

THE OPEN DOOR

SALUTES



THE LADIES

March, 1974

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The Missionary Organ of the
Methodist Church of
New Zealand

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

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

OUR COVER

Hazel Boseto is the wife of the Moderator of the United Church in Papua New Guinea and the Solomon Islands. She not only stands beside her husband and helps him, but she also gives a very personal and clear lead to the women of the church and the country.

PIONEERS



Sister Ula Qilanoba was the first Solomon Island woman (and the first in the United Church) to become a deaconess. She is still serving on Choiseul.

Sister Heseva Levula has recently retired after 6 years service in the Solomon Islands Region. Sister was the first single woman missionary to go out from Fiji for half a century, and only the second ever.



Women can be 'Far in advance'

Nothing is out of reach of the girls of
this land

'First after first' women play a part

Many of our teachers are women

When Papua New Guinea achieved self-government on the 1st December 1973, its only newspaper, the "POST COURIER", issued a special number, and under headlines like the above highlighted the part that women are already playing and will play in the future of that country. They went on to say:

DON'T UNDERESTIMATE US

"One of the biggest mistakes made by visitors to Papua New Guinea is viewing women's status as inferior to men's.

Women have always played a full part in traditional Papua New Guinean society, and they still do.

Their role as the family's workers has not changed. What has changed is the man's traditional role as hunter, protector and weapon-maker.

With the coming of peace, it may sometimes appear to the outsider that women have a harder life than men.

Women carry burdens, make gardens, produce food, care for children. Men sit around talking, share in cash-cropping or leave the village to look for work.

It is an interim stage. Men's "emancipation" into education and sophisticated skills goes fast; women's lags.

But there's no need for anyone to feel sorry for the women of Papua New Guinea. They are not deprived of any essential human rights.

They generally may own and inherit property; they vote and pay taxes, they sit on local government councils; the one woman in today's House of Assembly is sure to be joined by others.

Increasing numbers of women go to school and university and complete courses in vocational training.

The proof of this is seen in every school, hospital and business house in the country. Teaching, nursing and secretarial skills are becoming the province of women here as they are in other countries."

This is a word which we need to take seriously in every land today. In this issue we look at some of the things women are doing and thinking in the islands of our near north. We also include a word from each of the Association of Presbyterian Women and the Methodist Women's Fellowship.



Mrs Judith Trinder, who with her son Paul (aged 7) has taken a teaching post at the Methodist High School in Samoa. Mrs Trinder comes from Timaru.

Miss Dora Moata, pictured in the last issue, has completed her Diploma of Music Education at the Newcastle Conservatorium of Music. She plays the piano, trombone, clarinet, flute, guitar and violin. Miss Moata comes from Bougainville and is a lecturer at Gaulim Teachers College (United Church).

Sister Marilyn Harkness has returned to her work as Tutor Sister at the Nurses Training School in the New Guinea Islands Region.

Sister Effie Harkness, a teaching sister in the Solomon Islands from 1937 to 1957, and a member of the Overseas Board for many years, is well known to Methodist women throughout the country. She is going on a journey shortly to visit her niece, Marilyn, and her old friends in the Solomons. We wish for her a happy journey.

Mrs Muriel Leadley has been delayed in New Zealand for medical treatment and surgery. She is progressing well and will soon leave with her two boys, Simon (3) and Matthew (7 months), to rejoin her husband Alan at Malmaluan Christian Education Centre.



MARAMA

NI

VITI

(WOMEN OF FIJI)



Deaconesses Watelaite Ratuveli, Sunita Lal, and Sisilia Boseyawa.

(Photo Fiji Times)

Three women of Fiji write for us about their work and their concerns.

October, 1973

During the past two years 1971-72 I worked as a Deaconess in Dudley Suva circuit (eastern part of Viti Levu). My work there was in Dudley Hostel and full time in circuit as well. I have gained lots of experience while I was working there. In Dudley Hostel I helped other staff looking after the students. It was a wonderful opportunity to know students personally and their problems. I found that they were quite responsive to me.

Apart from hostel work I did home visitation, also helped in Sunday School, hospital visitation, taking clubs in school and taking Scripture lessons in school.

Now I would like to tell a little bit of my work in Lautoka circuit. This is my first appointment in Lautoka. It is in the western part of Viti Levu in the Fiji Islands. I am not alone helping in the circuit but there is another District Sister, Mrs J. S. Ward. Through her mainly I have come to know all the members of the church. When I first came to Lautoka in February I was thrilled to see how people here have contact with Mrs J. S. Ward. Every week we draw up a programme to do our work. Daily we do our home visitation, we have prayer, Bible reading and sometimes hymn singing with family.

