacific Theological College.

★ To agree that the Rev. P. K. Davis might return to New South Wales Conference after twenty years of service in Fiji. Mr. Davis has been five years Director of Christian Citizenship and Social Service and two years President of the Conference.

★ To appoint an Administrator for the educational centre at Davuilevu. The Rev. C. A. Hatcher has been appointed, colleague to the Superintendent, the Rev. Raniela Lotu.

★ To appeal to Australia for two new ministers in the Indian Division of the Church.

★ To erect a commercial building in Suva as an endowment for the better support of the ministry.

★ To confirm Mr. T. G. M. Spooner of New Zealand as Principal of Lelean Memorial School, in succession to the late Miss P. A. Furnivall. The appointment of Mr. R. M. Matthews as full-time Secretary for Education necessitated a new Principal for Ballantine Memorial School. Miss Emily Wiliame has been chosen.

★ To re-elect the President (Rev. S. G. Andrews) and Secretary of the Conference (Rev. Mikaele Dreu) for Conference 1972. The Rev. Josateki Koroi is appointed half time to assist Mr. Andrews in his substantive appointment as Connexional Secretary.

## SNIPPETS

**Extract from a letter dated 15/7/71 from Miss Ailsa Thorburn — Mendi, Papua New Guinea.**

It is good to be back here and a pleasure to have new hospital (built by a Work Party in 2-3 weeks over Christmas) to work in. This one has iron roof, sawn timber floors and pit walls. It is similar design to Tari and Nipa Maternity Hospitals; has outpatients' included at one end. Sometimes I can't help but wonder if the people regard things like schools and hospitals just for show — prestige value, like their pigs and pearl shells etc. Least, that's how it appears at times. Maybe it's me!

Christine Lowe and I are sharing the old pit house which fair shakes with jollity and I hope will stand the strain as Patricia (English V.S.O.) is also here (goes August) so you can imagine a small house with three females! Actually, I've never enjoyed the company of two folk so much. Personal relationships are so important in these situations and it is great when everything "clicks".

Wasun, Mendi Highland Minister, is stationed in the North Lai. What



a fine fellow; he dined with us sisters a few weeks back; truly one who is relaxed in any company. More like him in the Church will surely strengthen. However, he has difficulties like us all; but more so. To be accepted by his own, not always easy but his quiet confidence is winning through.

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### **Opening of Ecumenical Chapel at University of Papua New Guinea**

While concrete and steel expressions of architects' imagination shoot up all around, students of all denominations resident at the University of Papua New Guinea have been slowly building a chapel on the campus made entirely of local materials. It was finished in time for an opening ceremony during the 5th Waigani Seminar during May. The service was led by Mr.

John Noel, a member of the United Church. The Sermon was preached by Father John Momis, a Roman Catholic Priest from Bougainville. He spoke on the theme of indigenous worship and organisation within the Church in Territory. He strongly criticised Western influences at present shown in worship and urged immediate changes. He challenged all Papuans and New Guineans not to only criticise what is at present, but to work actively with Overseas people to bring about changes.

**The Pacific Islands Christian Education Council** met in Suva from 22-29 April.

Members were representative of the scattered islands large and small and were specialists in Christian Education or leaders in Churches.

The Pacific Islands Christian Education Council is now the Christian Education Programme of the Pacific Council of Churches.

Churches who are not members of Pacific Council of Churches are welcome to participate fully in any or all of the programmes of Pacific Council of Churches and can be represented at Pacific Council of Churches Assembly and Committees.

Early in the Council Meeting it was decided to invite the Roman Catholic Polynesian Conference of Bishops (CEPAC) to have observers in all sessions and to consult with us especially on how their Church can enter into full participation in future programmes from the planning stages.

One Council member is being invited from the Roman Catholic Church as a beginning.

The Pacific Islands Christian Education Council hopes that the Lutheran Church will also be prepared to participate fully in the future. Possibly other Churches will take advantage of our flexibility in the service of Christ.

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**Extract from letter dated 18th July, 1971 — from Muriel McCormack.**

Life here at Tonu has been going on without too many upsets and so far this year we've had fairly smooth going. Frances Nolan has fitted into the life here very well and it has been just great having her company in the house.

I also have a staff nurse helping me in the Hospital. Endaleen Hargom, a Buka girl, finished her three-year nursing training last January and she was sent to Skotolan Hospital. She was transferred to Tonu at the end of May. In her first three months at Skotolan, she never had any maternity cases. In June here at Tonu we had 15 confinements, so she really is getting the experience she needs here.