Occasionally we are called by non-Christians especially when they have problems in the home. Often we have noticed that they come to us for guidance when they have problems. It is a wonderful opportunity to witness Christ to them. We never force anyone to become Christians but at times they commit themselves to our Lord. We have taken them to social welfare people. We also co-operate with Social Welfare Dept., they at times seek for guidance and help from us.

Once a week we visit old people's home and they are quite responsive to us. We go into words singing hymns and have prayer with them. Old people always look forward to our visit there. There are only two members of our church there, and the rest are non-Christians and other races. We also have close contact with the superintendent of the old people's home.

Every Friday we do hospital visitation, we do not visit our members only but everyone. We have prayer if someone asks for it and we distribute tracts and literature to everyone.

Every day I take Scripture lessons in Jasper Williams High School except on Friday. It is quite a good experience to know young people. It is in Form Three "A" I take Scripture lessons.

Mrs J. S. Ward is the founder of the Intellectually Handicapped Children's Society. Through her there is an intellectually handicapped school. We do visit children there and also the headmaster of the school. It is not very long since the school has started. We have I.H.C. mothers club, every fortnight we attend that also.



DUDLEY CHURCH, SUVA. Named in memory of Hannah Dudley, the wonderful woman who pioneered work among the Indian people and did so much for the women folk.

Every month we have Women's Fellowship meeting in different homes. We have a set of programmes to follow. Mostly our members attend the meeting. We learn to sew and guest speakers come, etc. Purpose of the meeting is to know one another better and have Christian fellowship. At each meeting we have devotions.

There are clubs outside the church to which we have been invited. So far I have visited one club and it was a Hindu Club but we were asked to sing Bhagan or hymns. There are many non-Christians quite sympathetic towards Christianity. But Mrs J. S. Ward visited quite a few clubs and even taught something or some way of cooking.

Every Wednesday we take children's club in primary school. I take club in Jasper Williams Primary School. I have about sixty children in the club. He have hymn singing, prayer and even we have Bible stories for them. For the children's interest I prepare something every Wednesday for them.

Occasionally I take church service in Hindi and in English at Jasper Williams Hostel. And at times I go to the rural area to take Hindi services.

Every Tuesday and Wednesday we have home fellowship prayer meetings in different church member's homes. We conduct meetings in turn but we all attend the meeting together. Every Tuesday we have Hindi prayer meeting and every Wednesday English. Through prayer meetings we have personal contact with people.

I like my work so much in Lautoka with the co-operation of Mrs J. S. Ward, minister and with the pastor. We have a good team to work with in Lautoka Circuit.

Deaconess Sunita Lal.

VITI CONCERN

1. What is Viti Concern?

The name is made up. V-Vocational, I-Industrial, T-Technical, I-Institute. The word **Concern** means that some people care enough to make a dream become a reality.

The dream is for a place of freedom from fear—a refuge, and a place of rehabilitation for good living and decent citizenship. Those to be helped are girls and women who have fallen into prostitution and are trying to get out of it. All that is required is that a break be made with the old useless harmful ways, and a willingness to train for a new way be seriously attempted.

2. How did it start?

Church women, concerned about the reported prevalence of prostitution, the great number of girls about the streets, the hotels and the wharves, decided to do something about it. They began by visiting guest houses, beginning with the one nearest their Church, and progressing round the city as they learned of cases of need. From March 1971, when the visiting first began, more women have been involved in visiting, at first once a month, then every week, until more than thirty places have been visited.

The great number of these volunteer workers are local women, but there are also expatriates who are good workers in the team. A New Zealand Methodist woman is an indefatigable car driver, and visitor. A trained deaconess from Australia, now a wife and mother, brings her training and skill in visiting and dealing with people. A retired stenographer from Queensland gives freely of her typing skills for our publicity efforts.

3. What is its future?

The visiting will of course continue but it has become increasingly clear that a place is needed for girls who wish to depart from the mess in which they have found themselves and make a fresh start. There has been a down payment of \$1000 to enable us eventually to purchase the house at Colo-i-Suva formerly owned and occupied by Miss E. H. Smith, a veteran missionary from Victoria, Australia. It is estimated that \$10,000 will be needed annually to acquire and operate the house, with its programme of training for home-making, leisure activities, and an earning vocation. The five acres of ground will be utilized to the best possible advantage, for food supplies and cash crops, such as ginger. Two staff members, preferably deaconess and S.P.C. trained, will be required, and there will be room for six girls or women.

No fees will be charged but pocket-money of \$2 a week will be given to each trainee. Willingness to enter and to stay, co-operating with the ideals and programme will be the only conditions. So far nearly \$3000 has been collected, more than half from donations, the rest from sales of mats, old clothes, etc., children's garments (made by Wesley ladies sewing group) and food. More has been promised by overseas Church groups who have become interested in our cause. Our faith is in women, both in this country and in others who have caught the vision and are prepared to work for it to become reality.

Thank you indeed, Methodist women of New Zealand for the help you have already given and we trust will continue to give. May God bless us all.

HOSTEL AND CIRCUIT

A REPORT FROM SISILIA BOSEYAWA

As one who works both in a Girls' Hostel and a Circuit, I find that my duties vary.

A. THE HOSTEL:

Here one is a mother, big sister, nurse, counsellor as well as a teacher. Because of the different range of age groups it makes it difficult when the first intermediate girl boarders came in. It took time for the older girls to accept them so as for the little ones to settle in, but now they live happily together as sisters. To be of real help, one has to come down and be one of them, be really interested in them and understand them. They have their own problems and these are looked into very carefully and confidentially. I give them all my trust just as they give theirs to me and this is our secret of living together happily in the hostel.

B. THE CIRCUIT:

(i) **Home Visiting:** Being the first deaconess to work in this Circuit, I find that this was not an easy job to do, especially when I got out visiting. People would not accept me, fearing that I represent some other denomination. I don't blame them for this, and I'm very thankful that here I have found perhaps one of our weaknesses as members of the church. We know those who are regular attendants to our Sunday services and those who belong

to our various church groups but not those who do not belong to either. They are neglected. We point fingers at them. Who is to be blamed? Should we blame them? NO!!!—Perhaps we ought to stop and examine ourselves again. Unless we really know ourselves we shall never understand the needs of these our neighbours. There are needs, great and small, that ought to be looked into very quickly and carefully. We are to go out into the world for the sake of our Lord and His Church.

(ii) Clubs:

(a) **Ladies' Fellowship.** In attending these groups of ladies meetings I found that I have come to get to know them really well. I have also learnt a lot from them, especially in our Fijian way of life. Ladies now are very active and are very keen in visiting and inviting others to come to church and to join their group. They visit the sick, the old and needy, regardless of their race or denomination. They work together as a group and this makes life so much happier and easier.

(b) **Children's Club.** Children from the age of four to eighteen come to this Club. Bigger ones always want to boss the little ones around and even bully them around. Being the only one to look after

them I really find it hard to control them. In our Club we first of all learnt about Gods love for us and that He wants us to love others all the same. The story of the "Golden Gloves" really helped a lot. Each finger represents the Bible verse—"DO TO OTHERS WHAT YOU WANT THEM TO DO TO YOU."

The idea of having someone from a different race and religion in their Club was really too much for the children. They would not accept it. I met an Indian boy one afternoon on my way to our meeting and I invited him to join us and which he willingly did. At first he was not regular and the Fijian

children did not accept him too readily. Few weeks passed, one month, Bobbie our new friend continued to come. One afternoon he did not turn up, he was sick. The children decided that we should go and visit him. We did and this tightened the bondage of their understanding and loving each other. The children remind us here of Jesus's words—"When I was a stranger you welcomed me in; hungry and you fed me; in prison and you visited me; naked and you clothed me; —"

Perhaps this is exactly what the Lord Jesus wants us to do.

MAY GOD BLESS US ALL.



MARAMA NI VITI!

FROM

PAPUA NEW GUINEA

A Comment

Women in Papua New Guinea are playing a big part in their own country. Many women doing work like teachers, nurses, typing in the office or any other business and even become teachers of the country in the Government and their own villages.

Women use their time in joining Women's Fellowship, Clubs and other groups.

Women also give their time in doing work for the church and government or helping other needs of people.

Women also take part in choir festivals or sport and parties, etc.

The writer lives in Rabaul. Her home village is in the Duke of York Islands near Rabaul; she is a trained primary school teacher, and has taught in Methodist/United Church schools for nearly ten years; but now she is manageress of the United Church's High School Hostel in Rabaul. She and her husband, Mr Daniel Ulubi (who works in the Post's and Telegraphs Department) are both local preachers and active in the Rabaul congregation; Wilson being an officer of the Girls' Brigade, A Sunday School teacher and Women's Fellowship leader.