We have been greatly encouraged lately in seeing the work of the Holy Spirit in the lives of quite a number of people, here in Siwai. One man, Jacob Neewai, since the Rev. J. Cropp's visit last January, has really put into practise the things Mr. Cropp taught them at the course. Neewai has started Bible study and prayer groups going monthly at different villages and it is quite evident the changes in some people. A team of ten men are going across the Mountains (walking) to visit the villages in part of the Kieta Circuit. The people from Kieta have asked them to come and have prayer and Bible study with them.

Please pray for the people of Papua New Guinea as they plan for Independence. Also pray for leaders who have Christian ideals that they will stand firm in their faith.

# NIPA NEWS

## Ron and Margaret Reeson REACHING WOMEN . . . .

It was the week before Christmas, and Margaret unthinkingly issued the annual invitation to the members of her womens class. "I want you all to have morning tea at my house."

When she considered what she'd said, and counted the names on the roll, she was startled. Since the previous Christmas morning tea the numbers had grown from 35 to 250 regular attenders and were increasing weekly (Now in May stand at 310). We **did** have our morning tea — five preserving pans full of cocoa — and had to call the roll so that the large crowd of non-member onlookers didn't drink an undeserved cup!

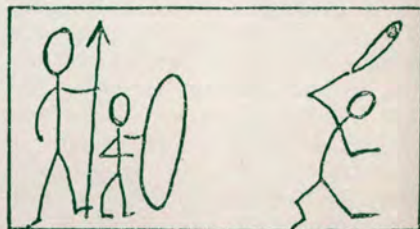
This weekly women's class has been an exciting thing. The women come from 20 different sub-clan groups in the Circuit from up to eight miles away. One surprising aspect has been the lack of "bait" to attract them — no games, no sewing, no food. The women who have been most faithful attenders and keenest at inviting others speak of finding "food for our hearts."

**Who are they,** these women seeking "food"? Almost all are married, illiterate, living entirely in the traditional way, without status in the rituals of their people, the extent of their world being their husbands, families, homes and gardens and the care of them.

**What do they want?** They want to hear what God says to them through Scripture about forgiveness, freedom from fear, reconciliation among enemies, life and death — big questions that have meaning in their experience.

**How do they learn?** They love to hear relevant passages of Scripture, and to repeat key sentences over and over to memorise them. Particularly, they use stick figure picture books. Till recently we used a book of New Testament stories told in comic-strip style. In March, Ron and Margaret completed an equivalent **book comprising 44 Old Testament stories.** The women, who would otherwise be completely cut off from books, use these books very well — they hear the story told a number of times, practise telling it themselves in the class (in small groups) and use the picture sequences as an aid to memory. When they return to their homes they gather other women together and re-tell the stories and their teaching with the help of their books. In a community that is not even slightly book-orientated, it was exciting to sell 80 in 20 minutes, when they first appeared.

### Some frames from the book —



(Two scenes from the story of David and Goliath)

### **Margaret's book . . . . .**

Since Christmas the manuscript has been through the hands of the copy editor and work has been done for jacket and inside photographs, and is now being typeset. Publication date has been put off from June 1st till October 1st.

The book is to be printed on the same press as produced the Pidgin 'Nupela Testament', so it will be in good company!

### **WOMENS' WORLD DAY OF PRAYER**

The women who attended the weekly class gathered all the others they could find for the Prayer Service. We combined with the women from a neighbouring mission and an estimated 1,500 attended. The service was planned in vernacular on the theme followed all over the world, but arranged so that our women could take part and it would be meaningful to them in their limited world.

### **STOP PRESS:**

## **Rev. Albert Scarlet**

We learn with regret of the sudden death from heart failure of the Rev. Albert Scarlet, Secretary to the Bishop of the Papuan Islands Region.

Albert Scarlet and his wife, with Miss Lois Usmar, were the first missionaries appointed to the Papua Ekalesia by the Presbyterian Church of New Zealand in 1962. His service has been outstanding as an undergirding of the local leadership and a strength in time of difficulty.

To his wife and young family we offer our Christian love and to the Church we extend our sympathy. But also we give thanks to God for a life of Christian grace and dedication lived in the service of others.



The Altar Anglican Cathedral, Honiara, British Solomon Islands.

Lord, make me an instrument of Thy peace;  
Where there is hatred let me sow love,  
Where there is injury, pardon,  
Where there is discord, union,  
Where there is doubt, faith,  
Where there is despair, hope,  
Where there is darkness, light:  
Where there is sadness, joy.

(St. Francis of Assisi, 1182-1226)