Wilson, a former student of Kihili Girls' School, is not one of the highly educated folk who are coming to the fore today, but she is outstanding in personality and activity in her local church.

Women also are leading young people in the church.

So really women of this country of ours are playing a big part to develop this country and also to lead people to know their Lord Jesus Christ.

It is pleasing to see that women are interested to do these jobs whether it's difficult or easy. We thank God for His great help to our women and to show people that women can do jobs just as men.

God bless us all.

Thank you.

WILSON AMEN ULUBI

TENSION AND CONFLICT

*My mother didn't choose for herself.
My father didn't choose for himself.
My grandparents chose for them both.
How about me?
Can I choose for myself?
My parents tell me when to marry.
They tell me who to marry.
They tell me to obey everything they say
If I want a happy life.
So what can I do?
Must I obey them,
Or can I choose for myself?
I am young and educated,
I tell them what I've learned.
But they won't listen,
My mother just laughs and says,
"I gave you birth so I have to choose for you"
That makes me really upset.
I look around, not knowing what to do.
I ask, "Can I choose for myself?"
Of course! Why not?
But look out, there's a danger.
Make sure you choose the right one,
Oh God! I'm just in the middle!
I want to choose for myself,
But my parents won't be happy.
If they choose for me, then I won't be happy.*

—Lelly Areni

(Lelly is a school teacher in Papua New Guinea.)

POPI

A Christian Leader from the Highlands Region Her story told by her son

Letter No. 1

October, 1973

At Teta there are three women looking after the people. Their names are Popi, Komal, Nongosi.

The men at Teta are always saying we don't want God's news because they want to steal, steal women, steal pig, drink beer and other things. They said that and they want Komal to go away so she went away and she is at Hagen.

Now they want Popi to go away.

She said she wants the men to come and have Sunday service but they said, "No", because she said, "You fellows want to go and drink beer and play cards." They said, "We want you to go because no one can stop us to drink."

She said, "I want to go to Rakeda, beside Yagen, because no people know God's news so can I go?"

They always fool around but she said, "I always help them with God's news."

This is all.

Letter No. 2

November, 1973

This lady was chased away by her husband on Friday night and this is the main point why they or he chased her away.

The people of Teta always get afraid of evil and told her to come and teach them some of God's Good News so she told them that but they thought of the olden days and said something and told her husband lies and he nearly cut her. Some are from the Roman Catholic church but their church doesn't have any power to make sick people well, etc. They always ask her to come and help pray so she said give up anything from the olden days but from there they made their minds up and told lies.

At Teta there is no man or women beside so when she goes who do you think will replace her? She is asking if she can go away.

(Mrs Margaret Reeson of Mendi to whom the letters were written, comments: "This is not by a local woman, but a 'story' in the form of two genuine letters sent to me by the High School student son of one of the Christian women here in Mendi. His mother Popi is still living at home at Teta village after all and was at the women's Bible Class last Monday — in one piece!")

The Happy Beggars

(From The Missionary Review)

Since the grim migrations of partition, when India and Pakistan separated in 1947, Howrah Railway Station, Calcutta, has been the permanent "temporary" home for many people.

Bangladesh's struggle for independence added to these homeless ones.

But surely it is a biblical concept that, however much we must work for the freedom, peace and welfare of others, we don't have to wait until everyone is prosperous before joy can be found. We are followers of him who "because of the joy that was waiting for him, thought nothing of the disgrace of dying on the Cross".

The following story comes from the January issue of "The North India Churchman".

THE HAPPY BEGGARS

Father Andrew, the head of the Missionary Brothers of Charity, who work in close association with Mother Teresa in and around Calcutta, gives this account of an unusual prayer vigil. "In November I made my annual retreat, and I spent a night of prayer—a sort of vigil—on the Howrah Railway Station. So much happened, but I'd like to share with you a glimpse I had into a little family who came to sleep after the trains stopped about midnight. There was a mother and four children from 11 to 5. The mother was a funny little thing in a thin white cotton sari on a winter's night, and she had hair closely cropped for a woman.

She had some tins or mugs, a few bits of cloth and some pieces of bread. They were beggars. The station was their home.

"The children, three girls and the youngest, a boy, were full of life, and at that hour of night they all sat down on the station with so many other families and lone people sleeping all around, and they had their 'evening' meal of dry bread—perhaps the left-overs from some vendor, sold cheaply at the end of the day to meet a beggar's purse. But it was not a sad meal. They talked and laughed and joked so much. It would be hard in fact to find a happier family gathering. And when the meal was over they went to a public hydrant and washed their tins and mouths and drank water. They then spread out their rags to sleep on and a bit of a sheet to cover themselves.

AND THEN HE DANCED

And then it was that the little boy did something wonderful. He danced a dance. He skipped and jumped and laughed and sang. Such a dance, at such an hour, in such utter deprivation!

I had my vigil, more than enough for any man's meditation. And the words of the song became real:—

Dance, then wherever you may be,
I am the Lord of the Dance, said He.

And I'll lead you all wherever you may be,

And I'll lead you all in the dance,
said He."

THE UNITED CHURCH MOVES OUT

Earlier this year a request was received from the Australian Presbyterian Board of Ecumenical Mission and Relations for an indigenous United Church minister to go to Australia to work on an Aboriginal mission station. Bishops were asked to bring nominations to the Assembly Executive and as a result the Rev. Ila Amini has been chosen to go to Mornington Island for a 2 year term. Ila becomes the first United Church missionary to be sent overseas. Bishop Ravu Henao tells us a little about Ila.

Ila was born about thirty-five years ago in the village of Alukuni in the Hula Circuit of the Papua Mainland Region. His father was a pastor with the London Missionary Society and only retired a few years ago. Ila was brought up in the Christian Faith by his parents. His early schooling was in the village, then at Hula, and later at Sogeri High School. During this

time he faced, like many other children, the problems of many boys away from home, homesickness, hunger, getting tired of working, etc. But all this time he was anxious that one day he will become a leader as Pastor to serve Jesus and help people.

After learning school he got married, and was in the village. At this time he felt the call of God to become a pastor. He spent a year on the head station before going to Lawes Theological College. He spent four years training, and was then posted to Hula Circuit. He worked in two villages, and then spent six months as Locum/Superintendent of the district.

In 1970 he was appointed Superintendent of Mailu Circuit. In 1973 Synod recommended him to Assembly Executive to go to Australia to work as a Missionary for the United Church amongst the Aboriginal people.



The Rev. Jim Cropp with his wife Meriel and their family return to New Zealand this month after 12 years service to the Solomons. In June they will take up the appointment assigned to them by Conference in the Ashburton Circuit.

THE CONTINUING TASK OF THE MISSIONARY

A WORD FROM TONGA

By Miss Jeanette Madox

One of the most powerful and least apparent forces in the Pacific churches is the work of missionary wives. Not being restricted by the prescriptions of specific positions, these women have entered wholeheartedly into an amazing variety of activities. Women's societies, kindergartens, youth groups, social action groups have provided missionary wives with plentiful opportunities for service. In these less formal situations they are often able to come very close to the local people, as they take a share in the week by week activities. Missionary wives are also found all over the Pacific in offices, classrooms, kitchens and dispensaries filling the gaps left by the inevitable staff shortages.

The first missionaries to come to Tonga in 1822 were sent by the British Methodist Missionary Society. The work was very soon handed over to the Australian church which has continued to send missionaries to Tonga. Demonstrating the urgent need that still exists for expatriate women, the Methodist Missionary Society recently agreed to renew its links with Tonga. On 1st November, 1973, Miss Barbara Pott, the first British Missionary to Tonga for 118 years, arrived from England to teach at Queen Salote College.

The era of missionary leadership is passing. Partnership is the order of the new day. In what better way can the reconciling love of God be shown than in the mutual sharing of talents, time and energy. The women of the Pacific churches are accepting responsibility and giving leadership to their own people, but there is still an important place to be filled by those who can see the needs of the Pacific Churches and are willing to share in their work.

Throughout 150 years of Christian development, the Pacific churches have been dependent upon help from overseas. Finance has been needed to establish institutions and to carry out the work of the church in these areas. But of much more importance has been the continual stream of men and women who have given their time and energy to the young Pacific churches. Ministers, doctors, nurses, teachers, builders, mechanics — people of various talents and backgrounds have been used in various situations to bring the Gospel of God's love to the Pacific people.

The last two decades have produced a change in the role of missionaries, and with it has come a change in the missionary image. As more and more local people are able to take responsibility for the work of the church in their lands,

missionaries are playing supporting rather than leading roles. The churches in Fiji, Samoa and Tonga all have local presidents under whose guide expatriates are working in a wide variety of fields.

This certainly does not mean that missionaries are obsolete. Pacific churches still need and value help from overseas. There are seldom enough men to fill the positions available for ministers, agriculturalists, teachers, doctors and business managers.

For women the tasks are less varied, but equally important. Trained teachers and nurses are still required. Many island women who have not had the benefit of overseas training are anxious to learn from people from overseas as they work together in schools and hospitals, training centres and hostels. The contribution that has been made and is being made by "career women" is greatly appreciated by many people whose lives are influenced by them.

ALL ONE

IN THIS UNITED CHURCH

"What was that man?" "A Presbyterian?" "What was that woman?" "A Methodist? A Congregationalist?" Questions that rarely arise, questions that have very little meaning. We, the overseas people working as part of the staff of the United Church in Papua New Guinea and the Solomon Islands, were Methodist or Congregational or Presbyterian but are now United Church. The question of what we were hardly ever arises until, for example, furlough time comes around and arrangements have to be made with a person's former Church's Board.

Most of our overseas staff identify themselves with the United Church and look upon themselves as part of it. This identification is generally stronger with longer term staff than with volunteers and newly arrived staff. There are, of course, examples to the contrary but this is generally the case.

Volunteers, short termers and the newly arrived generally, naturally, tend to remain Congregational or Methodist or Presbyterian or for that matter, Anglican or Catholic or Baptist, for we have them all. Their past is much closer. This does not stop them establishing extremely good relations with the indigenous people and doing good work.

While all this is generally so, there are always outstanding examples of people who have quickly become United Church and have strongly identified with both the United Church as such and with the

people. To take one example out of many, Jean Sandison came to us three years ago as a volunteer office worker. Right from the start she became United Church. She has worked as part of a very mixed office team, of ex-Papua Ekalesia (L.M.S.), ex-Methodist Mission, ex-Australian Methodist, ex-Australian Presbyterian and at various times ex-Australian Congregationalist, ex-United Kingdom Methodist, etc. She has worked in Youth Groups, Sunday Schools and Choir. Jean's commitment to her Lord through the United Church has enabled her to work happily with many different kinds of people. She showed that she saw the United Church as that part of God's Church in which she had been called to be during her three years here, all as a volunteer.

As the length of time a person is here lengthens one becomes less and less conscious of having formally been a Methodist or a Presbyterian or a Congregationalist. People become much less concerned with "the Presbyterian emphasis" or "the Congregational emphasis" or "the Methodist emphasis", whatever these may be, as they realise just how such concerns can narrow one's vision. Really these so-called emphases are common to all three denominations.

So where we have a mixed group in say a College or a High School, this sense of being United Church is passed on to newcomers more quickly so that the staff generally

do not see themselves as a collection of denominations but as United Church.

One example, among many, has been the Liturgy Committee. Such people as Bishop Frank Butler (then an ex-Congregationalist), Rev. Ian Fardon (a former Methodist), and Rev. Peter Wedde (a one-time Presbyterian) all worked on this Committee with a larger number of indigenous people. All three made great contributions to this committee whose work has been hailed as very good by people from a wide variety of Churches. But these three people's contribution was never as anything else than as members of the United Church. None of us can escape our background. It will always influence us. But as one listened to these people in this Committee the backgrounds came out as positive suggestions—"here is a possible expansion of our view of this"—and never as a limit or a boundary. Here the past brought richness to the present.

Of course, a lot of this attitude is due to the deliberate effort of the United Church to integrate its overseas staff into its life and structure. It tries to place people in situations where they can more easily gain a sense of belonging to the United Church. It sets out to make us feel wanted. All this helps to develop a commitment to the United Church, which breaks down the former denominational commitment. This also helps to break down the traditional links between various areas and particular Boards.

Usually the matter of a person's denomination only arises when some source external to the United Church asks about their "staff". Then there is a questioning, an opening and shutting of drawers

U.C.P.N.G.S.I.

as records are checked to see just who formerly belonged to whatever Church the particular questioner represents.

So far as individual people are concerned denomination only becomes a reality when he or she is faced with a return to their homeland. The United Church is a denomination but is far less consciously so than other older churches. It has no tradition to defend and so is much freer and more open to change. So, many who are returning to their homeland feel they are going from something wider, freer, more challenging to something more confined, more limited, narrower.

People express this in various ways. One recent departee put it like this: "After being in this situation where we are all in it together I can't bear the thought of going back to a place where there is a Methodist Church here, a Presbyterian there and a Congregational around that corner." Another said "I'm hoping to find a Union Parish", and another, to go later, "I hope union is a reality before I get there."

No, we are not Presbyterian, Congregationalists and Methodists co-operating here in Papua New Guinea and the Solomon Islands. We are part of the United Church seeking to build God's Kingdom in the people, the communities and the nations of Papua New Guinea and the Solomon Islands. We, brown, black, white, men, women, are simply God's servants, through whom God's Spirit moves and accomplishes his purposes. 1 Corinthians 3.

A.P.W.

ASSOCIATION OF PRESBYTERIAN WOMEN

The Association of Presbyterian Women has always been aware of the need for Mission Overseas and has followed closely the working of the Church in this area.

Although the Association of Presbyterian Women has no direct financial responsibility we do act in a supporting role and the women in fact raise a considerable amount to the Church's comprehensive Budget.

We feel our main responsibility is in a praying and caring concern for the welfare and needs of both our Workers Overseas and the people with whom they are associating. To maintain and build a closer relationship with Overseas Churches we have adopted an Associate Missionary Scheme. This is a scheme whereby each Overseas Worker who so desires is linked to several Parishes (six to ten) within New Zealand. The Parishes correspond on a regular basis and so are kept in close touch with the workings and needs of the people and the Institutions under the care of the Indigenous Churches. Through this correspondence and the knowledge gained a growing relationship is built so that prayer for the people of the Indigenous Churches becomes much more meaningful and helpful.

Some of the practical needs of the Indigenous Churches are met through the money from our Stamp Fund and the Mission Birthday Gift Fund. From used stamps we collect approximately \$8000 per year, Mission Birthday Gift \$9000 per year. (Mission Birthday Gift is

a fund where Members give a small donation on their birthdays.) From these funds we are able to help in the purchase of Hospital Equipment, Library Books, Farm and Building Equipment, Outboard Motors and Bursaries. Scholarships and Bursaries for Students to attend schools, colleges and Universities are a vital link with the young people, both in their local situations and those who are brought to New Zealand to study. The giving and receiving of these gifts helps to promote co-operation in the total Mission of the Church between our women and the people concerned.

Our hope is that the Churches Overseas will develop from within and our policies should be as flexible as possible so that they can always be built and altered to suit the changing needs. The last few years have seen considerable change in the pattern of our work. The Churches in the areas of our concern have become Indigenous. More and more people have been trained to take over the work formerly done by New Zealanders. The Church's greatest contribution now lies in sending people with particular skills and expertise not available locally, when any of the areas request assistance.

We rejoice in the fruitfulness of the partnership up to this point and look forward to a developing association with them as they begin to express their partnership to us. People whom today we support by Bursaries may well be the ones who promote this relationship to fuller co-operation in the future.

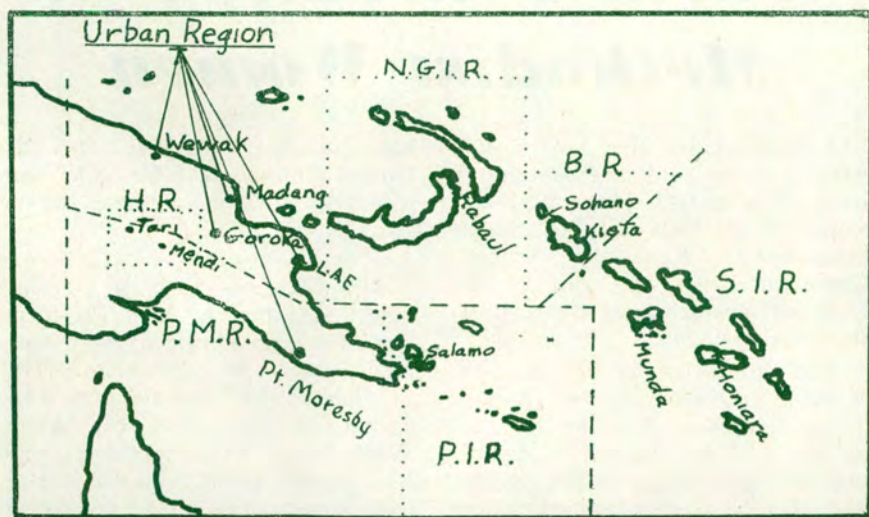
M.W.F.

THE METHODIST WOMEN'S FELLOWSHIP

A Women's Movement . . . but not confined to the needs of women. We see our movement as concerned with the whole family of God, operating through our Church. Membership numbers are difficult to assess, but the accomplishments are many, and are evidence of a live body with Christian concern. An encouraging sign is the growth of the morning groups, attended by younger women, with older women minding the children. The growth of Union groups brings us in close contact with women of the other denominations, and there is growing co-operation with their National Executives. The formation this year of a Joint Programme Committee, based in Taranaki, is real evidence of closer unity.

From its formation, the Fellowship has shown active involvement with the Missionary task of the Church . . . many of our members were formerly members of the M.W.M.U., which had this specific aim. However over the period of ten years, many changes have occurred.

We are still vitally concerned with what the M.W.M.U. undertook, but we feel also that our horizons have been widened. The United Church of Papua New Guinea and Solomon Islands has been formed: there has been much change in what is expected of missionaries; past ways of helping them are not the ways for 1974: there have been changes in the



The United Church — A.P.W. and M.W.F. both help:

structure of Divisions in the New Zealand Church, and widespread realisation that we must make a real effort to share and to understand in a deeper way the culture and the heritage of those with whom we live in New Zealand, including both Maoris and Polynesians. A big task, but one which, with prayer and study, can be accomplished.

This fellowship year is the last in which we will have a separate financial commitment to the Mission Divisions. As from 1st July, the money formerly raised for the commitment will be channelled through Circuit Treasurers. Surely the raising of money is a task of the whole Church, and we as women do not need to know separately what contribute. Has not the past way implied a greater re-

sponsibility for Mission work, on women? Why are not men also more involved! The Fellowship will continue to communicate regularly with those serving both Overseas and in New Zealand, and it is expected that as a result of the programme being prepared by the Education Division, with support given by Synods and the Fellowship, the whole Church will see the Connexional Budget in a new light, and assume greater responsibility for its being met in full.

Much is heard these days about the role of women. Some areas could still be improved, but we see the changes ahead as a step forward . . . a greater awareness that men and women together have a Missionary responsibility and the competence to face its needs as one.

World Federation Of Methodist Women

A Seminar for the Australasian Area is to be held in Christchurch from 15th to 18th May, the theme being "Our New Era Demands Educational Renewal Action". Christchurch College, one of the Halls of Residence of the University, is the venue.

The countries comprising the Area are: Australia, Fiji, Samoa, Tonga and New Zealand. It is expected that the Australian delegation will include some Aborigines, and the New Zealand delegation some Te Roopu Wahine members: also that each of the other areas will be represented. An invitation

has also been extended to the United Church of P.N.G.S.I., and assistance towards expenses offered.

Mrs Marjorie Nash of Queensland, Australia, is Area President and Mrs Vera Dowie of New Zealand, Area Vice-President. The programme will include two Australian speakers—Miss Jean Skuse, World Federation Secretary, and Rev. Norma Spear, who was one of five women chosen by the World Federation to attend the 1973 United Nations Intern Programme in New York last October.

SPECIAL OBJECTIVE — 1973

Methodist women set out to learn more about the seven regions of the United Church during 1973 and to aid a special project in each region.

They learnt a lot!

They raised \$7064!

The United Church has applied the money to these objectives:—

PAPUAN ISLANDS REGION

Solomon Hospital furniture and cots	500.00	
Less Pres. gift	289.80	
		<hr/> 210.20
Bwaruada Nurses Home		200.00
Typewriter		400.00
		<hr/> 810.20

PAPUA MAINLAND REGION

Sogeri Chaplain House	500.00	
Typewriter (part)	220.00	
		<hr/> 720.00

URBAN REGION

Youth work	350.00	
		<hr/> 350.00

HIGHLANDS REGION

Bicycles — Margarima	100.00	
Mendi Motor Cycle	221.00	
Gestetner Duplicator	400.00	
		<hr/> 721.00

NEW GUINEA ISLANDS REGION

George Brown High School library	700.00	
		<hr/> 700.00

BOUGAINVILLE REGION

Motor Bike Kihili	600.00	
Buin House Short-fall	451.00	
Spirit Duplicator	100.00	
		<hr/> 1151.00

SOLOMON ISLAND REGION

Simbo Outboard	800.00	
Staff House, Munda	238.00	
Outboard, Choiseul	400.00	
		<hr/> 1438.00

DEPARTMENT OF CHRISTIAN EDUCATION

Malmaluan Water Tank	276.00	
Kitchen annexe	250.00	
		<hr/> 526.00

RARONGO THEOLOGICAL COLLEGE

Staff House Shortfall	247.40	
Single students wardrobes	400.00	
		<hr/> 647.40
		<hr/> 7064.10

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